

THE CHRISTIAN DIRECTORY

Guiding men to eternall saluation,

Deuided into three Bookes.

The FIRST vvherof teacheth hovv to make a good Resolution. The SECOND, hovv to begin vvell. The THIRD, hovv to perseuere and end happily.

In this volume is onely contayned the first Booke, consisting of two Partes, vvherof the former layeth downe the motiues to Resolution; and the other remoueth the impediments: both of them hauing byn lately reuietued, corrected, and not a little altered by the Author himselfe, for the greater commodity and vtility of the Reader.

Matth. 16. vers. 26.

What auaieth it a man if he could gaine the whole world by loosing his soule? Or what exchange will a man giue for his owne soule?

One thing is necessary. *Luc. 10. v. 42.*



Superiorum permissu. 1607.

THE
PARTICVLAR
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Of the three designed Bookes of the Christian
Directory.

THE first Booke perswading to Resolution,
layeth downe both largely and particu-
larly in the first Part thereof, the most effectuall
meanes and motives therunto: And in the second
remoueth all obstacles, difficultyes, excuses and
delays that may hinder the same. So as the ar-
gument of it self is more contemplatiue then
actiue or practicall.

THE second Booke teaching the way how
rightly to begyn the seruice of Almighty
God, hath two Parts in like manner: The first
how to free our selues from sinne and the serui-
tude of Satan therby incurred: The second how
to ioyne to God, & to be receaued into his grace
again. And this subiect is rather actiue then
speculatiue.

THE third Booke instructing vs to perseue-
rance, which is the free giuft of God,
handleth also two principall points necessary
therunto: The first how to obteyne the same by
prayer both mentall and vocall: The other how
to cooperate in all kinde of vertue, both Theolo-
gicall and Morall, as also by fying sinne and sub-
duing our passions. VVherby this argument is
made both speculatiue and practicall.



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TO THE
STVDIOUS
READER.



HERE are, now past
somewhat more then foure
and twenty yeares (good
Reader since first I tooke
in hand to write this small
Treatise, intituled of RESOLV-
TION, whervnto I was induced,
aswell in respect of the ordinary dif-
ficultyes of wordly intanglementes,
which are wont to hold men doubt-
full and irresolute in betaking them-
selues to the seruice of Almighty God,
which I desired to solue or remoue
the best I might; as also to take the
commodity of some speciall occasions
offered at that time, apt to incite men
of best vnderstanding and affections
to make the said Resolution; the prin-

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cipall wherof were the great troubles and tribulations frequent in those dayes for matters of Religion in our Countrey, wherof the euent, by Gods accustomed prouidence is wont to be such, as out of all sides, those which he hath chosen and designed for himselfe, doe enter more deeply into consideration of matters by this occasion, then otherwise they would haue done, and finally doe come to make that resolution which they had little thought on, & neuer determined before. And in this case the inscrutable high wisdom of Almighty God is content to be said to fish also in troubled waters, for that he catcheth more foules commonly in such occasions then euer he should haue done in the cleere waters of peace and prosperity.

WHEREFORE remembring the wordes of our Sauour to his Apostles, and by them to all Christians whatsoever in their degree and vocation (as holy Fathers doe interpret) *Faciam vos piscatores hominum*, I will make you fishers of men. And againe: *Laxate retia in capturam*, cast out your nettes as largely as you can for taking of fish; as also the inuitation of the Apostles

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stles to other men to helpe them; Et
annuerunt sociis vt venirent & adiuvarent
eos, they did make signes to their fel-
 lowes to come and help them: All this
 (I say) being considered, and that the
 foresaid oportunitie of times seemed
 in like manner to be somewhat fauou-
 rable, I was induced to cast out this
 my small and simple net among other
 mens, and to obey the beck of other
 greater fishers inuiting men to their
 assistance. And what hath byn taken
 by this labour and industry (if any
 thing hath byn taken) he only know-
 eth, to whome only it is to be ascribed,
 and who counteth and keepeth the
 number of euery particular fish both
 gotten and lost, *In cuius verbo laxamus*
retia, vpon whose word and inuite-
 ment we all cast forth our nettes, I
 meane the great fisher I E S V S
 C H R I S T our Sauour, to whome
 and by whome all is caught that is ta-
 ken, and to whome all is lost that es-
 capeth, and yet nothing escapeth that
 he will haue taken, nor any thing lost
 that he will haue gotten, but that at
 one time or other, shorter or later it fal-
 leth into the net; neither is any la-
 bour lost in that kinde of fishing, whe-

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ther any thing be taken in our sight or not, for that the will to take is reputed for gaine by the supreamer fisher which is the greatest comfort for vnder-fishers in the world.

AND albeit this be so, and that we know not heere indeed the true fruits of our labours in these behalves; yet doth Almighty God of his infinite goodnes, for our better consolation and encouragement, and to make vs hold out in the toyle & trauell of such labours and indeauours, as are taken in his seruice, leaue vnto vs, as it were for an earnest-peny, some probable coniecture in this life of those fruites which being done with due circumstances, are to be rewarded in the next. In which kinde I cannot deny but that his heavenly goodnes hath dealt also mercifully with me, concerning this little labour taken in writing this Booke of RESOLUTION, for that he hath byn content to vse it as an externall meane, with the cooperation of his inward grace, to recall diuers from the damnable estate of sinne and wicked life vnto his fauour & seruice; and that with so great feeling and detestation of their former bad courses,

as

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as only Gods omnipotent hand could worke the same.

AND truly I haue seene my selfe so many examples of this euent both in men and women, that haue affirmed their first effectuall motiues to change of life and manners, to haue proceeded from Gods holy prouidence by reading this Booke, and who haue perseuered in the said change, with daily exercise and increase of vertue, in holines of life vnto their last dayes; I haue seene (I say) and heard of so many of these, some already happily deceased, and others yet liuing and perseuering in the same vertuous course and resolution taken, as the least number therof, yea any one only gained, amended, or benefited therby, is more then a complete payment for any paines of mine taken in wryting the saide Booke.

BUT (alas) as these haue profited therby, and taken help, light, occasion and encouragement, to make these happy resolutions, which afterwarde both in life and death they so greatly reioyced at: so others againe (I feare) haue therby taken occasion of their greater ruyne and spirituall misery,

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being made more inexcusable by the strong knocking of Christ at their consciences, and their owne stronger resistance to the same, wherein I haue heard of lamentable examples, especially in some Great-men, who reading somewhat at times of leasure (for commonly such men finde little leasure for such matters of greatest moment) & feeling themselves earnestly moued to make some good resolution for their life to come, haue byn so vehemently encountered & battered on the cōtrary part by loue of the world, power, pleasures, hopes and dignities, as the best resolution they could make was to cast away the Booke, and to resolue neuer to reade the same, nor any other of that argumēt afterward: & yet now are those Great men gone to another accompt, and are become so little, as a small hole in the ground sufficeth for all their Greatnes, and euery man treadeth ouer them without offering them iniury: & all those imaginary greatneses of the commodities and pleasures of this world, that letted them to make this great resolution of seruing God and change of life, are come to nothing, and the resolution

TO THE READER.

solutions then made of serving the world and their owne pleasures, are proued vaine, vnprofitable and pernicious in respect of eternitie; & I doubt not but if they were in the world againe, and had time to deliberate, they would read such bookes with more attention, and determine with far different resolution, from that which they did, when they were heere before.

AND this is all (good Reader) which I haue to say concerning the Argument it selfe. As for the Edition it hath now diuers times byn set forth (as by the sequent Preface will appeare) in different manner. First by my selfe in a smaller bulk, vpon the yeare one thousand five hundred eighty and three: then by *M. Bunney* a Minister, greatly peruered and corrupted vpon the next yeare after, as you may see by my reply vnto him vpon that matter in the forlaid Preface: Thirdly by my selfe againe purged from *M. Bunneys* corruption and much augmented vpon the yeare one thousand five hundred eighty and five; and after reprinted againe by others in a different forme, though according to the

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same Edition: And now finally vnderstanding that another impression was in preparing, and that the other two Bookes of the *Directory* promised, *About beginning and perseuering in Gods seruice*, were desired and expected in like manner, I thought good to passe ouer this first Booke againe, and by displacing certaine Chapters which seemed to some not to be so necessary to the end heere proposed (but fitter to goe in some other worke of that argumēt a part) & by adding & altering diuers other thinges, to reduce the bulk of this Booke to a very moderate bignesse, fit to ioyne with the other two promised, when leasure and health shall yeeld commodity to finish them, which hitherto hath not byn, but may herafter, if it so please the goodnes of our mercifull Sauour, and that he see it be for his diuine seruice, wher vnto all is to be referred.

AND for my owne part I doe confesse that I am the more animated to take in hād the finishing of this work now, for that the times are more like vnto those wherin first I began the same; to wit, more stormy and tempestuous, & full of persecution against

Ca-

TO THE READER.

Catholickes, assuring my selfe that this will help *ad capturam piscium*, as then, and euer els hath byn accustomed to fall out, wherein God serueth himselfe of this troubling the waters of the world to this effect: and now we see that such as troubled them most in those dayes are gone, and God knoweth to what trouble theselues, but whatsoeuer, it must be eternall; & God hath his times of *lucida intervalla*, to cleere coasts and calme raging seas. And though he seeme to sleepe, and lay his head on the pillow as he did in the ship; yet did he awake at the first cal, especially whē they vsed that forcible speech: *Doth it appertaine nothing to you that vve perish*, for in this he is so interessed, that his Catholicke Church or any part therof perish not, as that for this he went with his Apostles in that shippe to calme the seas, when they were in rage; for this he preached and taught, wrought miracles, came downe from heauen and ascended vp on the Crosse, and did all the rest belonging to the whole worke of our Redemption: All he did (I say) for protection of his Catholique Church, that he might vse vnto them
that

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that comfortable speech in all their tribulation; *Confidite, ego vici mundum:* Be confident, I haue ouercome the world: which assurance of most certaine and strong assistance hath neuer failed hitherto, nor euer will. And therefore vpon his word we may worthily remaine in comfort, whose name be glorified euer.

Amen.

A TABLE





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O F T H E

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conteyned in this ensuing
Directory.

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somewhat altered; coneyning certaine notes
vpon a false Edition of the same Booke by M.
Edm. Bunney, together with his Treatise
of pacification.

The first Part of the Preface, Of the Abu- 2.
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The second Part, Of M. Bunyes Trea- 3.
tise of Pacification annexed to my Booke of
Resolution.

The third Part of the Preface, and Con- 4.
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THE PRE-



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Sit nomen Domini benedictum in secula.



**The name of our Lord be blessed
for ever.**



THE P R E F A C E

T H A T

Was set forth vvith the Edition of this
Booke. in the yeare 1585. some-
vvhat altered;

C O N T E Y N I N G

*Certaine notes vpon a false Edition of the
same Booke by M. Edmund Buny, to-
geather vvith his Treatise of
Pacification,*

A N D

Some other matter needfull to be read;
before the Booke it selfe.



*HE first Edition of this Booke
intituled of Resolution, being
published vpon the yeare 1583.
there came forth the next yeare
after two Editions therof, the
one by a Catholicke man (as it*

*seemed) lying then in Roan o: France: and this
albeit, through ouermuch hast of the print,
somevvhat vncorrected; yet agreed it in sense,
and substance vvith the originall. But the other
published vpon more deliberation by the forsaide
M. Buny, and dedicated to his Lord & Maister,*

*Two Edi-
tions by
others.*

D. San-

The Preface to the Reader;

D. Sandes, at that time Archbishop of Yorke; though it retained still the Title, which I had giuen it at the beginning, with this only addition, that it had byn perased by Edm. Buny, and accompanied with a Treatise tending to Pacification: Yet found I the booke so much altered, and mangled, both in wordes, phrase, sense, sentence and substance, as scarcely could I know it to be mine,

2. *This made me to muse, and to enter into two cogitations: the first, how poore, and barren these new Doctors are of all spirituall doctrine, tending to good life, and reformation of manners; seeing they are content to use, and peruert our Bookes for some shew therof: vherin I was the more confirmed by many other examples, in like manner; as of one Rogers cited heere by M. Buny for translating, or rather peruerting in our English tongue, that excellent little Booke of Iohn Ierson, or rather of Thomas de Kempis, Of the Imitation of Christ, and of others that haue offered the like iniury vnto the heauenly meditations of S. Augustine, and S. Bernard, mending, or rather marring therein, what seemed best vnto their owne appetites.*

3. *My other cogitation was, how inst the spirit of these men, doth iumpe with that of other sectaries, both of old time & ours. For in old time no one thing was more ordinarily objected against them, then the corrupting, & peruerting of other mens bookes, as S. Athanasius among other Fathers doth testify: and in our times he that will consider what fightes there haue byn, & are betweene new gho spellers of differēt sectes, about this one point of peruerting other mens bookes; he will say, that this spirit is peculiar.*

For

Hereticks
corrupt
bookes of
deuotion.

Athan. ap.
2. & sp. ad
Falic.

vvith diuers aduerrismentes.

For first Martin Luther seing his schollers Luth. in Epist. ad Ioan. Heruazium ty-pogra. Argent. Zuinglius, OEcolumpadius, and Carolstadius to haue beguane a new different sect from him of Sacramentaries, he vvriteth thus of them: Their opinion of the Sacrament they began vvith lies, and vvith lies they do defend the same; and they broach it abroad by the vvicked fraud of corrupting other mens bookes. VVherunto Zuinglius answereth, accusing Luther of the same fault, especially in the Scriptures by his translations; in vvich respect Zuing. l. de Sacra. fil. 412. 10. 2. he tearmeth him; A foule corrupter, and horrible falsifier of Gods vvord, one that followed the Marcionistes, and Arrian heretikes, that rased out such places of holy vvrit, as vvere against them. Beza of a third sect accuses OEcolumpadius, togeather vvith all his brethren the Deuines of Basil, for great impiety, in abusing the sacred Scriptures, by false and malicious corruption in translating them. Beza in resp. ad de-fens. Castalio in praef. Test. an. 1556. The like he doth, but vvith much more vehemency against Castalio, another brother, affirming his dealing vvith holy Scripture, to be both bold, pestilent, sacrilegious and ethnical. Carolus Molinaus vvvas a chiefe brother also of the same brood, and yet he confesseth of Calvin: Molin. in transf. Test. noui part. 11 fol. 110. Item para. 64. 65. 66. 74. 92. That he made the text of the ghospel to leape vp and downe at his pleasure; that he vsed violence to the same, and added of his owne to the very sacred letter, for drawing it to his purpose. The same author testifieth, and cryeth out of Beza: Quod de facto textum mutat: That actually he is not ashamed to change, in his translations, the very text of holy Scripture, vvhen it maketh against his purpose.

4. So heere then you see, Luther, Zuinglius, OEcolumpadius, Calvin, Castalio, Beza, and

The Preface to the Reader ;

Molinæus, all new gospellers and chiefe Colonels of moderne sectaries, all accusing one the other for the spirit of corrupting, and perverting other mens wvorkes, or that vvhich is farre worse, for corrupting Gods ovvne wvork. and vvorde. And vvhat shall vve marvaile then, if M. Edm. Buny but a puny among them, do followv the same spirit of his auncestors in this his Edition of my Booke. To the particular examination vvherof newv shall I come, and for more breuitie, and perspicuity, endeavor to reduce all to certaine short observations of his shifts, and fallacies, and other abuses therin.

THE FIRST PART OF THIS PREFACE.

O F

The abuses of M. Bunyes Edition,

The first
deuise, to
make his
aduersa-
ries speake
like Pro-
testantes.

5. **F**IRST of all vvhersoever he can, he so altere. h, and disguiseth his aduersaries speech and phrase, as though he spake like himselfe : and so vvhere conveniently he may, he maketh me speake after the phrase of Protestantes. As for example, Pag. 104. of his booke, vvhere I talke of Catholicke Priests, that heare Confessions, he maketh me say: Men that be skiliu l to giue counsaile &c. Againe pag. 219. vvhere I say out of holy Sc ipture: Heere- hence doe proceede all those large promises, to virginity, chastity, voluntary poverty &c. he maketh me say: Hence do proceede those promises to mortification, & newnes of life.

And

vvith diuers aduertismentes.

And he striketh out the Scriptures vvvhich I alleage for the other. In like manner Pag. 363. vvhen I say: Pennance, and satisfaction. He maketh me say, toile of amendment. And so in infinite o'her places (vvvhich vvvere to long here to recite) M. Buny maketh me to speake like a good minister of England. Nei her dealeth he only thus vvith me, but in like manner also vvith the ancient Fathers, so long as by that meanes, he can hold in vvith them: and vvhen he cannot, then he breaketh of, and biddeth them adue.

6. Let one or two examples serue for all. S. Aug. taught to
Pag. 374. he runneth on a vvhole halfe lease vvvhich S. Augustine, translating euery vvhere
the vvordes Pennance and satisfaction, into M. Buny.
repentance, untill at length S. Augustine saith; that this pennance must be enioined to the penitent by the Priest: And there M. Buny leapeith ouer that blocke, but yet after a line or two, turneth and ioineth vvith him familiarly againe, and so runneth on, untill he cometh to another blocke, that cannot be remoued, vvhere he is inforced againe to giue a new skippe, and to leape ouer, leauing quite out that vvvhich misliketh him, or lending S. Augustine some vvordes more fit for his purpose. So pag. 209. vvhere S. Augustine recounteth the Story of S. Antony the holy ancient Monke of Egypt, M. Buny leaueth out the name Monke, as displeasing him, and teacheth S. Augustine to say: S. Antony that had professed a priuate and solitary life in Egypt. And then, vvhere S. Augustine vvriteth: That there vvvas a Monastery of the same Monkes in his dayes, nourished by S. Ambrose vvithout the vvales of Millan, M. Buny maketh him to leaue out the

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names of Monkes and Monastery, as also the names of S. Ambrose, which he bestowed upon them, and the very name of S. Ambrose, making S. Augustine to say only: That others (as he then heard) did the like, euen in Millan it selfe. And finally he frameth euery mans speech (where he can) to such a stile, as though he had bene trained up in Luthers or Iohn Caluins schole, & in this he hath no scruple of falsifying.

The second
denise, to
insert a
parenthe-
sis.

Mat. 19.

Mat. 10.

Luc 18.

2. Tim. 2

Apoc. 2.

3. Cor. 4.

7. Secondly, when he hath not commodity to change the very wordes, or els dareth not euery where, for that they are the wordes of Scripture it selfe; then seeketh he to salue the matter, with inserting some parenthesis, as though the same were of the author himselfe. So p. 39. I say: That our Sauour being demaunded by a certaine Prince, how he might befaured, would giue him no other hope, but, if thou wilt enter into life, keepe the commandements. Where M. Buny helpeth the matter out, with this Parenthesis, saying: He would giue him no other hope (so long as he sought saluation by his workes) but to keepe the commandements &c. As though this Prince had sought his saluation erroneously, and that Christ had answered him in his error, and so deceived him by his answer. In like manner pag. 229. where I alleage out of S. Paul, and out of the Reuelations: That men shalbe crowned in heauen, according to their fight in this life. M. Buny inserteth this Parenthesis (in some good measure) thereby to limite the holy ghost in his meaning. And what good measure will M. Buny assigne vnto God (trouu you) for his crowning us in heauen? Where as S. Paul saith, it shall be aboue measure: Supra modum in sublimitate æternum gloriae pondus: An eternall

vvith diuers aduertismentes.

nall vveight of glory, aboue all me-*sure* in sub-
limity. Semblably p. 229. vvhen I alleage plainly
the vvordes of Scripture : No man knoweth
vvether he be vvorthy of loue or hatred in
Gods sight : He addeth this parenthesis (by Eccl. 9.
outward things) as vvho vvould say, that by
invvard things ech man might know the same;
which the holy ghost in this place (belike) did not
forsee, and M. Buny is more prouident then he.

8. Thirdly vvhen he cannot accommodate the
matter, either by changing the vvordes, or by
putting in a parenthesis; then maketh he often-
times certaine Annotations in the margent; *The third*
vvherof certaine be ydle and foolish, some be ri- *shift Mar-*
diculous and absurd, and other be vvicked and *ginall an-*
tending to impiety. Of the first kinde you may see *notations*
examples pag. 171. vvhere for that I say : That *of diuers*
our naturall passions moderated, may serue *sortes.*
vs to vertue; he maketh a long & fond annota- *Annotations*
tion : That vve do hould, that the soule doth *tion fond.*
follow the temperature of the body, & ther-
upon do ground that our Lady vvvas borne
vvithout original sinne, and o: her such fond
dreaming deuises, which haue no ground in the
vvorld, nor the good man understandeth vvhat
he saith, nor vvhat we hould, albeit (if yow vvill
belieue him) he hath studied not a little our
schoolmen. Pag. 228. vvhere I say: That there
vvvas no reason in our sight, vvhy almighty
God should so much abase his owne only *Phil. 2.*
Sonne in this vvorld, as to suffer so many
indignities as he did: *This man saith in a*
marginall note: That there vvvas great reason
in it. And so consequently, doth bring the in-
scrutable mistery of the Sonne of God his abase-
ment (vvherat S. Paul so oftentimes vvondered,
& vvherat the very Angels remaine astonished)

The Preface to the Reader ;

Rom. 11.

Annotations
ab-
surd.

August. lib.
8. Confess.
12.

Pass d. in
14. Aug.

within the compasse of humane wit and reason, which euery simple man by nature may comprehend. Let vs rather cry out in admiration of this mystery with S. Paul: O depth of riches, wisdom, and knowledge of God! how incomprehensible are his iudgements, and his waies inscrutable!

9. Of the second kind, which are absurd, you may finde examples pag. 153. vvhether by a marginall note he discrediteth the beliefe of S. Cyprian about the knowledge, that we shall haue of our Fathers, Mothers, and other acquaintance in heauen: as though one S. Cyprian with Christian men of reason, vveighed not more in the affaires of our soule, then ten of this mans coate. So againe pag. 214. vpon the religious rule of life, which S. Augustine reporteth to haue beene reuealed to his mother for him to follow, M. Buny writeth: That it vvas but a more carefull indeauour in the vway of godlines. And pag. 212. he addeth to the same: That it vvas but such, as we all (saith he) are bound vnto. But yet he that shall reade either S. Augustine himselfe, or els Possidius his scholler, declaring the particulers of that rule, which he sauu S. Augustine obserue in life, and prescribe vnto others: he vwill easely confesse (I thinke) that how soeuer the ministers of England may be bound therunto by M. Bunies word in this annotation: yet that they doe obserue but few partes therof in conuersation, especially touching voluntary pouerty, and single life. And moreover I vwill add, that my opinion is, that whatsoeuer M. Buny saith in this annotation; yet vwill he not in earnest deny, but that S. Augustines rule doth conteine some what more; then

vvith diuers aduertismentes.

then he and his fellowes at this day do practice: and vvhy then maketh he this fonde annotation? To like fond absurdity appertayneth that vvhich is noted by him, pag. 500. vvhere I affirming: That Gods secret iudgment of ech mans particular predestination is vncertaine to vs, he noteth in the margent: That calling and iustifying are very plaine and infallible tokens therof, and so farre is it not vncertaine to the faithfull: As vvho vvould say, that it vvere an easy matter for him that hath saith, to know vvho are so called, or iustified, as is requisite to assure a man of his particular predestination: vvheras notvvithstanding Christ saith of the first: That many are called vvhich are not chosen: And of the second S. Paul saith in himselfe: That he vvvas guilty of nothing, and yet therby he vvvas not iustified.

10. Of the third kind of annotations, vvhich seeme more malicious, there might many examples be alleaged, but these few ensuing shall suffice to discover M. Bunyes spirit. First then Pag. 212. as concerning the life of that holy, and most vvonderfull man S. Antony the first Monke of Egipt, vvhome all antiquity so much admired, and vvhome S. Athanasius in vvriting his life, so highly extolled, and vvwhose doinges S. Augustine so hartily reuerenced, as he made the same a principall motiue, and paterne to his ovvne conversion (especially for that he tooke those vvordes of Saviour: Goe and sell all thou hast, Math. 19. and giue to the poore, as spoken to himselfe in particular:) vpon this mans conversion, I say, and vvonderfull life, M. Buny maketh this scornewfull and irreligious note: That it may

Annotations
malicious.

Athanas in
vita Anto.
Aug lib. 8.
confess. c. 6.

The Preface to the Reader;

Against
S. Antony.

vvell be doubted, vvwhether he had in that place sufficient ground-worke of these his doinges, vnlesse he had some other speciall motion besides, *condemning herin not only S. Antony, but also S. Athanasius, S. Hierome, S. Augustine, & all other Fathers that so highly commend S. Antony for putting in execution those vvordes of our Saniour, vvwhich M. Buny would haue dissuaded him from harkning vnto, if he had byn his spirituall Counsellour.*

Against
S. August.

II. *To like purpose, or rather more rashly, and maliciously he maketh another annotation pag. 308. vpon the most famous conuersion of S. Augustine recorded by the pen of that learned Father himselfe, to vvite: That some pointes of the Story vvwhich S. Augustine vvriteth (of*

Impudent
impicty.

himselfe) are such, as a mā may as vvell doubt they proceeded of Sathan, as of God. VVhat Heathen or Iulian-Apostata could vvrite more impiously? But of all other, that annotation of his, is most ridiculous, and yet blasphemous,

Against
our B. Lady

vvhere he vvill needes bring in our blessed Lady to haue broken foure seuerall cōmandements, (forsooth) at one clappe, for that she defended not her Sonne vpon the Crosse: For pag. 369. vvhere I in commendation of the confession vvwhich the thiefe made, said in my booke: That it vvvas at such a time, vvhen all the vvorld abandoned our Sauour, and the very Apostles themselues either doubted or lost their faith of his God-head: This man noteth in the margent: That the blessed virgin likewise vvvas by, and said nothing (that vve read of) in his defence; a plaine breach (saith he) of the first, fifth, sixth, and ninth commandementes. A strange matter, that these good fellows should be so desirous to score vp, and make

Cata-

vvith diuers aduertismentes.

Catalogues of our Ladies finnes, vvhich she neuer committed, and themselues being so ouerladen thervvith. But let vs see vvith vvhat shew of reason, M. Buny is so blasphemous against the Mother of God.

12. He saith : That she brake fouwer commandements at one time: Let vs then examine them vvhat they are. The first commandement (according as S. Augustine in old time, and Catholiques nouw adaies are accustomed to number them) is: Thou shalt haue no strange Godes before me, nor make vnto thy selte any grauen Idol to adore the same. The fifth is : Thou shalt not kill. The sixth : Thou shalt not commit adultery. The ninth : Thou shalt not couet thy neighbours vvife. And this, as Catholiques do number the commandementes. But according as some Protestantes vvill reckon the same. The first is: Honour thy Father and thy mother. The sixth : Thou shalt not kill. The ninth : Thou shalt not beare false vvitnes against thy neighbour. Nouw then (Gentle Reader) consider vvith indifferency, how in reason it may be said, that the Blessed Virgin, the sacred Mother of God, for not defending her Sonne vpon the Crosse, against the Magistrates and souldiars, did breake any of these fouwer commandementes: that is to say, did either make vnto her selfe any strange God or Idole, or did dishonor her Father and Mother, or did commit murder, or adultery, or did beare false vvitnes against her neighbour, or did couet her neighbours mate? VVhether (I say) it be credible, that in not defending her Sonne at that instant, she committed any one of these haynous and mortal crimes: and much more, vvwhether she

commit-

The virgin Mary defended from M. Buny.

Aug. quest. 71. in Exo. & con 1. in Psal. 32.

Great impiety of M. Buny.

Marvellous absurdity.

The Preface to the Reader ;

M. Buny
the diuels
proctet.

committed fower of them together as M. Buny affirmeth? Let (I say) the indifferent and Christian Reader iudge of this accusation; as also consider, whether M. Buny be not vvorthy of a very good fee at the diuels hands, for indeauoring to bring into his clauues, so rich a pray, as vvvas the most excellent, pure, and sacred mother of our Sauour, by accusing her of fouuer deadly sinnes together?

Rom. 1.

Tit. 2.

Heresy &
impiety
groweth
by de-
grees.

13. And heere now let euery man consider & tremble at the danger of schisme & heresy, and of Gods seuere iudgments oftentimes vpon them that fall therinto, blinding them, and deliue-
ring them vp to a reprobate sense, so as they runne by little and little from one vvickednes, into another, untill they fill vp there full mea-
sure, and fall into the dungeon of impiety it selfe; so as they come to be vvholly subuerted and damned (as S. Paul saith of them) by their owne iudgmentes. For if a man should haue made such a speech to M. Buny himselfe, as he doth heere of the mother of Christ, vhen first he began to breake from Catholicke religio, and to become a sectary, or soone after; his hart I know vvould haue risen against him, and the vvorst he vvould haue said of her, should haue bene, that they meant not, but only to take a-
vvay abuses, and that the blessed virgin should not be vvorshipped for God or a Goddesse, but as a most eminent Saint, and holy Creature under God, vvherin the Catholicke, and he vvould easily haue agreed. But now as heresy and impiety is vvont to grow by degrees, and one steppe or linke to dravve on another; they are come to that height of hatred against her, as God taking his light of grace and understand-
ing from them, they seeke argumentes to make
her

vwith diuers aduertismentes.

her one of the vvorst vwomen, and most subiect to sinne of any other : yea to breake foure commandementes at one time, as heere you see she is said to haue done by M. Bunyes assertion, and then you know vwhat followeth in Scripture : He that sinneth, is not of God, but of the diuell. And againe : He that saith he loueth God, and keepeth not his commandementes, is a liar. So as by this new doctrine, our blessed lady, vwhen she stood by the Crosse and brake these fouuer commandementes, vvas not of God, but of the diuell, nor loued her Sonna by vvhome she stood; vvhich horrible blasphemies Christian mens eares do abhorre to heare.

Ioan. 1. 2.
& 3.

14. And thus much of Annotations; passing ouer diuers other thinges that might be examined, if time and place did not prohibite. But another shift vvhich M. Buny hath, to ridde his handes, vwhen neither changing of the vvordes, nor putting in of parentheses, nor annotations in the margent vvill cleare and pacify the matter, is to disfigure or dash out vwhatsoever he misliketh, vvhether they be my vvordes, or els the discourses of ancient Fathers, or authorities themselves of sacred Scripture. For understanding vvhether it is to be considered : that first, generally vvhersoeuer he findeth the mention of certaine thinges that please him not; as of abstinence, fasting, chastising the body, penance, satisfaction, virginity, merit, hier, gaining of heauen, labouring for reward, or the like, he commonly striketh all out, togeather vwith the Authors that treat therof, or els so mangleth the same, as their sense is no more to be seene, though he suffer the places to remaine. And this you may call, sorting and suting of vvordes and phrases to his liking.

The fifth
shift. Sorting
and
Suting of
vvordes &
sentences.

15. But

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The s.
flift stri-
king out
vvhhat mis-
liketh.

Appari-
tions of
Christ.

Purgato-
ry.

Appari-
tions of
Angels.

Heremi-
tes.

Satisfa-
ction.
Pennance.

Bodily af-
fliction.

2. Cor. 12
Resisting
of temp-
tations.

15. But then further, vvhhen any authority offe-
reth it selfe, or cometh in his vvhay, vvhich he
can not so vvvell accommodate by this meanes of
sorting and suting, out it goeth vvvithout redem-
ption, be it Father, Doctor, Councell, or Scripture
it selfe. Herof you may see examples pag. 28. of
his booke, vvhether he thrusteth out S. Hierome,
and Ioannes Cassianus, for that they mention
Monkes of the Primitiue Church. So againe
p. 98. he thrusteth out S. Cyprian, & Possidius,
for that they giue testimony of an apparition
vvhich Christ our Sauour made to a Godly mā
at his death. In like manner, p. 109. he thrusteth
out S. Ambrose, S. Augustine, S. Gregory, and
S. Bernard together, for that they perswade mā
to be afraid of Purgatory. Further, p. 98. he stri-
keth out S. Augustine, S. Gregory, & venera-
ble Bede, vvvith their large discourses, vvhich
they make, concerning Apparitions of certaine
Angels to Godly people. So againe, p. 305. he da-
sheth out the example of S. Paul the first Here-
mite, vvvith the authority of S. Hierome that
vvrote his life, and this in hatred of Monkes
and Heremites, vvvhose names he cannot abide.
After this againe p. 374. he thrusteth out S. Au-
gustine vvvith all that he can alleage about
Satisfaction and finall pennance, though he
alleage abundant Scriptures for the same.

16. And further pag. 60. he thrusteth out the
vveeping, fasting, vvvatching, lying on the
ground, vvearing of sack-cloth, and other bo-
dily punishments that King Dauid used vvvpon
himselſe, albeit they be recorded and set downe
in holy Scripture. Item p. 269. he thrusteth out
the example of S. Paul the Apostle, how he vvvas
assisted and made able by Gods holy grace, to re-
sist and overcome the temptations of the flesh, to
the end (belike) that no man should take cou-

vvith diuers aduertismentes.

rage by that example, to fight, and resist these temptations as he did. Againe p. 220. he striketh out all the promisses made in Scripture of reward to virginity, chastity, and (as Christes vvordes are) the gelding of our selues for the Kingdome of heauen; as also to voluntary po- uerty; and other like vertues: all (I say) he thru- steth out, together with the Scriptures alleaged for the same. And finally, not to hold the reader any longer in the enumeration of those thinges, which he shall finde almost in euery other lease of the booke, he thrusteth out pag. 157. not only S. Augustin talking of the price of heauen, and of the facility to gaine the same; but also dis- spacheth in like manner, the very vvordes of Christ himselſe, where he saith: The Kingdome of heauē doth suffer violence, & men doe lay hand-fast vpon it by force; and diuers other such places both of Christ, & his Apostles: he dis- spacheth all (I say) and maketh auoidance of them, with the same facility, as he doth of other testimonies & authorities, when they are against him. And what may be said then (gentle reader) of these men, vvhō spare neither Fathers, Do- ctors, Apostles, nor Christ himselſe, when they stand in the way against their foolish phantasies? 17. And thus much of thrusting out. But now if I would speake of mangling, I might say much more, but that this place beareth it not, & ther- fore thou shalt be content (good reader) to accept of one example only, among infinite, that might be alleaged, and by this one, thou maist make vnto thy selfe some certaine coniecture of the rest. Pag. 367. it is handled and proued by me against the impediment of delay: How that we by deferring our conuersion, doe alwaies binde our selues to greater pennance, and satisfaction afterwarde. In vvvhich discourse,

M. Buny

Promisses
to virgi-
nity.

Christes
vvordes
thrust out.
Mat. 11.

The sixt
shift mā-
gling of
other mēs
sayinges.

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M. Buny first , instead of the woordes Pen-
 nance, useth alwaies the woordes Repentance,
 as though it were the better woordes, and so
 runneth he on smoothly with me so long as it
 will hold out. And as for the woord Satis-
 faction, for that he had no other woordes to put
 in for it, he thrusteth it cleane out. Then com-
 meth he to S. Cyprian, who saith : That a dili-
 gent and long medicine is to be vsed to a
 deepe soare, which woordes he admitteth and
 letteth stande as good and currant : But the o-
 ther parte of the same sentence immediatly fol-
 lowing in S. Cyprian : That our pennance
 must be no lesse then was our fault commit-
 ted, as not tollerable, he striketh out of the text,
 as also all the rest ensuing, wherein S. Cyprian
 prescribeth : That this pennance must be made
 with teares, watching, wearing of hair-cloth,
 and the like : Which utterly mistaking both
 the minister, and perhaps also his maister the
 Archbishop, he maketh riddance therof by da-
 shing all out.

*Cyprian lib.
 de lapsis &
 l. 5. ep. 9. ad
 Cornelianum.*

*S. Augu-
 stins wor-
 des sent
 into ba-
 nishment.*

18. After S. Cyprian followeth S. Augustine
 in the very same page, affirming : That it is not
 sufficient for a sinner, to change his manners,
 and to leaue of to sinne, except he make sa-
 tisfaction also to God for his sinnes past, by
 sorrowfull pennance, giuing of Almes &c.
 Which woordes M. Buny thought best also to
 condemne to exile with the rest, for that they
 seemed to be incorrigible, and to admit no a-
 mendment : yet out of S. Hierome, that in the
 third place ensued, he was content to admit
 these woordes : Our body that hath liued in
 many delightes must be chastised with affli-
 ction, our long laughing must be recompen-
 ced with much weeping. But the woordes
 immediatly

*Hier. ep. 27
 ad Eustoch.
 circa mediū.*

with diuers aduertismentes.

immediatly following in the same sentence :
(Our soft-linnen and fine silke-apparell must
be changed into sharpe hayr-cloth) seemed to
harde to this delicate Doctor, and therefore he
voided the paper of them. And finally in the
end of the ranke, came graue S. Ambrose, af-
firming: That vnto a great wound, a deepe
and long medecine is needfull. VVhich wor-
des M. Buny quietly and courteously let passe :
But upon the other that immediatly followed,
he gaue a dead blow, and thrust them, by head
and shoulders, out of the booke, to wit: Grande
scelus grandem necessariam habet satisfac-
tionem. A great-offence, requireth (of necessi-
ty) a great satisfaction; seeming to be in choler,
that such thinges should be so much as once
mentioned.

S. Hierome
& S. Am-
brose cast
out.

Ambros. ad
vir. lasp.
cap. 8.

19. Now then (gentle reader) what shall
we thinke or say of these men, or of their man-
ner of dealing? Haue they honest meaning trou
you? Haue they fidelity? Haue they a conscience?
Haue they respect of God or man, that deale in
this order? Is it hard to found any new reli-
gion, or to defend it, or to auouch what folly or
falshood soeuer, by this manner of proceeding?
If these men had ability to doe what their con-
sciences would permit them in the world a-
broad, what an alteration, what a subuersion,
what a Metamorphosis would they make in
all matters of antiquity? If they had to them-
selues the setting forth of the holy Fathers and
Doctors wokes, how would they toppe and
loppe, and circumsise the same? Cutting of all
that liked them not, or were not sutable to the
season of these mens senses, and fancies for the
time. If these men (I say) had the keeping of
all antiquities, of Fathers, Councels, and Scrip-
tures,

Conside-
rations
vpon the
premisses
about cor-
rupting of
bookes.

The Preface to the Reader;

tures, and that to themselves alone in their owne custody, without the knowledge or contradiction of any one Catholicke, for the space of only one hundred yeares together (as they grant we held them all in our handes for more then a thousand) what manner of bookes (trow you) should we finde them? How currant and absolute for the Protestant religion? No doubt but we should heare them speake euen as Luther and Calvin doe speake in all matters of controuersy, or rather as that Sectary for the time would haue them to speake, vnto whose handes the least edition of such wvorkes should be committed.

The different proceeding of Catholickes from Sectaries.

20. But Catholicke men haue other consciences, & proceed after another manner, knowing that God hath no need of our lying or falsehood for upholding his cause, which is truth it selfe, but rather that it is abomination in his sight, and that only error and heresy hath need to be underpropt with such deuises, for which causes we shall neuer read in Generall or Nationall Councels, that Catholickes were accused for any such deceiptes in corrupting other mans wvorkes, but alwayes heretiques. It is to be noted also, how truly these good-fellowes the Sectaries of our times, doe bragg among their fellowes, of the consent and authority of the ancient Catholicke Fathers for their opinions, and innouations; and yet when it commeth to the purpose, they vvholy disclayme from them againe: and when M. Buny in so little a Treatise as this of the Resolution is, which treateth not of controuersies, but of deuotion, be forced to shake of, and reiect so many ancient Fathers and their authorities; what will he be in matters of Controuersies themselves? And
this

vwith diuers aduertismentes.

this shall be sufficient to shew as it were
vwith the finger, vwhat the doing of this peo-
ple is: vvhither they looke, vwhat they meane,
vwherunto they ayme, vvhich is, that them-
selues only may be believed, and all others disre-
dited, what prooffe or authority soeuer they bring
vwith them. And thus much of this matter.

THE SECOND PART OF THIS PREFACE.

O F

M. Bunyes Treatise of Pacification, annexed
to my booke of Resolution.

21. **T**H E R E remaineth according to for-
mer promise, that we say somewhat
also of the Treatise vvhervvith M. Buny ac-
companyed my booke, tending (as he saith)
to Pacification: And albeit you vvill meruaile
(perhaps) considering the time vvhen this vvvas
vvritten, vvherin so many vvvere pursued and
imprisoned, and others tortured, and put to
death for our religion, that a private Minister,
Chaplain to an Archbishop, should offer in
print a publicke Pacification; yet vvhen you
haue read ouer the thing it selfe, or at least-
vvise comprehended the substance therof by the
summe heere set downe, you vvill cease to
maruaile. For it is such a Pacification, as
the high Priestes of the Iewes vvould haue
made vvith the Apostles after they had vvhipt
and beaten them, vpon condition they should

★ ★ 2

neither

The Preface to the Reader ;

How Ca-
tholikes
are la-
boured
to Pacifi-
cation in
England.

A pre-
sump-
tuous
principle.

neither teach nor preach any more the doctrine of Christ : but yet for that he saith in his first entrance : That this Pacification is meant by labouring the aduersaries , *vvhich are vve* ; let vs see how he doth labour vs , by vvordes , and reasons in this his Treatise , *vvhiles his maiester , and other greater ministers , hauing the ciuill Magistrat on their sides , did labour vs by prisons , yrons , rackes and other such perswasions .* But I take M. Bunyes meaning to be simple in this his desire of Pacification , as his Treatise also is , and therefore am I content to runne ouer vvith him the chiefe heades and argumentes therof , *vvhich you vvill see to be such , as the most of them may rather moue a man to laughter , then to ioyne vvith him and his , in religion .*

22. *As for example , in his very first entrance or Preface before he begin to lay forth his argumentes and motiues to Pacification , he establi- sheth this priuiledge to him and his , and preiudice against vs ; that their light is so great and eminent in matters of religion : That to their knowledge God neuer yet bestowed the like on others . Do you see this principle of singu- larity ? VVhat Pacification can be vvith this pride ? VVas there neuer other people that had the like light ? No Fathers ? No doctōrs ? In no time or age ? VVhat say you of the Apostles , and Apostolike men , for you except none ? VVho vvould say neuer but you ? VVhat vvill Lutherans , vvhat vvill Zuingleians , and OEcolum- padians , vvhat vvill other families of newv ghospellers of our dayes say , as also Wicklif- sians and Hussites , somevvhat elder then your selues ? VVhat vvill they ansvvere (I say) vvhen they heare you so boldly auouch neuer ? But this is the spirit of euery newv Sectary ; none but*
him-

vwith diuers aduertismentes.

himselfe, none before him vvas euer perfect.

23. But vve Catholickes take another course, quite contrary to this, vve challenge nothing singular, but all common; for otherwise it should not be truly Catholicke, nothing new, but all old, vve use not the phrase neuer, but rather euer; to vvit, that euer since Christ vvas on earth and planted his religion, all knowvne Christians haue lyn of our faith: and if any haue swarued from it, they vv ere first of vs, and vv ent out of vs, and vv ere held heretikes by all the rest for their departure, and so are commonly at this day also, by M. Buny and his fellowves, if vvee goe a little higher then the beginning of his particular Sect. VVherfore seing this singularity, vvherof he braggeth, is rather a marke of heresy, then of true Catholicke faith, I hold it for no good argument to moue vs tovvardes the making of a Pacification vvith him, and his religion; but rather to steppe further of from him: and consequently it seemeth vnadvisedly brought in for a principle of his credit at the beginning. But let vs see the rest, for it is like that it vvill be futable in vvisedome and prudence to this beginning.

Catholic-
kes brag-
not of sin-
gularity
nor of no-
ueltie, nor
of neuer,
but of
euer.

1. Ioan. 2,

24. After this his vaunting entrance, he be-
ginneth his discourse very confidently, as though
he vvould persvade vs all, and for methodes
sake, maketh many diuisions, and subdivisions,
euery thing running therein by couples, vvherin
he is so fertile, and abundant, as by methode
he confoundeth all memory, and by order brin-
geth all into disorder. But yet as I may, I
vvill heere recite the chiefe pointes of his dis-
course.

25. First he saith: That there is great rea-

The Preface to the Reader;

Fond re-
sons vvhy
they vvill
not ioync
vvith vs.

son vvhy vve should ioync vvith them of his religion, and none at all, vvhy they should yeld to vs. The first he proueth, for that it becommeth the Church of God to be at vinity in it selfe. VVhich reason, how farre it proueth his purpose, the reader can consider: to me it seemeth vvholy impertinent, for that the Church of God may be in vinity vvith her ovne, though she make not Pacifications vvith her enemies: nay, her vvarrs vvith enemies and heretickes is her ovne peace, and vinity. The second, of their not comming to vs, he declareth, for that the gaine vvhich they should receave by comming to vs, in his opinion, should be very small, both touching matters of Religion, as also of state. For in Religion he maketh his accompt, that they should haue nothing more, then now they haue, except only certaine Sacramentes, Images, and ceremonies (vvhich he calleth representations) all vvhich he esteemeth of small aualue. VVhat simple soule vvould euer reason thus? In matters of State likewise, he supposeth the commodities vvould be few and little, as namely to be deliuered from the Popes curse, vvhich he saith: They finde now by experience, not to be so hurtefull, as heretofore it vvas esteemed, for that England hath prospered vvith it. VVhich reason (as you know) may as vvell serue against Godes curse also, for that it doth not alvvayes shew forth presently his effect.

26. Next after this, he declareth how that by yeelding to vs, they should not only not receave gaine, but also great hurt, and that in double manner. First in Religion, vvherin

vwith diuers aduertismentes.

vwherein among other things: They should be bound to Confession and Pennance: which things (saith he) are burdensome, and abhorring from mans nature. And is not this a goodly reason? And may not the same be said of chastity, temperance, liberality, poverty, love of our enemies, and other like vertues, which are displeasing to the corruption of our nature. Then in State, he sheweth the same also, for that by this meanes they should come under the gouvernement of the Bishop of Rome, which he esteemeth intollerable; adding further: That this only reason of state holdeth many of their side, from coming to vs, vvhose other-vvise in conscience vvould haue no scruple at all: VVhich is such a Confession, as I maruaile that euer my Lord Archbishop vvould let it passe in print. For howsoeuer this poore Minister, to terrify the common people, deniseth feares and bugges vpon the Ecclesiasticall authority of the Bishop of Rome, if it should be restored in England againe; yet euery man of reason can consider vwith himselfe, that the Emperour, the Kinges of Spaine, France, Polonia, and other Princes both of Italy, and els vvhere, admitting the same authority of the Popes Ecclesiasticall Iurisdiction, do finde no such inconueniences, as neither our Princes of England euer did, for so many ages together; vvhen they vvore more potent in forraine Countries, then they haue byn since the suppression therof. VVherfore if this reason only do stay so many of his people from vs, as he affirmeth; vve may expect daily great accessse vnto our side of the better, and vviser sorte, for so much as any meane understanding vvill

VVhy they
may not
yeld to vs.

VVhat
holdeth
many Pro-
testantes
from vs.

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discover easely how grosse and palpable this error is.

The commodities offered to vs in ioyning with the in Religion.

A ridiculous protestation.

27. This being done, he commeth to shew the commodities that we should receaue by ioyning with them, and those also (after his manner) he maketh of two sortes. First in Religion, and then in our Ciuill State. In religion (saith he) we should first receaue the free vse of holy Scriptures (as though among vs now there were no vse therof) and then also, we should be deliuered from the burden of Confession and Pennance, as also, from all vowes of chastity, pouerty, & obedience. And finally, we should so cleaue to Christ alone (saith he) as we should abandon all other helpes both in heauen and earth, of Angels, saintes, other mens, as also our owne; which (saith he) were a great aduantage. And then he maketh a solemne protestation in these wordes. If any people can be found in the world, that doe more abandon all other meanes in heauen and earth, then we doe: then we must pronounce against our selues, that in this respect they are nearer to this aduantage, then we are. Vnto which protestation notwithstanding, I doubt, M. Buny (if he should be well urged) would be very much ashamed to stand and cleaue. For albeit I confesse, that he and his fellowes do very little (in deed) wherby to helpe themselves by their owne good workes: yet by this reason they should doe farre better, in doing nothing at all. For he that should neuer pray, nor desire others to pray for him, he that should neuer fast, or doe other good deedes, but should rather neglect all, and lay all upon Christes passion only; he should more abandon

vwith diuers aduertismentes.

bandone all other helpes and meanes both in heauen and earth, *besides Christ alone, then many of the best Protestantes doe.*

28. *Besides this I would aske M. Buny what he thinketh of S. Paul, who writeth of himselfe*: That he chastened his body, to the end he might not be reprobate after his preaching to others. *And to the Collossians*: I doe reioyce in sufferinges for you, and I doe fulfill in my flesh those thinges that are vvan-ting of the sufferinges of Christ for his body, that is the Church. *He desireth also in diuers places, and upon diuers occasions to be holpen by other mens prayers for him. VVherfore he could not say, as M. Buny saith*: That he abandoned all helpes in heauen and earth, as vvell his owne, as of all other men, and consequently he *was not of M. Bunyes saith and religion. But let vs goe forward.*

1. Cor. 9.
Colof. 1.
Ephes. 6.
Colof. 4.
1. Thes. 4.
2. Thes. 3.
1. Tit. 2.
Iac. 1.

29. *Next in our Ciuill State, he saith*: That vve should greatly be bettered by ioyning vwith them, being made partakers of the blessednes of England, vvhich is greater (*as he saith*) at this time, then euer it vvas since the lande vvas first inhabited. *VVhereof he seemeth to allege two reasons or causes. First, for that Protestantes in these temporall affaires are alwayes prosperous. For (saith he) how soeuer it goe vwith others that are not friends to the ghospell; yet shall the fauourers therof alwayes prosper: howsoeuer it be vwith the residue of the children of Israel; yet the tribe of Iuda shall alwayes florish. In other places the people are groaning vnder their burdens; but in England all is mirth and safty. The second cause of this blessednes of England is: For that England (saith*

Commo-
dities by
yeelding
in our Ci-
uill State.

The Preface to the Reader;

Foolish
flattery.

he) is gouerned by a Prince of their owne countrey, one that dealeth mildly vvith them, one that sendeth not their pleas abroad to other Consistories, one that drieth them not vp vvith exactions. And vvhen conuenient collections are made, the money that is exacted of subiectes is not sent (*saieth he*) out of the realme to the maintenance of forraine powers, but is imployed at home, to their honour and defence. *VVherein notwithstanding it seemeth that this good man talketh rather by meditation, fiction and adulation, then by any great intelligence he hath in such affaires, but his meaning is to please them that are in gouernment.*

Fond re-
moning
of deuiled
impedi-
mentes
for our
going to
them.

30. *After all this he goeth about to remoue certaine graue impedimentes, vvhich, he vvill seeme to imagine, doe let many Catholikes from comming vnto their side. For vvhich cause he shewveth, first, that vve (Catholickes) should not leese altogether our credites by making vs Protestantes, or at least vvise, vve should not leese it vvith them that be good and of their side: or if vve did somewhat impaire the same; yet patience vvere to be vsed, for the ghospels sake. In like manner he shewveth: That the holy Saintes of heauen vvould not be angry vvith vs (as vve seeme to doubt) for leauing their patronage. Also that Caruers, Candlemakers, Belcasters, Organistes, and other such like, vvho might feare to loose and vvant by following the ghospel, albeit in truth they should leese no small parr of their gaine: yet might the matter be eased, and they comforted otherwise.*

Childish
foolery.

31. *Thus discourseth this vvise man in very great sadness, And after all this, he hand-
leth*

vvith diuers aduertismentes.

leth diuers other pointes both of controuersies in Religion, and of the harde dealinges of the Protestant-Magistrate towards Catholickes in England, vvhich he seemeth not altogether to approue, for that he supposeth many are stayed from comming vnto them by this meane. But he handleth all vvith as great discretion and foundation, as he hath done the former pointes, demanding of vs at length in very good earnest: Why vve should stand so much vpon *Limbus Patrum*, vpon Christes * descending into hell, vpon Real-presence, freedome of vvill, and merit of vvorkes, vpon traditions, Priesthood, and Sacrifice, vpon vvorshipping of Saintes and Images, mariage of Priestes, inherent iustice, and the fve Sacramentes that vve number more then they doe? Vvhy (I say) vve should so rely and sticke vpon these thinges, as for their sakes not to ioyne vvith them and be Protestantes? Whereas notwithstanding all these thinges, the Protestantes faith (as he saith) and ours is all one in substance, and vve all are membres of one true Catholicke and Apostolike Church, albeit some be better members in that Church then others. And this is M. Bunyes good fellowv-ship in Religion.

32. And this last point of the Church (therby to allure vs the more) he vrgeth very often and earnestly: to vvitt, that vve and the Protestantes are all membres of one true Church, reprehending greatly his fellowv-ministers and brethren, vvho, vpon indiscreete zeale (as he saith) vrged first this separation between vs, and did vvrite in not so sensed a manner as they

* It is an article of our creede

How by M. Buny vve are all of one Church
Pag. 100.

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as they ought to haue done ; adding further in his owne name these wordes : We are to iustify that of departing from the Church , there ought to be no question at all among vs. Doe you see vberunto now this minister is come ? and how farre he hath enlarged his conscience , that he maketh no substantiall difference in all the pointes of Religion before mentioned , whether they be believed or not ? Doe you see how he would gladly now admit vs to his Church, so we would receaue them also into ours ? But what is the cause (thinke you) of this so great , and suddaine curtesy which now at length M. Buny, against all custome of his brethren, doth offer vnto vs ? You shall heare it uttered (if you please) in his owne wordes : For by consenting so far vvith them (saith he) as to graunt that we are not both of one Church , we bring our selues to needles trouble. For that it is great probability vvith them , that so we make our selues answerable for to finde out a seuerall and distinct Church from them, from vvich we descend , vvich hath continued from the Apostles age to this present, els that needes we must acknowledge that our Church is sprung vp of late , or at least , since theirs.

33. *This is his Confession, vvich we hauing heard, we neede not stand any longer in doubt, vvherfore he is become so kinde , as at length to make vs all of one true Catholicke and Apostolicke Church vvith them, vvhome hitherto they haue detested, as the Synagogue of Antichrist.*

VVhy also M. Buny tooke in hand to write this

Treatise

VVhy M. Buny is so kind now as to make attonement vvith vs.

vwith diuers aduertismentes.

Treatise of Pacification, to wit: for that in deed (as he confessed before) he now perceaueth that many men held vwith them rather for respect of state and ciuill commodities, then of conscience in beliefe. I do thinke also if their conscience and beliefe be as large and loose, as M. Buny before hath signified his to be, in not making any accompt at all of so many important pointes of faith, as are the descending of Christ vnto hell (vvhich as all men know, is an Artickle of our Creed) and the Real-presence, which is so seriously handled in Scripture both by Christ himselte, and S. Paul after him: Free-will, and merit of vvorkes in man, Preisthood, sacrifice, inherent grace, and fise Sacramentes, vvhich we teach more then they: All vvhich pointes, and many more being set downe in Scriptures, and consequently to be reputed as important matters of faith, and for such disputed betweene vs and them for many yeares; this good-fellow-minister now commeth forth, and saith that they are not thinges to be stood vpon: vvhereas vve on the other side (according to the seuerity of ancient Catholicke Fathers, that say, that for any one vvorde or syllable belonging to faith, we ought to dy if need vvere) doe stand so precisely, not only vpon euery one of these articles mentioned, but vpon euery part and parcell therof, and the true sense of beliefe contained therein, and deliuered vnto vs by the Catholicke Church; as not only may vve yeld therein, for any such tryfling vvordly commodities, as M. Buny proposeth; but neither for the gaining or loosing of any vvorld or Kingdome, or of the auoiding of any temporall torment vvhatsoeuer. And by this also may you imagine how farre of, vve be from admitting

M. Bu-

Math. 26
Marc. 14.
Luc. 22.
Ioan. 6.
1. Cor. 11.
Rom. 10.
Math. 5.
Marc. 9.
Dan. 11.
1. Cor. 10.

The seuerity of Catholikes in standing vpon euery point that belongeth to faith.

The Preface to the Reader;

*August. l.
de heres. ad
quos vult
Deum in
fine.*

M. Bunyes Sect or Sectaries into our Church
vvith vs, vvho differ from vs, and vve from
them in so many important Articles of beliefs;
seeing vve hold vvith S. Augustine in the end of
his booke of heresies: That vvhosoeuer holdeth
any one point of beliefe different from the
Catholicke Church, he can not be of her,
nor admitted into her, but by reuoking his
errour: and M. Buny by his loose doctrine to
the contrary, shewveth that he is of no Church,
nor yet of any certaine or stable religion at all,
if he thinke as he vvriteth.

THE THIRD PART
OF THIS PREFACE.

A N D

Conclusion vpon the premisses: vvith
an exhortation to read Spi-
rituall Bookes.

34. **W**HERFORE to draw to an
end of this Preface, vve see how
our Adversaries in Religion do proceed in the
foresaid two pointes of deuotion, and pacifica-
tion. And as for the first: no great maruaile is
it, if they vvrite no bookes of deuotion, nor
treate much thereof in their vvritings, sermons
or conuersation, as by experience also you learne.
For (alas) they are not come yet so far for-
vvard, nor euer are likely to doe: For that
1. Cor. 3. S. Paul to the Corinthians making two partes
of Christian Religion, the one, the foundation,
the

vvith diuers aduertismentes.

the other the building of gold and siluer
therupon (vvhich S. Augustine, and other Fa-
thers did euery-vvhere interpret to be true
faith, and good vvorkes) they do neuer pass
the first foundation, but doe ly vvragling
and contending therabout. *Aug. in Ps.*
Languentes circa *37. 83 &*
quæstiones & pugnas verborum, as S. Paul *103. & in*
doth speake of such people: That is to say, *Embir cap.*
languishing about questions, and fighte of *67. 68 & l.*
vvordes. And yet further as the same Apostle *de fide &*
saith: Non acquiescentes sanis sermonibus *operibus c.*
Domini nostri Iesu Christi, & ei, quæ secun- *15. & l. 21.*
dum pietatem est, doctrinæ: Not yealding *de ciuitate*
vnto the vvholesome speeches of our Lord and *Dei. c. 21.*
Saviour Iesus Christ (vvhich commonly vvere *26. & c.*
about good life) and the doctrine vvhich con-
cerneth piety, deuotion, and good vvorkes. And
vvith vvhat fruite (trouu you) doe they this?
You shall heare it in S. Pauls vvordes: Ex qui-
bus oriuntur inuidiæ, contentiones, blasphem-
iæ, conflictationes hominum mente cor-
ruptorum, qui veritate priuati sunt. Out of
vvhich ianglings about our faith, doe spring
eniues, contentions, blasphemies, and strifes
of men corrupted in mind, and deprived of all
truth. And in another place the same Apottle
of the like sorte of people, saith: Semper dis-
centes, & nunquam ad scientiam veritatis
peruenientes: Alvvayes learning, but neuer
arriuing vnto the knowledg of truth in deed:
Proud, restless, and vvithout peace; mockers,
and scoffers, as S. Peter addeth. And finally,
men that haue a shew of piety, but in effect
doe deny the force and vertue therof. And so,
for so much, as these men neuer pass ouer to
the second part of Christian Religion, vvher-
in the fruite and exercises of deuotion doe
princi-

VVhy Se-
ctaries ne-
uer vvrite
lightly of
matters of
Deuotion

2. Tim. 3.

2. Pet. 4.

The Preface to the Reader;

principally consist, but do spend their time in iangling and contending about the first part only, which is the foundation: no marvaile though they write no bookes of deuotion, as before hath bene said. And this is the first cause.

Another
cause of
the same.

35. Another is, for that in truth, the very groundes of their opinions do resist all treating of such affaires, neither can you urge almost any one point of true piety, but that you must impugne some principall Article of their doctrine. As may appeare by that which hath bene declared before, concerning the places both of Fathers and Scriptures, touching piety and deuotion, thrust out by M. Buny in my former booke whereof also it were not hard to make diuers most euident demonstrations in this place, if I would stand upon it.

Examples
howe Se-
ctaries
cannot
teach pie-
ty or de-
uotion
without
imparing
their do-
ctrine.

36. For, if (for example-sake) you exhort men to labour for their owne saluation, as S. Paul did, Philip. 2. vers. 12: then you teach them to put confidence in their owne workes, which with Protestantes is abominable. If you encourage men to suffer in respect of reuerde, as Christ did, Math. 5. vers. 12: then fall you flatly upon the doctrine of merit. If you tell them that heauen is put in their owne handes to gaine, as our Sauiour did, Math. 11. vers. 12: then allowe ye not only of merit, but also of free-will. If you wish men to liue in feare and trembling in respect of Gods secret iudgements, and of the uncertainty of our saluation, as S. Paul did, Phil. 2. vers. 12. Hebr. 3. vers. 14. And S. Peter 2. Ephes. 3. vers. 17. then impeach you the certainty of new gossellers predestination. If you will men to looke well about them, threatning that if they build not gold & silver, but straw and stubble upon their foundation of faith,

vvith diuers aduertismentes.

of faith, they must suffer dammage aftervvard by syer, as S. Paul doth, 1. Corinth. 3. vers. 12. and 13: then you fall flat vpon Purgatory. If you Counsaile men to make amendes by good vvorkes for their euill life past, as S. Iohn Baptist did, Luc. 3. vers. 8: then you teach satisfaction. If you terrify them vvith the feare of hell, and vvith the declaration of the paines in the vvorld to come, as Christ did, Math. 8. vers. 12: then vvith them you offer iniury to Gods infinite mercy. If you exhort men to fasting, praying, loue of virginity, desire of pouerty, chastising their ouune bodies, restitution, pennance, and the like, as all the course of holy Scripture doth: then runne you into plaine Papistry: And then vvhat treating can there be of piety in life or deuotion, vvhere none of these important matters may be once named? Truly vvell may a man vainly talke in the aire of a quickning spirit and mortification, as they are vvont to doe, but nothing in sincerity and substance of vvorkes vvill euer be brought to passe, vvhere these vveighty pointes be not soundly and seriously handled. For take away the mention of these thinges, not only from Fathers vvritinges, but euen from holy Scripture it selfe, togeather vvith the large, and frequent exhortations that therein are made vnto them, and very little vvill remaine about other affaires; the chiefe indeauour of Gods holy spirit being bent (as is manifest) to the setting forth and inculcating of these pointes aboue all other, vnto Christian people. And so much of this.

37. But nowv to say a vvord or two also of the second part before touched, to vvith, of M. Tvvovva Bunyes pretended Pacification. In tvvovv sortes, yes of pacification. as I said, it may be treated: the first vvith our

Aduer-

The Preface to the Reader;

Aduersaries, the second vvith our selues. VVith our aduersaries, I se no other effectuall meane in deed, if vve vvill treat it seriously, and not in shew only, as M Buny hath done, but by returning to the first breach and causes therof,

First vvay
vvith our
Aduersa-
ries.

as in making other kindes of peaces men are vvont to doe: that is to say, that vvheras vve lined all in peace of one faith, for so many ages togeather, both in our oune Countrey, and in the rest of Christendome abroad, vvho vvere they vvich first brake forth? VVhy? vvhere? vvhen? And vvpon vvhat occasions? And then you know vvhat M. Buny feareth, that for so much as it vvill appeare, that they vvvent forth of vs, and perseuered not vvith vs (a speciall marke of schisme, and heresy set dovvne by the Apostles themselues) they must be bound either,

Act. 15.

1. Ioan. 2.

to finde out a seuerall distinct Church from vs, from vvich they discend (vvhich is impossible) or els that needes they must acknowledge their Church to be later and gone forth of ours, and consequently, that they haue broken the peace, vvherof ensueth that the Patification must be made by their retorne againe, and not ours. For auoiding of vvich inconuenience, you haue seene that M. Buny is content to runne into a far vvorse and greater absurdity, vvich is, to acknowledge that vve are all of one true Church, and none gone out from the other, and consequently also, that vve are all of one faith and beliefe; for that one Church can haue but one faith, as but one baptism, and one Christ if vve belieue S. Paul most earnestly affirming the same.

Ephes 4.

38. *The only true vvay then to sincere Pacification indeed, vvere, that M. Buny and his followers vvould looke backe from whence they haue leapt,*

vwith diuers aduertismentes.

leapt, retorne from whence they haue broken forth, and remember these dreadfull wordes of S. Iohn the Apostle: They went out of vs, but they were not of vs; for if they had byn of vs, they would haue persevered vwith vs. And therupon he concludeth that they are Reprobates, & very Antichristes, for so going out, and making a part alone from the whole body: which rule and obseruation of the Apostle, hath byn a direction euer since to discerne Sectaries by going forth, and that by one or two, or some small number at the beginning, though afterward they grew and became sometimes so great a multitude, as they will seeme to compare vwith the body it selfe: but if you reduce them to their first beginning of out-going, they are few. As for example the * Arrians began by the out-going of Arrius, first alone in Alexandria, and then came vnto him Eusebius of Nicomedia, and so others; and after them againe the * Pelagians began by the out-going of the Britane Pelagius in Rome, though soone after ioyned to him Caelethius a Frenchman. And in like manner if we inquire of the beginning of Protestantes in this age, who knoweth not, that they began by the only going out of Martyn Luther a Dutch friar alone, at the first, to whome soone after ioyned themselves others, as Zuinglius, Catolstadius, and OEcopolampadius partly Dutch, and partly Switzers, who brake from him againe soone after, and made a new Sect of themselves, nor could euer be reconciled to him, while they liued; as neither Iohn Caluin the Scholler to them, when he went out from them, but every man held his owne way after his owne head, wherof infinite sectes, and sectious, innumerable troyles, 1. Ioan. 2.

Out-going of hereticks.

* An. Do. 316 Oref li. 7. c. 28. Epiph. lier. 63.

* An. Do. 405. Chrysost. epist. ad Olimpiad.

An. Dom. 1517. Coch. in vita Lutheri & Suerus in hist. an. 1524.

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hurtes, and calamities haue ensued, and doe ensue daily to Christendome, and no other hope of redresse or remedy can be had, but either that they retorne againe to the vnitie of Christles Church, from vvhich they haue broken, and to the fold vvhich they haue left, or that they be consumed in time vvith different and opposite Sectes and diuisions among themselues, as all other heretikes, and Sectaries their auncestors haue bene before them, and as themselues are in the vvay therunto already. And thus much of this first manner of Pacification vvith our aduersaries.

39. *The second may be (as before I haue said) to make Pacification vvith our selues, and our ouerne consciences, and this vvwhether vve be Catholikes or not. For albeit a man vvere not altogether resolved in all matters of controuersies concerning faith, but should feele himselfe distracted, and doubtfully affected in some pointes: yet is there a vvay to make this peace vvith himselfe, and his conscience, remitting his iudgement to the Church in generall for the verification of these pointes, vvherof he is not fully resolved, concerning this first part of Christian religion; and by passing ouer to the second part, vvhich is the exercise of piety and deuotion, vvherby he shall not only receaue infinite ioy, and consolation (these being the proper effectes of deuotion, as Catholike Denimes doe shevv) but great light also in the first part, to vvitt, about faith and beliefe; according to that heauenly speech of our Sauour: If any man vvill doe the vvill of my Father, he shall know vvwhether my doctrine be of God, or no. As if he had said, if any man vvill be deuout, that is, deuou vv himselfe to doe the vvill of my Father by luying*

Ther vvay
of Pacifi-
cation
vvithour
selues.

Deuotion
dravveth
on light
of true
faith.
Ioan. 7.

ver-

vwith diuers aduertismentes.

vertuously and keeping his commandementes, Rom. 2.
and by flying the conformity, and coinquination Gal. 1.
of this vworld (for all this is comprehended un- 1. Tim. 4.
der the nature of true deuotiō, which is defined
by Deuines, to be a prompt vwill towards all
thinges that concerne Gods glory) this man
(I say) that hath this vwill, this affection, these
good desires, and putteth the same in execution,
shall quickly come to know the truth of Chri-
stes doctrine also: for that Christ vwill not per-
mit such a man to be lost, for lacke of light in
his faith, as we see he did not Cornelius the
Captaine, though he were a Heathen, but sent
first an Angell to comfort him, and then S. Peter Act. 10.
to instruct him, for that he was both deuout
in prayer, and liberall in almes-deedes, and
prompt to all pious exercises of good life, as the
said Angell testified, that appeared unto him.

40. But on the contrary side Christ our Sa-
uour yeelding a reason unto the Scribes and
Pharises, and other worldly ambitious men, Ambition
letteth the
light of
faith.
that had no treu deuotion in them at all to
serue God effectually, why they could not belieue
in him, asketh this question: How can you be-
lieue that seeke glory one of another, and
not the glory which is only of God? Marke
heere the hinderance of true faith and beliefs;
to vvit, the want of deuotion, proceeding from
a true deuoted mind to the glory of almighty
God, which alwayes excludeth both ambition,
and all other vickednes that dependeth thereon.

41. VVherfore (deare Christian) I beseech thee,
euen for thy soules sake, consider well of this do-
ctrine of thy redeemer; and if thou be a Catho-
like, and thereby art deliuered from all disputes,
and altercations about thy faith, remember the
benefit thou receauest thereby, as also our Ance-

The Preface to the Reader;

The hap-
pines of
our An-
cestors
that at-
tē-
ded to
good
vvorkes
more then
to dispute
of faith.

1. Cor. 3.

Mat. 10.

flours did, vvho liuing so many ages togeather quietly in the union of one, and the selfe same faith, throughout Christendome, vvhere free from these troublesome contentions vvhich vve haue nowv about the same. For that they belieuing simply the articles of faith vvhich the said vniuersall and Catholicke Church deliuered vnto them as reueiled from God and conserued from age to age by tradition, togeather vvith holy Scriptures (for the Scriptures also vve haue not, but by the same tradition) they holding fast this first and firme foundation of faith, vvithout altercation or dispute, as hath lyn said, bestowed their vvhole liues in the second Part of Christian Religion, vvhich S. Paul calleth, building gold, siluer and precious stones vpon that foundation, vvhich is to say, pious vvorkes, and holy life vpon Catholicke faith: a most holy, sweete, comfortable and profitable exercise; the fruites and effectes vvherof, vve doe see abundantly by their infinite monuments of piety left behind them vpon earth. But if you could see and behold the revvardes, and crownes of glory, vvhich they haue receyued for the same in heauen, at his handes vvhich promisseth, That a cup of cold vvater giuen for his sake shall not be vnrewarded; vve should infinitely more be moued thervvith.

42. Neither is the participation of this happines of our Ancestours denied vnto thee (deare brother) that art a Catholicke in these dayes: for albeit there be neuer so much vvran-
gling, and contention about matters of faith among others; yet maiest thou enjoy the same peace, and security that thy fore-Fathers did, if thou vvilt, by remitting thy iudgement in all such controuersies or contentions vnto the same Catholicka

vwith diuers aduertismentes.

tholicke Church vvhich they did, seeing that the very same remaineth, and shall do to the vvorl- des end, vwith the same authority and assurance of not erring, as it did in their dayes, and in all ages before them, euen from the Apostles time downeward: Christ hauing appointed that Church to direct vs, not for one, or many ages only, but for all, so long as men shall liue vpon earth, saying: that he would be vwith her vnto the end of the vworld; and that the gates of hell shall neuer preuale against her.

43. To this Church then called by the Apostle The pillar of truth, imbracing the vvhole corps of all Christendome, and furnished vwith so great store of learned men of all nations, protected by the holy ghost and guarded by the vigilancy and sanctity of so many thousand holy Bishoppes, Fathers, Doctors, Synodes and Councils, from age to age, by whome we haue receaued the first knowldege of Christian Religion, togeather vwith the Scriptures, and other testimonies thereof: To this Church (I say) doth a Catholicke man most safely, and securely commit his soule for matters of faith, taking that vvhich she teacheth, for the most sure and certaine doctrine of our Sauour. And the very same may also any prudent and discrete man doe, that is not yet Catholicke: for if in matters of this life, we are forced oftentimes to rely in many things vpon the credit, and authority of others, as Princes vpon their Counsels, and Counsellours, for many pointes, vvhich themselves, by themselves, can not immediatly come to know or discusse; how much more may we doe it, in our case, where the matters that are to be knowne, are infinite, and many of them high and obscure, and impossible to be discussed by an vnlarned

How men may deli- uer them- selues frō disputes in matters of faith, and at- tend to deuotion. Mat. 16. Luc. 22. Ioan. 14.

1. Tim. 3.

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man, & yet necessary to be believed vnder paine of damnation by all, and the parties on vvhome we rely, to wit, the Gouvernours of Christ his Catholicke Church so highly commended, and authorized vnto vs by Christ himselſe, as one Article of our beliefe is, that they can not de-
ceave vs.

The Ca-
tholicke
Church of
more cre-
dit, then
any parti-
cular sort
of men.

44. And for so much as vvhoſoeuer is no Ca-
tholicke, he must needes rely vpon some mens
credit also, vvwhether the doctrine he believe be
truly of God, and conforme to his Scriptures, or
not (especially himselſe being vnlearned, and vn-
able to examine it:) as also vvwhether all he-
refes condemned before his time, vvwere iustly,
and truly condemned or not, for that they pre-
tented no lesse to be of God then our Sectes and
Sectaries at this day doe, and alleadged ech one
abundant shevv of Scriptnres for the same:
for that (I say) ech Protestant, or other man
cannot discusse all these thinges of himselſe,
but must rely vpon other mens credites for ma-
ny pointes, and therin aduenture his soule: Let
it be considered vvwhether in vvisedome, and dis-
cretion, he may not better rely vpon that Catho-
licke Church, vvwhich before I haue described,
then vpon any particular Sect or sorte of men
els in the vvorld, vvho haue no such peculiar
vvarrant from the Scriptures for their credit,
as the foresaid Church hath.

An exhor-
tatio both
to Cath.
and Pro-
test. to
reade spi-
rituall
bookes of
deuotion.

45. VVhich foundation being laid, I doe be-
seech the ciuill, and vvell meaning Protestant,
as vvell as the Catholicke, not hauing yet all
doubtes cleared in his mind about controuersy
in faith and beliefe, to suspend at least for a
time, his iudgement, remitting the same vnto
the foresaid authority of the vniuersall Church
spread ouer Christendome, vntill God giue him
greater

with diuers aduertismentes.

greater light to discern more fully the truth of his doubt, and with this pacification of mind and understanding, to passe ouer (as before hath byn said) to the second part of Christian duty, concerning the practice of piety and deuotion in our life and actions, & to read some Catholicke spiri. uall Bookes vvritten of that subiect, whereby I doe not doubt, but that the tender mercy of almighty God vvill so enlarge his harte, open his understanding, encrease his knowledge, enkindle his affections; as he vvill feele other motions, and cogitations then new he doth: for that the sparkles of true deuotion once entring into his hart, they vvill worke such diuine effectes, as no man knowveth, but he that receaueth them.

Apo. 2. 17

¶ 6. For better understanding vtherof, wee must note, that deuotion is the most chiefe & principall act of that high & heavenly vertue, named Religion, and it is defined by Deuines (as before hath bene touched) to be, promptissima voluntas tradendi se ad omnia, quæ ad Dei famulatum, cultum, & obsequium pertinent. A most prompt and ready vvill to deliver our selues ouer to the furthering of all those thinges vvich appertaine to the seruice of God, his honour, and obedience. The cause or mother of this vertue is the loue of God, that giueth heat and life vnto it. The effectes are ioy, comfort, and alacrity of minde, vvich doe so feede and nourish her in such sorte, as the Scripture doth terme this state of deuotion, the fatnesse of a deuout soule, nourished by the heat of charity, for vvich cause the Prophet did pray earnestly: Sicut adipe & pinguedine repleatur anima mea: Let my soule (O Lord) be replenished, as vvith abundant fatnes. And then followveth immediately the effect of ioy, and comfort before mentioned.

The nature and commendation of deuotion.
D Tho. 2.
1. g. 32. 83.

Psal. 62.

Et la-

The Preface to the Reader;

Et labiis exultationis laudabit os meum: And my mouth shall praise thee with reioicing lippes.

47. All which being so, thou wilt easily see (gentle Reader) of what Religion soener thou be, what reason I haue to exhort thee so earnestly as I doe to the attainment of this most excellent vertue, and rich treasure of deuotion, by reading of spirituall Bookes, leauing aside for the time, the others that are of strife and contention, which are not so fit to breed in our mindes this sweet peace, wherof we treat. For which cause S. Paul instructing his deare scholler Timothy, dehortheth him from Contending in wordes, saying: that it serueth to nothing but to subuert the hearers: But of piety he setteth downe this most excellent commendation, that it is profitable to all effectes; and hath the promise of life both in this vworld, and in the vworld to come.

48. Wherefore truly, except it were for other mens good, to be able to instruct and assist them that are out of the way, with direction towards the truth (which yet belongeth not to all to doe) it were to be wished that, lesse time were spent in Bookes of controuersy, then in those of piety and deuotion: wherunto if these small labours of myne also may bring any helpe, or open the way vnto thy spirituall good and comfort, I shall be most glad, and thinke them well and happily bestowed, as also be encouraged thereby the sooner to send vnto thee, the other two Bookes designed to the complement of this Argument, if almighty God so permit, and shall assist me therein with competent health, and time to performe the same. To whose holy protection I commit thee, beseeching his

The reading of spirituall Bookes more profitable then of controuersies.

2. Tim. 2.

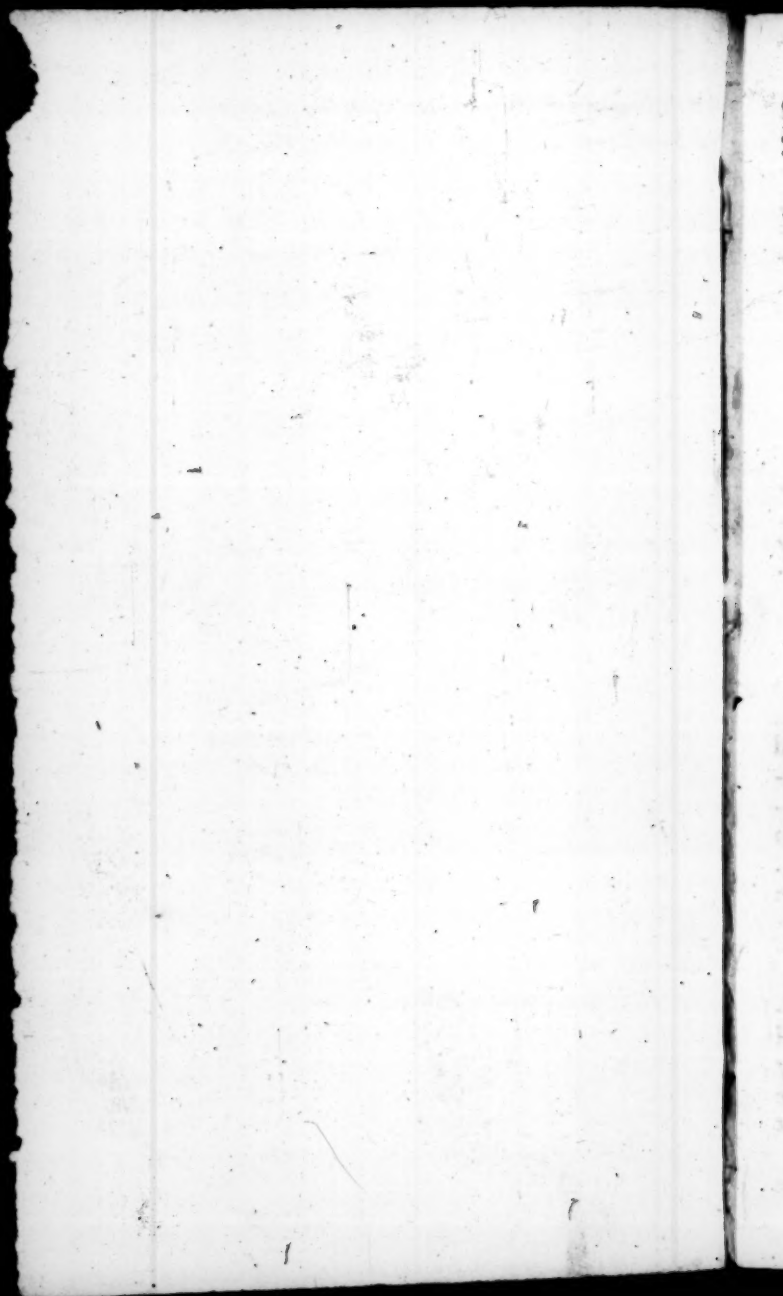
1. Tim. 4.

vwith diuers aduertismentes.

his deuine maiesty to powre out vpon thee in reau-
ding ouer this Booke, his hidden treasures of
heauen y graces, for the attaining of that
endlesse Kingdome of glory which he hath
prepared for all them that loue,
and seeke him unsay-
uedly.

O F







OF THE
MANYFOLD
HVRTES AND
PERILS

That ensue to the world by
Inconsideration.

AND

*How necessary it is for euery man to enter
into cogitation of his owne estate,
whilst he hath tyme.*

CHAP. I.



HE Prophetes and Saints of
almighty God, who from time
to time haue byn sent by his
mercifull providence, to ad-
uertise & warne sinners of their
perilous estate and condition;
haue not only fortold them of their wicked-
nesse & imminent dangers for the same: but
also haue reueiled the causes therof, wherby
they might the better provide remedy for
the inconueniences to come.

The cha-
ritable
proceed-
ing of
God by
his Pro-
phetes.

2. Such is the charitable proceeding of our
most mercifull Lord with the childre of men:

And among other causes, none is more gene-
ral or more often alleaged, then the lacke of
Consideration, by which, as by a common

The dan-
ger of In-
considera-
tion.

A

snare

Isa. 5.

The sensual life
of the
Iewish
gentile.

snare and deceit of our aduersarie, most men fall into sinne, & are holden also perpetually in the same, to their final destruction & eternal perdition. So *Esay* the Prophet speaking of the carelesse nobility & gentry of Iewry, that gaue themselves to banquetting and disporte, without consideration of their duties towards God; repeateth often the threat of *vvoe* against them, and then putteth downe the cause in these words: *The lute and harpe, and tymprel, and shalme, & good wyne aboundeth in your banquettes; but the workes of God you respect not, nor haue you consideration of his doinges.* And then ensueth: *Therefore hath hell enlarged his soule, and opened his mouth, without all measure or limitatiō, & the stout and high, and glorious of the people shall ascende into it.*

3. Heere are two causes (as you see) and two effects linked together, of these Iewes damnation, th'one depēding of th'other. For as good cheere and sensuality brought these men to Inconsideration of Gods workes and proceedings towards sinners, so Inconsideratiō brought them to the mouth & pittesbrimme of hell. I say, that Inconsideration of Gods workes towards sinners, brought them to this peril, for that it followeth in the verie same place; *And the Lord of hostes shall be exalted in iudgement, and our holy God shall be sanctified in iustice*; as if he had said, that albeit you will not consider now Gods iudgements and iustice amidst the heate and pleasure of your feastinges, yet shall he by exercising the same vpon you heereafter, be knownen, exalted, and sanctified throughout the world.

Hurtes that ensue of Inconsideration. 3 Cap.

4. The like discourse maketh God himself by the same Prophet, to the daughter of Babylon, and by her, to euerie finfull & sensual soule figured by that name. *Come downe* Esay. 47.
(saith he) & sitte in the dust thou daughter of
Babylō: thou hast said, I shal be a Ladie for euer,
and hast not put upon thy hart the thinges thou
shouldest, nor hast thou had remembrance of thy
last ende &c. Now the fore harken thou de-
lic te daughter, which dwellest so cōfidentlie:
There shal come vpo thee an euil, whercof thou
shalt not knowe the offspring, & calamitie shal
rushe vpon thee, from which thou shalt not be
able to deliuer thee. A misery shall ouertake
thee vpon the suddaine, which thou shalt not
knowe, &c.

The
daughter
of Babylō
forgetteth
her ende.

5. Holie Ieremie, after he had weighed with himself what miseries for sinne the Prophets *Esay, Amos, Osee, Ioel, Abdias, Michans, Nahum, Sophonias*, and himself (all which Prophets liued within the compasse of one hundred yeares) had fortold to be imminent vpon the world; not onlie to *Samarita* and the ten tribes of *Israel*, which were now alreadie carried into banishmēt to the furthest partes of the east: but also to the states and countries that most florished at that time (as by name to *Babylō, Egypt, Damasco, Tyrus, Sylon, Moab*, and finally to *Hierusalem* and *Iuda* it self, which he forsaue should soone after moste pittifullie be destroyed:) when he saw also by longe experience, that nether his wordes, nor the wordes and cries of th'other forenamed Prophets, could anie thing moue the hartes of wicked mē: he brake forth into this moste lamentable complaint: *Desolatione desolata est omnis terra, quia nullus est qui recogni-*

4. Reg.
13. & 17.

The complaint of
Ieremy
for inconsideration.
Ier. 13.

set corde. The whole earth falleth into extreme ruine and desolation, for that there is no man which considereth deepe in his hart.
6. This complaint made good *Jeremie* in his dayes for compassion of his people, that ran miserably to perdition for want of consideration. And the same complaint with much more reason, may euerie good Christiā make at this time, for the infinite soules of such as perish dayly by Inconsideration. Wherby as by a general and remediless enchantement, many thousand soules are brought a sleepe, and do finde themselves within the gates of hell, before they misdoubt any such inconuenience, being ledde through the vale of this present life, as it were blindfolded, with the veile of carelessse negligence (like beastes to the slaughter-house) and neuer permitted to see their owne dāger, vntil it be to late to remedie the same.

Esay. 5. 7. Propterea captiuus ductus est populus meus, quia non habuit scientiam, saith God by the mouth of *Esay*: Therefore, and for this cause
” is my people led away captiue in all bondage
” and slauerie to perdition, for that they haue
” no knowledge, no vnderstanding of their
” owne estate, no fore-sight of the tymes to come, no cōsideration of their danger. Heer-
” hence floweth all the miserie of my people, &
” yet this is a mistery that al mē wil not know.
The my-
sterie of
inconsi-
deration,
set forth
many
thousand
years past
by Iob. Wil you see what a mystery and sealed secret this is? harken then how one describeth the same, and with what circumstances. Furthermore (saith he) a certaine hidden word was spoken vnto me, and mine eare, as it were by stealth receiued the veines of his whispering: it was in the horror of a visiō by night, when dead

Hurtes that ensue of Inconsideration. 5 Cap. 1.

dead sleepe is wont to possesse men. Feare came vpon me & trembling, & all my bones were extremely terrified. At length a spirit past by in my presence, whereat the haire of my flesh stood vp in horror. There stood before me one, whose face I knew not. His image was before mine eyes, and I heard his voyce as the sound of a soft ayre.

8. Hitherto is described in what manner & order this secret was reueiled: but now what said this vision or spirit (thinke you) at the last? Truly he made a short discourse to proue by the fall of the Angels for their sinne, that much more, *qui habitant domus lutæ, & terrenum habent fundamentum, consumuntur velut à tineâ, & de mane vsque ad vesperam succidentur.* They who dwell in houses of mortar (as all mortall men doe, whose bodies are of flesh) and they, which haue their foundation of earth (as most folke of this world haue, that put their confidence in thinges of this life) must all consume by little and little, as the cloth doth by the moth, and at length they must vpon the sudden (within lesse space per-happes then is from morning to night) be cut downe and dispatched, when they think least of it.

9. And to shew that herein standeth a point of high secretie (I meane to consider & ponder well this discourse) he maketh his conclusion in these wordes immediatly following: *& quia nullus intelligit, in æternum peribunt:* And for that few or none of those men before mentioned, who haue such earthlie foundations, doe vnderstand this point aright (I meane of their suddaine death, and cutting off from this world) therefore must they pe-

Job. Ibid.

Job. 4.

A collection to be noted.

Lack of consideration cause of eternall destruction.

Psal. 91.

A point
that fooles
vill not
consider.

rish eternally, and this is a secrete which few men will belecue. *Vir insipiens non cognoscet.* (saith Dauid) & *stultus non intelliget hac* : An vnaduised man will not learne these thinges, nor will a foole vnderstand them. But what thinges ? it ensueth in the same place : how wonderful the works of God, & how deepe his cogitatioⁿs are about sinners, who springe vp as grasse and flourish in this world, *ut intereant in saculum saculi*, to th'end they may perish for euer and euer.

Dan. 10.

A most
terrible
vision of
Daniel
vherin
he saw
Christ.

10. The Prophet Daniel had many visions and straunge reuelations of great and high mysteries : but one amongst all oth-r (and this not the least) of the most dreadful iudgement of God vpon sinners in th'end of the world. The vision was by the great riuier Tygris; where, as diuers Angels were attending about the bankes ; so vpon the water it self stood one in the likenes of a man, of exceeding dreadful maiestie; his apparel being onlie linnen, through which his bodie shined like pretious stone, his eyes like burning lampes, his face like flashinge lightening, his armes and legges like brasse inflamed, & his voice as the smoute of a whole multitude of people that should speake together.

Dan. 12.

11. This was Christ by all interpretation, at whose terrible preséce whē *Daniel* fel downe dead, he was erected againe by an Angel, and made strong to abyde the vision, and so hauing heard and seene the most wonderful thinges that in his booke he recompteth ; he was bold to aske a questiō or two for better vnderstanding therof, and his first question was: *How long it should bee, ere these most vvonderful things tooke their ends* : Wherunto the
man

Hurtes that ensue of Inconsideration. 7 Cap. 10.

man vpon the water answered, by stretching out both his brazen armes to heauē, & sweearing strangelic by hym that liued for euer & euer; that it should be *a time, & times, & half a time.* Which answered Daniel not vnderstanding, began to question further, but he was cut of with this dispatch: *Goe thy way Daniel, for these speeches are shut up and sealed until the time preordained.* And yet for his further instruction it was added in the same place, *Impiū agent impij, nec intelligent.* Wicked mē will alwayes doe wickedlie, and wil not vnderstand these mysteries, albeit we should neuer so much expounde them.

A secret,

Dan. 12,

11. Wherby, as by all the reit that hytherto hath ben alleaged, is made appaēt, that inconsideratiō, negligence, carelesse ignorance, & lack of vnderstāding in our owne ciuities & in Gods iudgemēt's & proceedings with iniquitie & sinne, hath byn a bane, & a cōmon perdition of rechelesse mēn, frō time to time.

VVilfull
ignorance.

13. And if we wil turne our eyes to this our age, much more shal we see the same to be true. For what is the cause (think you) why at this day, we haue so many of those people, whom holy Iob doth call *abominable*, that *drinke vp iniquitie as beastes doe water*, that cōmit al sinne, al iniustice, al turpitude, without remorse or scruple of conscience? what is the cause of this (I say) but lack of consideration, lack of vnderstanding, lack of knowledge? For as Christ said to Hierusalem touching her destruction, *Si cognouisses & tu.* Luc. 19. If thou also (o sinful soule) diddest know, what hangeth ouer thy head for this carelesse life of thine: if thou (daughter of Babylon) wouldest remember and ponder in thy hart

The cause
of so much
sinne at
this day.
Iob. 15.

Luc. 19.

Esay. 47.

Cap. 1. 8 Christian Directory lib. 1. part. 1.

what shalbe th'end of these thy delights:
thou wouldest not liue so pleasantly as thou
doest. *Nunc autem abscondita sunt hac ab oculis*
tuis. But now (saith Christ) these thinges are
hydden from thine eyes.

Volunta- 14. Not, but that thou maist haue knowen
rie incon- them if thou wouldest, but for that thou art
sideration. one of them, who say to God: *Scientiam via-*
rum tuarum nolumus: we wil not haue vnder-

Iob. 21. standing of thy way; one of them, *qui sunt*

Iob. 24. *rebelles lumini*, that are rebellious against the
light and illumination of Gods grace: one

Psal. 35. of them, *qui nolunt intelligere ut bene agant*,
that will not vnderstand to doe wel. And fi-

Pro. 23. nially one of them, *qui declinant aures, ne au-*

Ibidem, *diant legem*, that turne away their eares to
th'end they may not heare Gods law: *quo-*
rum oratio est execrabilis, whose not only life
but also prayer is execrable and detestable in
the sight of their maker.

15. Truly, nothing in reason can be lesse
tollerable in the presence of Gods maiestie,
then wheras he hath published a law vnto
vs with so great charge to beare it in minde,
to pōder it in hart, to studie & meditate vpon
it both day & night, at home and abroad, at
our vp-rysing and at our downe-lying; to
make it our cogitation, our discourse, our
talke, our exercise, our rumination, and our
delight: that we should notwithstanding so
contemne the same, as to make it no part of
our thought, but rather to fly the knowledg
therof, as we see most men of the world doe
for not troubling their consciences.

Sap. 17. 16. But the holy Ghost hath layed downe
the reason heerof long-ago: in these words:

Cum sit timida nequissima, dat testimonium con-
demna-

Hurtes that ensue of Inconsideration. 9 Cap. 1.

damnations. For that, wickednesse in it self is alwayes fearfull, it giueth witness against it self of damnation, whensoever it thinketh of the law of God, or of honestie. So *Felix* the gouernour of *Iurie*, whē *S. Paul* began to talke of *iustice, chastitie, & Gods iudgments* before him, he was wonderfully afraid and said to *Paul*: *that he should departe for that time, & that he wuld cal for him againe afterward when occasion should require.* But he neuer dyd, and what was the cause? For that (as *Iosephus* testifieth) he was a wicked man, & *Drusilla* his faire ladie that was with him at *S. Pauls* speech, was not his true wife, but taken by allurement and violence from another, and therfore it offended them both to heare preaching of chastitie.

The first
cause vvhy
foolish
men flie
considera-
tion.

Act. 24.

Ioseph. lib.
20. antiqu.
cap. 5.

17. This then is one principall cause, why men of this world will not enter into consideration of their owne estate, and of Gods commandements, least they should reade and see their owne faultes, and beare witnesse against themselues, of their owne condemnation. Wherunto the scripture annexeth an other cause, not far vnlike to this, which is, that worldly men doe so drowne themselues in the cares and cogitations of this life, as they leaue in their mindes no place to thinke vpon Gods affaires; which are the busines of their owne soules. This expresseth *Ieremie* the Prophet most effectually, when hauing made his complaint, that notwithstanding his preaching and crying in the temple gate for long time together, where all the people passed by him, and heard him; yet no man saith he, would enter into consideration, or say with himself, *vwhat haue I donne?* wher-

The second
cause vvhy
men flie
considera-
tion.

Iere. 7.

Iere. 8.

of he addeth presentlie the cause and reason: *Omnes enim conuersi ad cursum suum, quasi equus impetu vadens ad praelium*. All men are set vpon their owne courses & wayes, & doe runne in the same, with as great vehemencie and scarce obstination, as a furious armed horse, when he heareth the trompet in the beginning of a battaile. By which cōparison the holie ghost expresseth liuelie the irrecoverable state of a settled worldly man, that followeth greedilie his owne desigaments in the negotiation of earth.

The third
cause of
inconsideration.

18. These then are two of the cheefe causes of Inconsideration, to wit, wilful auersion vpon feare to see their owne dāger, & obstinate occupation in the vanities of this life. And yet mēcioneth the scripture a third sorte also of inconsiderate men, who nether of set purpose, nor yet of greate imployment in worldlie affaires, doe neglect consideration, but rather of a certayne lightnesse & idle negligence, for that they wil not trouble their heads with any thing but disporte & recreation, of whom it is written: *Æstimauerunt lusu[m] esse vitam nostram*. They esteeme this life of ours to be but a plai-game. And in another place of the same men: *ita securi viuunt, quasi iustorum facta habeant*. They liue as securelie and confidentlie without care or cogitation, as if they had the good woorkes of iust men to stand for them. But as the holie Ghost pronounceth in the same place; *hoc vanissimum*, this is vanitie & follie in the highest degree.

Sap 15.

Eccle. 8.

A comparison.

19. For as in thinges of this life, he were but a foolish marchant, that for quietnes sake would neuer looke into his accompt-bookes whethes he were behind hand or before; and as that

Hurtes that ensue of Inconsideration. II Cap. I.

as that ship-master were greatly to be pitied, that for auoiding of care, would sit downe and make good cheere, and let the shippe goe whither she would: so much more in the busines of our soule is it madnesse and follie, to flye consideration for eschuyng of trouble, soing in the end this negligence must needes turne vpon vs much more trouble, and irremediable calamitie. For as Ieremie saith to all such men: *in nouissimo dierum intelligetis ea*: in the end of your dayes, you shall not chuse but know, and see, and vnderstand these thinges, which now for delicacie you will not take the paines to thinke of. But when shall this be trow you? he telleth plainlie in the same place: *VWhen the furie of our Lord shal come forth as a vvhirle-winde, and shall rush and rest vpon your heades as a tempest*; then shall you know and vnderstand these thinges, which commonly is to late.

20. That blessed man S. Bernard when Eugenius was chosen Bishop of Rome, that had bene his scholler, and child in obedience before, weighing vvith himselfe the great dangers that he vv as like to fal into by that high state of life, and infinite busines, and distractions, vy which it vv as to bring vvith it, if he were not preuented, & well warned beforehand; vvrote fise bookes of *Cōsideratiō* vnto him: vvherin after he had told him effectually the vtility and necessity of consideration, he cōmeth in his secōd booke to lay before him, first vvhat cōsideration is, & secōdly vvherin it shal principally be vsed. *Consideratio* (saith he) *est intensa et inu stigandum cogitatio*. Cōsideratiō is an earnest & intense cogitation to find out the trugh of matters: so as euery cold,

negli-

Ieremi.
Jo. & 23.

In the end
euill men
shall vnderstand
vvwhether
they vvill
or no.

S. Bernard
vvriteth
fise bookes
of cōsideration
to
Eugenius
Topē.

Vvhat
consideration
is.

Bernard
lib. 2 de
considerat.
cap. 2.

Ibidem.
cap. 3.

Mat. 16.

1. Cor. 13.

Conside-
ration
must be-
gin and
end vvith
our selues.

Conside-
ration if
it vvere
vvell vsed
vvould ex-
clude dā-
nation.
Luc. 16.

negligent, or sleight cogitation is not sufficient to consideration, but it must be earnest, & ardent. Secondly he sheweth him, that this consideration must be first and principally about himselfe, and his owne state of soule, & not only of others, if he wil be wyse in deed.

21. From your selfe (saith he) must your consideration begin, least in vaine you extend your cares to others, neglecting your selfe.

” You know who asketh you, *vvhath vvill it profit, if you gaine the vvhole vvorld and loose your selfe?* & though you be wise, yet wanteth there sōwhat to your wisdom if you be not wise to your selfe. You will aske (perhaps) how much there wanteth? trulie as I thinke, all; for albeit you should know all mysteries, the breadth of the earth, the height of heauē, the depth of the sea, yet if yow know not your selfe, you shall be like him, that buildeth without foundation, & your worke will be ruyne and no building. Wherfore let your consideration begin from your selfe, and not only this, but end also in your selfe. &c. Be you the first and last to your selfe.

22. Thus good S. Bernard, wherby we may see, what accompt he made of this vertue of mature consideration, concerning the state of our owne soules, & no doubt with great reason. For if consideration might haue due place in the world, infinite inconueniences would presently be preuented, and few damned. We read in the ghospell, that Christ our Sauiour commended the prudēce of that vniust steward, for that at least he had vsed good fore-sight, & consideration of his poore estate to come, when he should be put out of his office, and called to accompt, though it was with

Hurtes that ensue of Inconsideration. 13 Cap. 1.

with the iniurie of his Lord and Maister: whereby we may easely gather how much more gratefull it would be vnto his diuine Maiestie, if we that are stewards also of his talents in this life, would enter into serious consideration of our present estates, & thereby vse prudent preuention also for the time, or rather eternitie to come.

13. And truly if we ponder well the matter and yeld vnto ech thing that which is due, I am of opinion that the two maine gates of perdition or saluation in the next life, are these two of *Consideration & Inconsideration*; For if we should demaund of most of those vnfortunate spirits that be now in euerlastig miserie, what was the cause or principall origin of their ruine, they would answere *Inconsideration*, as they doe in effect, when in the Scripture, with lamentable voice they say: *Nos insensati*, &c. We sensles men did esteeme the life of good men to be madnes; which is as much, as to confesse, that they neuer entred into consideration therof, nor of their owne life. And on the other side, if we should aske those happie soules that be in heauen, what was the first stepp to their conuersion in this world, and therby to their euerlasting felicitie in the next, they would alleage vs some pious cogitation, or consideration well followed by them, when they were vpon earth: *Cogitavi vias meas, & cōuertī pedes meos* (saith Psal, 118, owne of them) *I entred into cogitation of my vvayes, and therupon turned my curse to follow thy commandements.* O happie cogitation, that wrought such a turne, and gained therby such a crowre of eternitie.

Consideration & Inconsideration the two maine gates of perdition & saluation.
Sap. 1.

24. VVe reade of that famous, and great
seruant

Cap. 1. 14 *Christian Directory lib. 1. part. 1.*

- Mat. 19. *seruant of God S. Anthony, as also of Blessed S. Francis, that being yet secular men, and cōming into the church in tyme of diuine seruice, & hearing those words of the gospel. If thou wilt be perfect, go & sel al thou haste and giue to the poore. And these other wordes to the Apostles. Doe not possesse gold nor siluer, nor money in your purses, nor two coates, neither shors. &c.* They entred into such earnest consideration, and ponderation vpon these wordes, as both of them became Saintes therby, the first framing his institute of life according to the first speach, and the second to the later, and many thousands by their examples rules & directions, haue obtrayned since that tyme the same felicitie by the same meanes of frequent and pious consideration.
- Mar. 6.

THE SECOND PART OF
THIS CHAPTER

Howv Consideration must descend to particulars.

Howv
much God
ascribeth
to confi-
deration.

GREAT then & soueraigne is the vse and vtility of Consideration to the amendment of our liues in this world, and consequently to our saluation in the next; yea God by the prophet Ezechiel doth ascribe as it were to this the beginning of al our spiritual good, & leauing of sinne. For that hauing made a large discourse concerning sinne and iustice, & that the sonne shal not beare the sinne of his father, nor the iustice or good lite of the father be frustrated

Hurtes that ensue of Inconsideration. 15 Cap. 1.

ted by the wickednes of the sonne, his conclusion is, that euery one shal beare his owne burden. *Anima que peccauerit ipsa morietur.* Ezech. 18
The soule that sinneth, she shal dye for it her selfe, and no other. And then shewing vs the meanes how a man of a sinner may become vertuous, and therby instead of damnation receiue life euerlasting, he attributeth the beginning of all to consideration thus: *Considerans enim* (saith he) *& auertens se ab omnibus iniquitatibus suis, quas operatus est, vita uiuet, & non morietur.* He entring into consideration of his owne estate, and therby turning himselte away from al the iniquities which he was wont to worke, he shal liue, & not dye; as if he had said, that a man that is consideratiue, or vseth often, and frequent consideration, cannot perish euerlastingly.

26. *Philippus Comineus* a very iudicious author, writing the history of *Leues* the eleuenth king of France, & of *Charles* duke of *Burgundy* (both which he had serued, & bene of their counsell) doth vpon good occasion aske this question; how it is possible that some christian Princes of his dayes, knowing and beleeuing the articles of the christian faith (as must be presumed they did) could notwithstanding be such in their life, and actions, as he knewe them to be? Vnto which question he finally answereth, that he could alleage no other reason, then either infidelitie or incōsideratiō; & for that it were hard to suspe& the first (they al professing religion as they did) he ascribeth the whole vnto the second, which is lack of consideration affirming that their beliefe of the articles of Christian religion, which concerned good lyfe & iust

The speech of
Philippus
Comineus
in his history.

Beleeſe in
groſſe
without
conſidera-
tion.

Similitu-
des to
ſhevv the
neceſſity
of conſi-
deration.

iuſt proceeding, together with the reward of
the one, & puniſhment of the other, was in
groſſe, & generall only: that is to ſay, they
beleueed in generall, that there was a God,
that he rewarded good & euill, that there is a
hell, a heauen, a iudgment, & the like; but ne-
uer vnfolded the matter in particular, nor ap-
plied the ſame to themſelues, nor entred into
conſideration how ſoone it might fall to their
lotteſ to be called vnto this accompt or pu-
niſhment, and to proue the effects of this do-
ctrine; for if they had (ſaith he) it had byn
impoſſible for them to haue liued as they did.
27. Oh (good Chriſtiā) how many be there
at this day of miſerable Chriſtians in the
world; that beleuee the aforeſaid articles only
in groſſe, that hold them in their mynd as a
fardell of pretious wares, but neuer open and
looke into them, or examine them in parti-
cular by due conſideration, and conſequently
do gather little profit from them; for as a ſwe-
ete pomander be it neuer ſo excellent, if it
be not hādled & chafed, yeeldeth little ſmell;
& as the nut or almond if the ſhell be not
opened & broken, giueth not the kernell; or
as a medicine be it neuer ſo wholeſome &
effectuall, worketh little commodity if it lie
by vs, & neuer be applyed: ſo fareth it with
vs in theſe articles of our beleefe, which al-
beit of themſelues they be moſt forcible, &
potent to worke vertuous life in vs, yet if
they be not opened, handled; looked into by
often contemplation, conſideration, & medi-
tation, if they be not heated or chafed, as it
were, by exerciſe of the powers of our mynd
therin (to wit our memory, vnderſtāding &
affectiō) they remaine cold & worke no great
effect.

Hurtes that ensue of Inconsideration. 17 Cap. 1.

effect. Let vs consider an example or two.

18. VVho doth not beleeueth that he shal dye, & after death go to iudgment, & be damned also, if he haue liued wickedly? what christian (I say) beleeueth not this? and yet liueth as though he beleeueth it not; what is the reason? For that he beleeueth it in grosse, without entrance into particular considerations; he beleeueth he shal dye, but he considereth not when, nor where, nor how shortly, or miserably it may be, and so is not moued with the cogitation therof: but if he did enter earnestly into consideration of the thing, not as farre absent but present, to witt, that him selfe were now at the point of death in deede, and could escape no longer, if he considered how he should looke at that houre, what he should feele both in body & minde, what feares, what greefes, what gripes, what pangues in that passage; the horror of his estate after, and this not for a yeare or two, or twenty, or a thousand, or a million, but for al eternity, and that now he is ready to be layd on the beare, & to be carryed forth with his secte before him to the graue, there to be gnawen and consumed by wormes, & neuer to appeare more in flesh, but at the great day of vniuersal iudgement.

The difference betweene consideration in general, and in particular.

29. He that should (I say) consider earnestly these particular pointes with many other that I pretermit in this matter, & should perseuere some good time in this meditation, & imagine them present, as hath bin said, and not farre of from him (for therin consisteth the greatest deceit in that a few yeares are accompted a great distance of tyme, yea and some tymes a few monthes or dayes) he that

that should do this seriously, should feele him selfe moued after another manner, then only by talking of the matter in general, and it is like he should feele some parte of that inward heate which king Dauid felt, when he said. *In meditatione mea exardescit ignis* : I

Psal. 38.

feeles fyre to be inflamed within my brest in my meditation of thy commandementes, & iustifications, o Lord. And what maruaile? Seing he testifieth of himselfe in another

Psal. 118.

place, that this meditation was *his continual exercise both day and night*, which if we could truly say also, I doubt not but we should feele the same effectes, & reape the said fruite.

30. But for that we do neuer lightly enter earnestly into this holy exercise of meditation, or dew consideration of our estate; or if we do, it is either sleightly, or in general, as hath bin said, we rest commonly without any profit at al, which is the greatest ouersight, folly, and infelicitie that can be in the world; as men that haue soules and know them not, haue vnderstanding and vse it not, haue memory and remember not themselues nor their greatest good and hurte, haue will and affection, but apply them not, but only to tryfles and vanities of the world: and finally as men that be wholly out of them selues, & possessed with a most lamentable letargie, & deadly stupidity for lack only of the life, and spirit of true consideration.

The conclusion of the chapter

31. VVherfore to conclude this chapter (my deere brother) for that consideration is so precious and profitable, so needful & necessary a thing as hath beene declared; I thought it conuenient in this first fronte & entrance of my booke, to place the mention, and dili-

gent

Hurtes that ensue of Inconsideration. 19 Cap. 1.

gent recommendation therof, as of a thing most requisite for all that ensueth. For without consideration, neither this that I haue said already, nor any thing else that shall, or may be said hereafter, can yeld thee profit, as by most lamentable experience we see daylie in the world, where many millions of men passe ouer their whole age, without taking profit of so many good bookes, so many preachings, so many vertuous examples, so many terrible chastisements vpon synners, which euerywhere they see before their face. But yet for that they will not, or haue not leasure, or dare not, or haue not the grace to enter into consideration therof: they passe ouer all, as rich men do pills, diuerting, as much as they may, both their eyes, eares, & cogitations, from all such matters, as are vngratefull vnto them.

The misery of the world.

32. But as good *Jeremy* saith, the time will come, when they shall be enforced to see, and knowe, and consider these things, when perhaps it will be to late to reape great comfort or consolation therby. Wherefore (deare brother) that which perforce thou must do in time to come, & that perchance to thy greater damnation (I meane to enter into consideration of thine owne estate) doe the same now willingly to thy comforts & merit, for preparing the way to thy saluation. Preuent the day, and redeeme the tyme according to *S. Pauls* wise counsel: run not headlong with the world to perdition, Ray some time, as holy *Jeremy* admonisheth thee, and say to thy selfe; VVhat do I? whither do I go? what course hold I? what shall be my end? take some tyme from thy pleasures, & from

Ephes. 5.

Jerem. 7.

Cap. 1. 20 *Christian Directory lib. 1. part. 1.*

from the company of thy delightful frendes to do this, although it be with some losse of pastime and recreation; for I assure thee it wil recompence it selfe in the end, & make thee merry, when thy laughing frendes shall perchance weepe.

33. To which effect, and for thy better helpe in this matter, I haue thought good to lay downe the seuerall considerations following: the scope and argument of all which may be reduced to two heads mentioned by good S. Augustine when he so earnestly asked of God in his deuout prayers, *ut cognoscam te, & cognoscam me*, that I may know thee (o Lord) & that I may know my selfe. Of the knowledge of God, Christ our Sauour said vnto his father in great seruour of spirit,

August.
lib. 3. conf.
c. 7.

Ioan. 17. *This is life euerlasting that men know thee, which art only true God, & Iesus Christ whom thou hast sent.* Which is as much to say, as to know God and Christian religion. And out of this knowledg of God (if once it be truly had) ensueth presently the knowledg of our selues also. For as in philosophie the knowledge of one cōtrarie, bringeth in the knowledge of the other: so here the right knowledge of Almighty God, & of his most eminent perfections, doth lead vs, as it were, by the hand to know our selues, our basenesse & frayle infirmities.

How we
come to
know
God and
our selues

34. Gods nature and essence we cannot know in this life; but the only meanes to know God here, is to know his attributes & perfections, that is to say, to know his maiestie, to know his mercy, to know his iustice, to know his iudgments, to know his hatred to synne, his fauour to the good, his bene-

The way
to know
God in
this life.

Hurtēs that ensue of Inconsideration. 21 Cap. 1.

benefites, & promises to all; his grace, his threats, his wayes, his commandementes, his dealing towards other men before vs, his will what he would haue vs to do; to what end he created vs; why he placed vs in this world; what we are bound to do, what helps we haue for the same, what letts and impedimentes we ought to auoyd, and the like: all which thinges the considerations following do set before our eyes, & consequently they do teach vs to know God & our selues aright. Read then therfore (deare brother) with attention, & remember the wordes that God vseth to vs all: *Vacate & videte quoniam Ego sum Deus*: Take leysure & consider that I am God. It must not be done in hast, nor as the fashion is, for curiosity, to read three or foure leaues or lynes in one place, and so in another, & be weary, & cast of the booke & returne to tryfles agayne: but it must be done with such serious attention, leysure, and application as appertayneth to so great a busynesse, which in truth is the weightyest that possibly vnder heauen may be taken in hand. It is the busynesse wherof Christ meant especially, when he sayd: *Vnum est necessarium*, Luc. 10. one only thing is necessarie.

35. For that al other things in this world are but tryfles to this, & this alone of it selfe, of more importance then they al put together. Reméber, that if it were a temporal matter but of a thousand pounds rent by the yeare, how attentiuē wouldest thou be in examining & reading ouer thy writings, & euidences for the same, but this concerneth thy life or death euerlasting, & therfore of much greater importance.

Psal. 45.

Gods matters must be thought vpon leysurely.

Luc. 10.

OF THE



OF THE
FINAL END
AND CAUSE

FOR WHICH MAN
WAS CREATED BY GOD,

And placed in this world.

*And of the obligation he hath thereby, to attend
to the affaire for which he came hyther.*

CHAP. II.

BY the Chapter precedent, I nothing doubt (gentle reader) but if thou haue seene and perused the same, thou remainest sufficientlie enformed of thy Creator. Nowv follovveth it by order of good consequence, that we consider vvith some attention (for that it standeth vs much vpon) vvhath intent and purpose God had in creating vs and this vworld for our lakes, and in placing vs therein, as Lords of the same. By the former considerations vve haue learned, that as among other creatures, nothing made it self, so nothing vvas made for it self, nor to serue it self alone. The heavens (vvec see) doe serue

A necessa-
rie confi-
deration.

The end wherunto man was created. 23 Cap. 2.

serue the ayer, the ayer serueth the earth, the earth serueth beastes, the beastes serue man; and then is the question, vvhom vvas man made to serue? For in hym also, holdeth the former reason, that for so much as he vvas not made by hym self: it is not likelic that he vvas made to serue hym selfe only.

2. If vve consult vvith the scriptures herin; we find a general sentēce layed downe vvithout exception; *Vniuersa propter semetipsum operatus est Dominus.*

Prou. 16. 4

Our Lord hath made all thinges for himself. And if all, then man likewise (no doubt) vvho is not the least part of the rest vvwhich he hath made. And hereby it cometh to passe, that man can not be said to be free, or at his ovvne appointement or disposition in this vvorld, but obliged to per-

Man made
to serue
God.

fourme that thing, for vvwhich he vvas sent into this habitation. Which point holie Iob declareth plainelie, in a certaine inuectiue that he maketh against such men as vvvere carelesse & negligent in cōsideration of this affaire. *A vaine man* (sayth he) *is lifted up in*

Iob. 11.

pr de, and thinketh hym self to be borne as free, as the colt of a vvilde asse. That is, he thinketh him self bound to nothing, subiect to nothing, accomptable for nothing that he doth in this life; but onlie borne free, to passe his time in disporte and pleasure, as a vvilde colt in a Iesert, that hath no Master to tame him. VVhich in other vvords the vvileman vttereth thus: *He esteemeth this life of ours, for*

Sap. 19.

a play game, and therfore careth not how he liueth, or wherein he spend and passe ouer the time. And this of the man, whom the scripture calleth *Vaine*

3. But now for the sober, wise, and discrete,

of

Pro. 15. of vvhom it is vvritten. *The way of life is upon the learned, to the end they may decline from the lowest hell:* they are farre from so greate follie, as to imagine that no accompt shall be demâded of our being in this world,

Eccle. 11. for that they haue read: *That God shall bring*
& 12. *into iudgement vvhatsocuer is donne for euery fault that is commytted.* And the Christian

Mat. 12. man knowveth further by the mouth & asse-
ueration of his Sauour and Redēemer, that he shall be accomptât for euery idle vvord

Accompt to be rendered. that he mis-uttereth; and finallie, there is no man that is either of reason, or cōuersant in the vvritings and testament of his Creator,

but remembreth vell, that among all other irritations, vvherby the vvicked man is said to prouoke Gods patience to indignation,

none is more often repeated, or more grieuousslie taken, then: *That he said in his hart, God will aske no accompt.*

4. With these men then alone, shall be my speech in this present chapter, vvho haue a desire to discharge vell this accompt. For attayning vvherof (trulie) I can gyue them no better counsaile, instruction, or aduise, then to doe in this case, as a good marchants factor is vvont to doe, vvhen he arriueth in forraine Coutries, or as a souldiar or Cap-
taine sent by his Prince to some greate ex-
ploite, is accustomed, vvhen he commeth to

the place appointed: that is, to vveigh & consider deepe-
lie, for vvhat cause he came thi-
ther? vvhie he vvvas sent; to vvhat end? vvhat
to attempt? vvhat to prosecute, vvhat to per-
fourme? vvhat shalbe expected and required
at his hands vpon his returre by him that
sent hym thither? For these cogitations (no
doubt)

Profitable
demandes
and confi-
derations.

The end wherunto man was created. 25 Cap. 2.

doubt) shall stirre him vp to attend to that, for which he came, and not to imploy his tyme in impertinēt affaires. The lyke would I counsaile a Christian to put in vre, concerning the case proposed, and to demaunde of himself, between God and his conscience, why, and wherefore, and to what end, he was created & sent hyther into this world? what to doe? wherein to bestowe his dayes? what to learne? what to execute, and the like. And then shall he fynd, that for no other cause, matter, or end was he created and placed heere, but onlie to serue God in this life, and by that seruice, to gaine heauen and saluation in the lyfe to come. This was the condition of our creation vpon earth, as Moyses Gen. 15. wel expresseth; *that vve should be a holy people to serue our God:* and this was the consideration of our redeeming, fortolde by Zacharie, before we were yet redeemed: *that vves being deliuered forth of the hands of our enemies, should serue God in holines and righteousness, all the dayes of our life.* Deut. 4. Luc. 10.

5. Of this consideration doe ensue two consequences to be obserued. Whereof the first is, that seing our end and final cause of being in this vvorld, is to serue God; and therby to worke our owne saluatiō: whatsoeuer thing we doe, or bestowe our time in, which either is contrarie or impertinent, or not profitable to this end (though it were to gaine kingdoms) it is but vanitie & lost labour, and such as will turne vs in tyme to grieve and repentance: (if wee change not our course) for that it is not the matter for which we came into this life, nor wherof we shal be demaunded an accompt, except it be to re-
B ceyue

The 1. consequence vpon due consideration of our end

The 2.
confe-
quence.

ceyue iudgment & punifhment for the fame.
6. Secondlie it followeth of the fame confi-
deration, that feeing our onlie bufines and
affaire in this world, is to ferue our Maker,
and faue our owne foules; and that all other
earthly creaturs are but here to ferue our vſes
to that onlie end; we ſhould for our partes be
indifferent to all theſe creatures, as to riches
or pouertie; to health or ſickneſſe; to honour
or contempt; to lytle learning or much learn-
ing; and we ſhould deſire onlie ſo much or
little of either of them, as were beſt for vs to
the attainment of our ſaid end and but
pretended; which is the ſeruice of God & the
weale of our foules. For whoſoeuer deſi-
reth, ſeeketh, loueth, or vſeth theſe creatures,
more then for this, be they what they will,
eyther riches, honours, health, dignity, pro-
motion, children, kinred, or the like, runneth
from his end for which he came hyther.

How ech
man may
take a ſca-
teling of
his eſtate.

A right
courſe.

Philip. 2.

7. By this then, may a careful Chriſtiā take
ſome ſcateling of his owne eſtate with God,
and make a coniecture whether he be in the
right way, or no. For if he attende onlie or
principallie to this end, for which he was
ſent hyther: if his cares, cogitations, ſtudies,
endeuours, labours, talke, conuerſation, and
other his actiōs, doe runne vpon this matter,
and that he careth no more for other com-
modities of this world, than they are neceſſa-
rie or profitable vnto him for this end: If his
dayes and life be ſpent in this ſtudie of the
ſeruice of God, and procuring his owne ſal-
uation in carefulneſſe, feare, & trebling, as the
Apoſtle aduiſeth him: then is he (doubteles)
a moſt happie & bleſſed mā & runneth a right
courſe, & ſhall at length attaine to the bleſ-
ſed

The end whervnto man was created. 27 Cap. 2.

sed kingdome of felicity which he expecteth. A wrong

8. But if he finde himself in a contrary current, and dangerous
that is, not to attend in deed to this course.

matter for which onlie he was sent hyther,

nor to haue in his hart and studie this seruice

of God and gayning heauen, but rather some

other vanitie of the world, as promotion,

wealth, pleasure, sumptuous apparel, gorge-

ous buildinges, beautie, fauour of Princes,

aduancement of children or familie, or anie

other thing els, that appertaineth not vnto

this end: if he spend his tyme about these

trifles, hauing his cares and cogitations, his

talke and delight, more in these things, then

about the other great busines of gayning

Gods eternal kingdome, for which he was

created and placed in this world: Then is he

(I assure hym) in a perilous way, leading di-

rectelie to perdition, except he alter & change

his course. For most certaine it is, that who-

soeuer shal not attend vnto the seruice he

came for; shal neuer attaine the reward assi-

gned and promised to that seruice.

9. And hence now is opened the reason of

so vniuersall a perdition of man-kind & of

so huge a deluge of soules, as is insinuated by

Christ our Sauour when he denounceth, that

few are saued, and that the way to ruine &

perdition is wyde; and many walked that

way, but that straite and narrow was the

gate to saluation, and few did enter therby:

The reason (I say) hereof is euident by this

our discourse; for that of thousandes that

liue in the world abroad, scarce one is seene

to make any accompt of that buhnes, which

of all other, is the chiefe and principall. For

prooffe wherof, consider I pray you, the mul-

*A wrong
and dan-
gerous
course.*

*Mat. 7.
20. & 22.
Luc. 13.*

*The vnrög
course of
the world*

Marke
this.

A Cōpari-
son expre-
sing the
vanitie of
our occu-
pations.

titude of all sorte of people vpon earth, and see what their traffique & negotiation is? see whether they treat this affaire or no? see wherein their care, and studie, and cogitation consisteth: How manie thousandes finde you in Christendome, who spend not one houre of foure and twentie, nor one halfe day of fortie, in the seruice of God, or busines of their soule? How infinite haue you, that breake their braines about worldlie commodities, & how few that are troubled with this other cogitation? how manie find tyme to eate, drink, sleepe, disport, decke & trimme themselues to the vew of others; and yet haue no tyme to bestowe in this greatest busines of all other busines? How manie passe ouer whole dayes, weekes, monethes, and yeares, (and finallie their whole liues) in hauking hunting, and other pastimes, without regard of this important affaire? how manie miserable women haue you in the world, that spend more dayes in one yeare in pricking vp their apparell and adorning their carcasse, then they doe houres in prayer for the space of all their life? And what (alas) shall become of this people in the end? what will they doe or say at the day of accompt? what excuse will they alleage? what way will they turne the? how will they admire their owne folly?

10. If the marchants-factour, which I mentioned before, after manie years spent in foraine countries vpon his Maisters expences, should returne at length, and gyue vp his accompts of so much tyme & money spent in singing; so much in dauncing, so much in courting: who would not laugh at so fond a reckoning? but being further demaunded of his

his master, what tyme he had bestowed vpon
the marchandise & affaires for which he was
sent: if the man should answere, that he had
not leasure to think vpon that thing for the
great occupation which he had in the other:
who would not esteeme hym worthie of all
punishment and confusion? And much more
shame and confusion (no doubt) shall they
sustaine at the last dreadfull day, in the face
and presence of God and all his Angels, who
being sent into this world, to traffique so ri-
che a marchandise, as is the kingdome of hea-
uen; haue neglected the same, and haue besto-
wed their studies, vpon the most vaine try-
flies and follies of this world, without cogi-
tation or care of the other.

Math. 6.

11. O ye children of *Adam* (saith the spirit
of God) whie loue you so vanitie, & seeke
after lies? Whie leaue you the fountaine, &
seeke after cesterns? If a golden game of
inestimable value, should be proposed to such
as would runne and could winne the same; &
when the course or race were begūne, if some
should step asyde and follow flies or fethers
that passed in the ayre, without regarde of
the price and goale proposed: who would
not maruaile and take pittie of their follie?
Euen so is it with men of this world, if we
belieue S. Paul, who affirmeth: that we are all
placed together in a course or race, and that
heauen is propounded vnto vs for the game
or price: But euerie man (saith he) arriueth
not thither; and why? for that most men doe
steppe asyde and leaue the marke. Most men
doe runne awrie, and doe followe fethers vp
and downe in the ayre; most men doe pursue
vanities, and doe wearie them selues out in

Psal. 45.
Miere. 2.

A Com-
parison.

1. Cor. 9.

Sap. 5. 7

The complaint of worldlings, in the end of their life.

The fond iudgement of the world.

the pursute therof, vntil they can neither runne, nor goe, nor moue their limmes anie further; and then for the most part, it is to late to amend their follie. Wil yow heare the lamentations of such vnfortunate men? These are their owne words recorded by scripture. *WV* *ar vve* *aried out in the vvay of iniquitie & perdition; & the vvay of God vve haue not knowven. VVhat profit haue vve receiued of all our pompe and pride, & vaunting riches? vvhat good haue they donne vs? They are now past away as a shadow, and as a messenger that rydeth in post, & vve are consumed in our owne iniquitie.*

12. This is the lamentable cōplaint at length of such as ranne awrie and followed a wrōge course in their actions of this life, These are they, who pursued riches, honour, pompe, & like vanities, and forgate the busines for which they were sent. These are they, who were esteemed happie men in this world, and thought to runne a most fortunate course, in that they heaped much riches togeather, advanced themselues and their families to great dignities, became gorgeous, and glorious, and dreadful to others, and finallie obtained whatsoeuer their lust and concupiscence desyred. This made them seeme blessed to earthlie cogitations, and the way wherein they rāne, to be most prosperous and happie. And I make no doubt (by experiēce of these our tymes) but they had admirers and enuiers in great aboundance, who burned in desire to obtaine the same course. And yet when I heare their complaint in this place, and their owne confession wherein they say *Expressellie: vve senselous men did erre from the vvay*

The end whervnto man was created. 31 Cap. 25

way of truth: when I consider also the addition of scripture: *Talia dixerunt in inferno*, they spake these thinges, when they were in hell: I can not but esteeme their course for most miserable, and cōdemne wholly the iudgement of flesh in this affaire.

3. Wherefore (my brother) if thou be wise, yelde not to this deceit of worldly lippes & tongues, that vse to blesse & sanctifie such as are in most daunger and nearest to perdition. Leane rather to the sincere cōsel of *S. Paul*, who willeth thee to examine vprightlie thy owne works & wayes, and so to iudge of thy self without deceit. If thou walke the way of *Babylō*, most certaine it is, that thou shalt neuer arriue at the gates of *Hierusalem*, except thou change thy course. Oh (my brother) what a griefe wil it be vnto thee, when after long labour and much toyle, thou shalt find thy self to haue gone awrie? If a man had trauailed but one whole day, and therby made wearie, should vnderstād at night, that all his labour were lost, and that his whole iourney was out of the way; it would be a maruelous affliction vnto him (no doubt) albeit no other inconuenience were therin, but onlie the losse of that dayes trauaile, which yet might be recouered and recompenced in the next. But if besides this, his busines were great; if it lay vpon his life to be at the place whither he goeth, at a certaine houre; if the losse of his way were irrecoverable; if the punishment of his error must be death and confusion, & himself were so wearie that he could stirre no one foote further; imagine thē, what a gryeuous message this would be vnto him, to heare one say: Sir, you haue rūne

Psal. 10.

Gal. 6.

A compari-
son ex-
pressing
our griefe
in the end
for our
running a
vronge
course.

Cap. 2. 32 *Christian Directory lib. 1. part. 1.*
amisse, and haue ridden wholie besides your way?

Themise-
rie of a
soule that
hath gene
auerie at
the last
day.
Sap. 5.

14. So then wil it be vnto thee (my soule)
at the day of death and leparation from my
bodie, if in this life thou attend not to thy
saluation for which thou were created , but
shalt passe ouer thy dayes in following of
vanities. Thou shalt find thy self astray at
the end of thy iourney; thou shalt find thy
self wearie, & inforced to say with those
miserable dāned spirites: *I haue vvalked hard
and craggie vwayes* to no purpose, for that in
deed the way of wickednes is full of thornes
and stones , though in shew it be couered
with faire grasse & many flowers. Thou shalt
find at that day, that thou hast lost thy labour
lost thy time , lost all opportunitie of thy
owne comoditie. Thou shalt find thy error
to be irrecoverable, thy daunger vnauoyda-
ble, thy punishment insupportable, and thy
griefe, & sorrow, & calamitie inconsolable.

THE SECOND PART OF THIS CHAPTER.

*Treating the same argument by some
examples.*

15. He that could behold and seele the in-
ward cogitations of a wordlie mans hart at
that last instant, after all his honours & plea-
sures past; no doubt, but he should find him
of an other iudgment & opinion in things,
then he was in the ruffe & heate of his ioyli-
tie. He doth well perceyue then, the fondnes
of those trifles which he followed in this
life,

life, albeit it were to make him self a Monarch. If a man did know the cogitaciōs that *Alexander the Great* had, when of poison he came to die, after al his victories & incredible prosperitie; if we knew the thoughts of *Julius Caesar* at the day of his murder in the Senate house, after the conquest of all his enemies, & subiectiō of the whole world to his owne only obediēce: we should wel perceiue, that they tooke little pleasure (though Pagans) in the wayes they had walked, not withstāding they were esteemed most prosperours and happie, by men of this world, whilst they flourished and followed theyr vaine courses of ambition, and oppression of others.

Alexanders death.
Jul. Cæsars death.

16. *Iosephus* the Iew recōpteth two very rare examples of humaine felicitie, in two of his countrymē, to witt, *Herod the first*, & *Agrippa* his nephew: wherof the one by *Antonie the Triū-uir*, & the other by *Caligula* the Emperour (both of the being otherwise but priuate gentlemē, & in great pouerty & milerie whē they fled to *Rome*) were exalted vpo the suddaine to vnexpected great fortune, and made rich Monarches & glorious Potentats. They were indued (at seuerall tymes) with the kingdom and crowne of Iurie, and that in such ample sort, as neuer any of that Nation after the had the like. For which cause they are called in the Hebrue storie, for distinctiōs sake, *Herod the Great*, & *Agrippa the Great*. They ruled & commaunded all in their dayes: they vvāted neither siluer nor gold, nor pleasures, nor pastimes, nor friēdes, nor flatterers. And besides all these gyfts of fortune, they abounded also in ornaments and excellencie of bodie and witt. And all this was increased and

Two rare examples.
Ioseph. l. 14. 15. & 18. de antiq. Iudaica, & de bell. Ind. l. 3

* For enuie onlie of *Agrippa* his fortune *Herodias* did ruine herself & her husband,

as Ioseph
saith.

l. 18. *antig.*
cap. 8. 9.

Her hus-
band vvas
Herod An-
tipas that
slew S.

Io. Bap-
tist and
vvas soone
to Herod
the first.

Luc. 3.

Mar. 14.

Herodes
death.

Ioseph. l. 18.
antig.

* This He-
rod vvas
called Af-
calonita,
& slew the
infantes
in Beth-
leem.

Math 2.
The death
of Agrip-
pa

Ioseph l. 19.
cap. 7.

* S. Luke
saith he
vvas
stroken

made the more admirable by reason of their
* base & low estate before, in respect wherof
their present fortune was esteemed for a
perfect patterne of most absolute felicitie.

17. This they enioyed for a certaine space,
and to assure them selues of the continuance;
they bent all their cares, cogitations, & stu-
dies, to please the humours of the Roman
Emperours, as their Gods & authors of all
their prosperitie and felicitie vpon earth. In
respect of whose fauours (as *Iosephus* no-
teth) they cared little to violate their owne
religion of the lewes, or anie thing els that
was most Sacred. And this (forsooth) was
esteemed of manie, a most wise, politique,
prosperours, & happie course. But vwhat vvas
the end and consummation of this their race?

18. First, Herod fell sicke of such an incurable
and lothsome disease, and vvas torment-
ed in the same vwith so manie terrours, and
horrible * accusations of his conscience; as
he pronouced himself to be the most misera-
ble afflicted creature, that euer liued, and so
calling one day for a knife to pare an apple,
would needs haue murdered himself vwith
the same, if his arme had not bin stayed by
thē that stoode by. And for *Agrippa*, *Iosephus*
reporteth, how that vpo a certain day which
he kept festiual, in *Cæsarea*, for the honour of
Claudius the Romā Emperour, vwhen he was
in his most extreme pompe & ioylitie, in the
middest of all his Peeres, & Damosels, com-
ming forth at an houre appointed (all
glittering in gold and siluer) to make an
oration vnto the people: his voice, gesture,
countenance, and apparell so pleased; as the
people began to crie (being sollicitated ther-

vnto

vnto by some flaterers) that it was the voyce of God, and not of man: vvherein Agrippa taking pleasure and delectation: * vvas stricken presentlie from beaue, vwith a most horrible putrification of all his bodie, vvhерof he died, repeating onlie to his friends these vvords, in the middest of his torments: *Behold ye mee, that doe seeme to you a God, how miserable I am enforced to depart from you all.*

by Gods Angel. Act. 12. And cōsider how Iosephus agreeth vvith that Narration Euseb. l. 2. hist. cap. 9.

19. Nowv then would I demaunde of these tvvo so fortunate men, vvho laying aside all care of God and religion, did follow the preferments of this vvorld so freshlie, & obtained the same so luckelic: how they liked of this their course and rase in the end? Trulie, I doubt not, but if they vvс heere to answer for themselves; they vvould assure vs, that one houre rightly bestowed in the seruice of God, and of their saluation, vvould more haue comforted thē at that last instant, then all their labours & toiles vvwhich they tooke in their liues, for pleasing of Emperours, and gathering the grace and good liking of mortal men. I vvould aske of that famous *Antiochus*, surnamed *Illustrius*, after all his vvarres, toyles turmoyles, and vastation both of Egypt, Syria, and Hierusalem, vvhat feeling he vvас of, concerning his former courses, vvho calling all his frendes a little before his death, he vsed that exclamation vvwhich the scripture recounteth: *In quantam tribulationē deueni, & in quos fluctus tristitia.*

Macha. l. 2. cap. 6.

Into howv great tribulation am I come, & into vvhat floudes of sorrovv am I fallen.

20. I vvould aske also Herod the great, of a mean man made king, vvhat feeling he had vvhen for greife and desperation, he cursed the

the

Examples
amongest
Christians.

the tyme, that euer he was borne, and would willingly haue slayne himselfe, if he might haue bene permitted. But what neede we looke so long vpon the exāples of externes or infidels in this behalfe, seing that euē among Christian men also, that haue farre better directions for their course of lyfe then these other, eyther lew or Gentile haue, are scene daylie so great errors cōmitted & acknowledged alio by themselues at their last vphōt, as may deeply moue the hearers to compassion and to prouidence in like māner for the tyme to come, if they be not on their owne behalfe. And in this point some of vs that haue often occasion to deale in like affaires, and to vvhose lot it falleth to be present vvith many at their last passage, can vvell testifie of the repentance and sorrowe, the greifes and gripes of harte vvich many suffer at that houre, especiallie great men, for the wrong courses helde by them in their liues past, they being euen now ready to giue a most strict and seuerer accompt before their maker, and iust iudge, and therby to receyue the sentence of damnation or saluation.

The complaint of
some at
their
death.

21. Oh my' good ghostly father (saith one) if God geue me longer lyfe, you shall see, that I vvill take another course: Oh beast that I am, saith another, what race haue I runne? what pathes haue I troden? what haue I done in this lyfe vvorthie a Christian man? novv do I see playnlie the vanity of my wayes, the errours of my actions, the folly of my labours, the furie of my passions, the leudnesse of my lustes; and that I haue run quite avvry; If it may please God to let
me

me escape but this tyme, you shall see what a wonderfull chāge, I will make. And oftentimes it falleth out, that he is no sooner recovered, but all this is forgotten, as though he had neuer byn sicke at all, or euer purposed to amend his life or manners, and he falleth to as vayne courses as euer before, vntill he be taken by the legge agayne, & then he returneth to his former good purposes. And this is our infirmitie & miserie, as also the fatherly mercy of almighty God with vs, to bring vs to these good purposes of rectifying our courses before wee passe out of this world. For that this verie acknowledging of the errors therof, with hartie sorrow, though we neuer come to performe our promises, is of singular importance: but vvoe be to him, that neuer seeth his vvrong course before he be in the next vworld, where good purposes can neither be made, nor accepted, nor changes be thought vpon, for then it is too late. The reason herof is, because (according to the wise-mans saying: *In quocunque loco ceciderit lignum, ibi erit*: to what side soeuer the tree falleth, there shall it ly) that after the passage of this life, there followeth no place or tyme, to merit or satisfaction.

Eccl. 11.

22. I could alleadg many examples, euen out of our owne country, and of those that were held most happie in their dayes for humane felicitie, vvho after a long race runne therin, tooke little cōfort therof in the end, although otherwise we cannot condemn them for very euill Princes, according to the measure of such States in mens eyes: only we know that seing themselues neere to death, they would haue beene right glad

Examples
of vvrong
courses re-
pentat at
the houre
of death.

William
the Con-
querour.
Stow. and
Holin.
in
this vita.

The Con-
querours
repentance
Stow Holin-
shed and
others.

to haue held other courses in their health.
And in none vvas this scene more, then in
the head and fountaine of all our Princes
since the Conquest, to vvitte, the Conquerour
himselfe, vwho after a long & laboursome
toyle of fortunes, still tending to vvordly
greatnesse, & prosperitie: at length seing
himselfe neare death, and exceedingly terri-
fied vvith the cogitation therof, exclaimed
pittifully against the vanitie of his former
courses, and laboursome vanities, vuttering
amongst other, these wordes, as in our Chro-
nicles they are registred. Being loaden with
many & greiuous synnes, I do tremble, and
being ready to be takē by and by to the ter-
rible examination of Almighty God, I know
not what to doe, for I haue bene brought vp
in warres euen from my childhood, and haue
borne armes from eyght yeares old, wherby
I remayne greatly polluted with the effusion
of much blood, & I can by no meanes num-
ber the euils I haue cōmitted for these three-
score & foure yeares, wherin I haue lyued in
this troublesome lyfe, for the which I am
constrayned now without stay, to render ac-
compt to my iust Iudge, &c.

23. Thus this noble and victorious Prince
spake & thought in that houre of his near-
nes to death: & by this and many other like
speaches which he vttered with teares and
greife of harte, of his mislike at that houre of
the former course of his lyfe past (notwith-
standing it was esteemed by other men for
happie) and by his most earnest request to the
Clergiemen there present to be intercessors
to God for him, we may easely ghesse, how
glad he would haue bene at that instant to
haue

haue directed many of his former actions after another manner. But few Princes euer finde men in their prosperitie that dare giue them the best directions for their soules, and fewer are there which will accept thereof when it is giuen,

24. I might alleadge to like effect the pitifull plight wherein the noble King Henry the 2. found himselfe at his death. And the lamentable complaints of wrong courses acknowledged by K. Richard the 2. and K. Edward the 2. not long before their disastrous endes. The wordes also of king Héry the 4. on his death-bed reported by our Chronicles & knowne, when he said vnto his sōne that he sore repented him, that euer he charged himselfe with the crowne of England. As also the like wordes of King Edward the 4. standing in like case and neernesse to death, when he told his frendes, that if he could as well haue foreseene thinges, as now to his more paine thē pleasure, he had proued them, he would neuer haue wonne the courtesie of mēs knees with the losse of so many heades. Allwhich wordes and speaches at the last day euen of those that were accompted happie & to follow most fortunate courses, do well declare the great difference of iudgmēt & vnderstanding at that last day, from that which is in the heate and prosperitie of our liues.

25. Vse then (o Christian) vse this experience to thy commoditie: vse it to thy instruction; vse it to thy forwarning. That which they are now, thou shalt be shortlie; and of all follies it is the greatest, not to profit or flee daungers by the example of others. The difference betwene a wise man and a foole, is, that

K. Héry 2.

K. Rich. 2.

King
Edvvard 2
K. Héry 4.

Sir Tho.
More in
the life of
Richard
the third.

Sincere
and profit-
table coun-
saile.

that the one prouideth for a mischiefe while tyme serueth, & the other would doe, v when it is to late. If thou mightest feele now the state & case wherein thy poore hart shalbe at the last day, for neglecting the thing that of all other it should haue studied & thought vpon most, thou wouldest take frō thy meate & sleepe, & other necessities to repaire that is past. Hytherto thou hast time to reforme thy course, if thou please, which is no small benefite, if all vvere knowen. For in this sense

Eccle. 19 (no doubt) is it most true, which the wise mā saith; that better it is to be a lyuing dogge, then a dead Liō. For that, while *the day tyme* of this life endureth, all thinges amiss may easely be amended. But the dreadful *night* of death will ouertake thee shortly, and then shall there be no more space of reformation.

Iob. 9. 26. Oh, that men would be wise and forsee thigs to come, sayth one prophet. The greatest wisdome in the world (deare brother) is to looke and attend to our owne saluation. For as the scripture sayth most trulie; He is

Eccle. 37. *a wise man in deed, that is wise to his owne soule.* And of this wisdome it is written in the verie same booke, as spokē by her self. In mee

Eccle. 24 *is the grace of all life & truth, & in mee is the hope of all life & vertue.* In moral actions and humane wisdō, wee see that the first & cheefest circumstance is to regard well, and cōsider the end. And how thē doe we omit the same, in this great affaire of the kingdō of heauē? If our end be heauē, what meane we so much to affect our selues to earth? if our end be God? why seeke we so greedilie the worldly fauour of men? if our end be the salutiō & eternitie of our soule? why doe we follow va-

Great fol-
lie and
errour.

nitie

The end wherunto man was created. 41 Cap. 2.

nities & temporalities of this life: why spend
ye your money, & not in bread? sayth God by Ephe. 1.
Esay: whis bestow ye your labour in things
that will not yeld you saturitie? If our inheri-
tance be, that we should raigne as kinges;
whie put we our selues in such slauerie of
creatures? if our birth allow vs to feed of
bread in our fathers house; vwhy delight we
in huskes prouyded for the swine? Luc 15.

27. But (alas) vve may say with the vwise-
man in scripture. *Fascinatio nugacitatis obscu-
rat bona.* The bevvitching of vworldly trifles
doth obscure & hyde from vs the things that
are good & behoueful for our soules: so most
daungerous enchantment. But vwhat? shal this
excuse vs? no trulie: for the same spirit of God
hath left recorded: *Populus non intelligēs vapu-
labit.* The people that vnderstādeth not shal be
beatē for it. And another prophet to the same
effect pronounceth. *This people is not vwise, &
therefore he that made thē, shall not pardon thē
neither shall he that created thē take mercy vpon
thē.* It is vvritē of fooles: *ventū seminabunt &
turbinē mutens.* They shall sow and cast their
seede vpon the vvindes, & shall receyue for
their haruest nothing els but a storme or tē-
pest. Wherby is signified, that they shall not
only cast avway and leese their labours, but
also be punished and chastened for the same.

28. Cōsider thē I beseech thee (my deare bro-
ther) attentiuely, vwhat thou vvilt doe or say,
vwhen thy Lord shall come at the last day &
ask thee an accōpt of all thy labours, actiōs,
& tyme spent in this life: vvhe he shal require
a rekōning of his talēts lent vnto thee? whē
he shal say, as he said to the Farmer or Steward
in the Gospel, *Redde rationē villcationis tuæ:* Math. 25.

Gyuc

Sap. 4.

Errour in
our course
of life is
not par-
doned.

Osc. 4.

Esai. 27.

Osc. 1.

A profit-
able fore-
warning.

Luc, 16. Gyue accōpt of thy Stewardshipp, & charge committed vnto thee? what wilt thou say when he shall examine, & weigh, and trie thy doings, as gold is examined and tried in the fornace, that is, what end they had? wherto they were applied? to what glorie of God? to what profit of thy soule? what measure, and weight, and substance they beare? Baltazar king of Babylon sitting at his bāquet merry vpon a tyme, espyed suddainlie certaine singars without a hand, that wrote in the wall ouer right against his table, these three Hebrue vvordes, *Mane, Thekel, Phares*. Which three words *Daniel* interpreted in three sentences to *Baltazar*, in this manner: *Mane*; God hath numbred thee (*Baltazar*) and thy kingdome: *Thekel*; he hath weyghed thee in the Goldsmiths balāce, & thou art fōūd to light: *Phares*, for this cause, hath he deuided thee from thy kingdome, & hath gyuen the same to the Medes and Persians.

A rare chance that happened to Baltazar K. of Babylon. Dan. 5.

If God examine straitlie the actions of infidells, much more of Christians if they be careless.

Dan. 5.

19. O, that these three golden and most significant wordes, engrauen by the angel vpon *Baltazars* wal were registred vpon euerie dore and post in Christēdome, or rather imprinted in the hart of ech Christian; especiallie the two first, that import the numbring and weighing of all our actions, and that, in the weights & ballance of the Goldsmith, where euerie graine is espied that wanteth. And if *Baltazars* actions, that was a Gentile, were to be examined in so nise & delicate a payre of ballance for their triall, & if he had so seuerē a sentence pronounced vpon him, that he should be deuided from life & kingdome (as he was the same night followinge) *Quia inuentus est minus habens*: for that he was found to haue

to haue lesse weight in him, then he should haue; what shall we thinke of our selues that are Christiās, of whom it is writtē aboue all others; *I will search the sinnes of Ierusalem with a candle?* What shall we expect, that haue not onlie lesse weight then we should haue, but no weight at all, in the most of our actions? what may such men (I say) expect, but only that most terrible threat of diuision and cutting of, denounced vnto Baltazar (or rather worse, if worse may be) that is, to be deuided from God and his Angels, from participation with our Sauieour, from communion of Saints; from hope of our inheritāce; from our portion celestial, and life euerlasting, according to the expresse declaration made hereof by Christ himself in these words, to the negligent seruant: *The Lord of such a seruant shall come at a day when he hopeth not, and at an houre, that he knowveth not; and shall deuide him out, and assigne his part with hypocrites, where shalbe weeping and gnashing of teeth.*

Sopho 1.

Adreadful
diuision.

Math. 14

30. Wherefore (deare brother) to cōclude this chapter, I can say nothing more in this dangerous case, wherein the world so runneth awrie, but onlie exhort thee (as the Apostle doth) not to conformance thy selfe to the common error of worldly men, that leadeth to perdition. Fall at length to some reckoning and accompt with thy life, and see where thou standest, & whither thou goest. If hitherto thou haue wandred and gone a stray, be sory for the time lost, but passe no further. If hitherto thou haue not considered the weightines of this affaire, serue thy selfe of this admonition, and remember that it is written,

The con-
clusion.

Rom. 12.

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written, that a wise man profiteth by euerie occasion. Esteeme thy resolution in this one point, the chiefeſt menage that euer ſhal paſſe through thy hands in this world, albeit, thou were a Monarch & Ruler of ten thousand worlds togeather. And finallie, I will end with the verie ſame words, wherwith the wiſe-man concludeth his whole booke. *Deum time, & mandata eius obſerua; hoc eſt animi omnis homo.* Feare God, & obſerue his commaundements, for this is euerie man.

Eccle. 12 As if he had ſaid, in this doth all and euerie man conſiſt: his end, his beginning, his liſe, and cauſe of being, that he feare God, and direct his actions to the obſeruance of his commaundementes; for that without this, he is no man in effect, ſeing that he looſeth all benefit, both of his name, nature, redemption and creation.

HOW





HOW
THE END
WHEREVNTO MAN

WAS CREATED,

May be achieved by vs, and the
duties belonging therunto.

*With a declaration of the two generall partes
whervnto all those duties may be reduced,
which are beleefe and life:
faith and good workes.*

CHAP. III.



In humane learning and
sciences of this world, after
declaration made of the end
whervnto they tend, & are
directed, the next point is,
to declare the meanes where
by that end may be obtey-
ned: so much more, in this diuine & hea-
uently doctrine of Christian religion, which
concerneth our soule and euerlasting salua-
tion. For that we haue shewed before, the
final end for which man was created & pla-
ced in this world was, & is, that he should
imploy himselfe in the seruice of God, and
therby gaine euerlasting glorie, & felicitie
to him-

Cap. 3. 46 *Christian Directery lib. 1. part. 1.*

The effect
of this
chapter.

Two
pointes

The first
part con-
cerning
beleefe.

to himselfe in the next life; it followeth by order of good consequence, that we should treat in this place, how a man may attaine the fruite of this doctrine: that is to say, how he may come to be a true seruant of God; & what duties are necessarily to be performed for the same; as also how he may examine or make triall of himself, whether he be so in deed or not. Which examinatioⁿ (to speake in briebe) consisteth principally in the cōsideratioⁿ of these two general points or heades, wher-vnto all other particularities may be reduced, to witt, faith, & workes; beleefe & life, that is to say, first; whether he beleue vn-fainedly the total summe of documents and mysteries, left by Iesus & his disciples in the Catholique Church; and secondly, whether he performe in sinceritie the rules and preceptes of life, prescribed vnto Christians by that doctrine, for direction of their wor-kes & actions. So that on these two mayne points of Christian duty, we are to bestowe our whole speech in this chapter.

2. *AND FOR THE FIRST*, how to examine the truth of our beleefe; it would be ouer tedious to lay downe euery particular way, that might be assigned for discussion therof: for that it would bring in the contention of all times, aswell auncient, as present, about controuersies in Christian faith, which hath bene impugned from age to age, by the seditious instruments of Christs infernall e-nemie. And therefore, as well in respect of the prolixitie (wherof this place is not capa-ble) as also for that of purpose I doe auoideal dealing with matters of controuersie, within the compasse of this worke: I meane only at

this

this time, for the comfort of such as are already in the right way, and for some light to others, who perhaps of simplicity may walke awrie; to set downe with as great breuitie as possibly may be, some few generall notes or obseruations, for their better help in this behalfe.

3. In which great affaire of our faith and beleefe (wherin consisteth as well the ground and foundation of our eternall welfare, as also the fruite and entire vtilitie of Christs comming into this world;) it is to be considered, that God could not of his infinite wisdom (forseeing all things, and times to come) nor euer would of his vnspeakable goodnes (desiring our saluation as he doth) leaue vs in this life, without most sure, certaine, & cleare euidentie in this matter: and consequently, we must imagine, that all our errors committed herein (I meane in matters of faith & beleefe among Christians) doe proceede rather of sinne, negligence, wilfulness or inconsideration in our selues; then either of difficulties or doubtfulness in the meanes left vnto vs for discerning the same, or of the want of Gods holie assistance to that effect, if we would with humilitie accept therof.

The matters of faith and beleefe easie among Christians.

4. This *Essay* made plaine, when he prophesied of this perspicuitie; that is, of this most excellent priuiledge in Christian religiō, so many hundred yeares before Christ was borne. For after, that in diuers chapters he had declared & foretold the glorious coming of Christ in signes & miracles, as also the multitude of Gentiles that should embrace his doctrine, together with the ioy and

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and exultation of their conuersion: he sheweth presently the vvonderfull prouidence of God also, in prouidinge for Christians so manifest a vvay of directiō for their faith and religion; as the most simple and vnlearned mā in the vvorld, should not be able (but of vvilfulnes) to goe astray therin. His vvordes are these, directed to the Gentiles.

Isay. 35. *Take comfort and feare not: beholde your God shall come and saue you. Then shall the eyes of the blinde be opened, and the eares of the deafe shalbe restored. And there shalbe a path and vvay: & it shalbe called * THE HOLIE VVAYE: & it shalbe unto you so direct a vvay, as fooles shall not be able to erre therin.* By vvhich vvordes vve see, that among other rare benefites that Christes people vvere to receaue by his comming; this should be one, and not the least; that after his holie doctrine once published and receyued, it should not be easie for the vvakest in capacitie or learning that might be (vvhom Isay here noteth by the name of fooles) to runne avvie in matters of their beliefe; so plaine, cleere, and euident should the vvay for trial therof be made.

Tit. 3.

* See S. August. tract. 1. in epist. Joan. & li. de vn. Eccl. gent. Petition. 44. 14.

5. Herehence it is, that S. Paul pronounceth so peremptorily of a contentions & heretical man: *That he is damned by the testimonie of his owne iudgement or conscience;* For that he hath abandoned this common, direct, and publique vvay, vvhich all men might see, and hath deuised particuler pathes and turninges to himself. * Herehence it is, that the aunciēt Fathers of Christs primitiue Church, disputing against the same kynde of people; defended all vvayes, that their error vvvas of malice

malice and wilfull blindnes, and not of ignorance; applyinge those words of prophesie vnto them: *They that sau me, ranne out from me.* That is, saith S. Augustine, they which saw and beheld the Catholique Church of Christ (vvhich is the plaine way denoted by *Esay*, and the most eminent mountaine described by *Daniel*, as also by *Esay* himself in another place; and expounded by Christ in S. Mathevs gospel:) this Church (saith he) wicked heretiques beholding (for that no man can auoide the sight therof, but he that most obstinately will shut his eyes;) yet for hatred and malice, doe they runne out of the same, and doe raise vp heresies and schismes against the vnitie therof.

6. Thus much saith this holy Doctor: by whose discourse we may perceyue, that the plaine and direct vway mentioned by *Esay*, wherein no simple or ignorant man can erre, is the generall bodie of Christes visible Church vpon earth, planted by his Apostles throughout all countries and nations, and continuinge by succession, vnto the worlds end. In which Church, whosoever remaineth, and beleeueth all things that are taught therein; cannot possibly fall into error of faith. For that this Church or vniuersall body is guided by Christes spirit, who is the head therof, & so no wayes subiect or within compasse of error. For which cause, S. Paul nameth it: *The pillar and firmament of truth.* And the same Church is so manifest and euident (and shalbe so to the worlds end, as the same learned Doctor, & other his equals doe proue:) that it is more easy to fynd it out, then it is to see the Sunne or Moone,

Psal. 30.

Concion. 2.

in Psal. 30.

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Dan 2.

Esai. 2.

Math. 5.

„

„

„

The vway
of auoi-
ding er-
rour in
beliefe.

1. Tim. 3.

Aug. tract.

1. in epist.

Iuan. Chri.

hom. 4. de

verb. Isai.

vidi Domi-

num.

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„ when it shineth brightest, or to behold the
„ greatest hill or mountaine in the vworld. For
„ as *S. Augustines* words are: Albeit particuler
„ hilles in one couatrey, may be vnknownen in
„ another; as *Olympus* in Greece, may be vn-
„ knownen in Affrica, and the mountaine *Gid-
daba* of Affrike, may be vnknownen in
„ Greece: yet (saith this holy Father) a moun-
„ taine that passeth throughout all Countries
„ and filleth vp the vwhole vworld (as *Daniel*

Dan. 2. prophesied Christes Church should doe) can
„ not be but apparent to the sight of all men,
„ and consequently must needs be knownen of
„ all men, but only of such, as wilfully doe
„ shut their eyes from sight therof.

A declara-
tiō of the
Fathers
argumēt.
Mat. 5. 18.
20.

7. For declaration of which reason, argu-
ment, and discourse of holy Fathers (being
also the discourse of Christ himself in the
Ghospel, when he remitteth men to the vi-
sible Church, that is placed on a hill) it is to
be noted, that in the time from Christes as-
cension, vntill the 13. yeare of *Neroes* raigne,
vvhō first of the Roman Emperors, beganne
open persecution against the proceedings of
Christians, and put to death *S. Peter* and *S.
Paul*: In this time (I say) of toleration vnder
the Roman Empire (which contained the
space of 36. yeares) Christes Apostles & Dis-
ciples had preached & planted one vniforme
Ghospell throughout all the world, as both
by their Actes and Gestes recorded, as also
by the peculiar testimony of *S. Paul* to the
Rom. 1. Romanes may appeare. Which thing being
done most miraculously by the power and
vertue of their Maister, and Bishops, Pa-
stors, and other Gouernors, being ordained
in euery Church and Countrey, for guiding
and

and directing the same by themselves & their Successors to the worlds end: this (I say) being once brought to passe, and the little stone that vvas cut out of a hill without hands, being now made a huge mountaine, that had spread it self ouer the vvhole face of the earth, according to *Daniels* prophesie: then those holy and sage Apostles for preuenting of all new doctrines and false errors that might afterwards arise (as by reuelation from Iesus, they vnderstood there should doe many.) most earnestly exhorted, and vvith all possible vehemency called vpon the people, to stand fast in the documents and traditions then receaued, to hold firmly the faith and doctrine already deliuered, as a *Depositum* and treasure committed to be safely kept vntill the last day. And aboue all other things, they most diligently forewarned them to beware of new-fangled teachers, whome they called *Heretiques*; vvho should breake from the vnity of this vniuer- uersall body, already made and knit togea- ther; and should deuise new glosses, exposi- tions, and interpretations of Scripture; bring in new senses, doctrines, opinions and diui- sions; to the renting of Gods Church and Citty now builded, and to the perdition of infinite soules.

8. For discerning of vvhich kinde of most pernicious people (as *S. Austen* and other holy Fathers doe note) and for more per- fect distinction betwene them & true Chri- stians; the said Apostles inuented the name *Catholicke*, and set downe in their common Creed, that clause or article, *I beleene the holy Catholicke Church* By which word *Catholicke*

Dan. 2.

1. Cor. 16

Galat. 5.

2. Thess. 2

1. Tim. 6.

20.

2. Tim. 1.

Mat. 7.

2. Tim. 2.

3.

Tit. 3.

2. Thess. 3

2. Ioan. 7.

Apoc. 2.

Aug. Nib. de
1171 rel. c. 7

The first
invention
of the
name, Ca-
tholike.

(that signifieth vniuersal) they gaue to vnder-stand to all posterity, that whatsoeuer doctrine or opinion should be raised afterward among Christians, disagreeing from the general consent, doctrine, and tradition of the vniuersal Church; was to be reputed as error and heresie, and vtterly to be reiected. And that the only ancour, stay, and security of a Christian mans royd in matters of beliefe for his saluation, was to be a *Catholike*;

*Se S. Hieron. cont. Luciferian. Vincet. Lyri. l. cont. heres. Aug. cont. ep. Mar.

That is * (as all auncient Fathers doe interpret the same) one, who laying aside all particuler opinions and imaginations, both of himselfe and others, doth subiect his iudgment to the determination of Christes vniuersal, visible, and knowen Church vpon earth, embracing whatsoeuer that belecueth, and abandoning whatsoeuer that Church reiecteth. And this is that plaine, direct, sure, and infallible vway among Christians, wherof we spake out of *Esay* and other prophets and Saints of God before, wherein no man can erre, though neuer so simple, but only of willfull and obstinate malice; which is declared in this manner followinge.

Why he
that lea-
neth to the
Church,
cannot be
deceiued.

9. The Ghospel of Christ being once preached, and receyued vniformely ouer all the world, and Churches of Christianity erected throughout all Countries, Prouinces, and Nations in the Apostles time, as hath byn said: it is to be considered, that this vniuersal Church, body, or kingdome so gathered, founded, and established, was to continue visibly, not for one or two ages, but vnto the worlds end. For so it was fore-shewed and promised most perspicuously by *Daniel*, when he fore-telling the foure great Monarchies, that

How man may attaine vnto his end. 53 Cap. 3.

that after him should ensue, adioyneth these euident words of the Church and kingdome of Christ: *In the dayes of these kingdomes, shall God raise vp a Celestiall kingdome, which shall endure for euer, without subuersion; and that kingdome shall not be deliuered ouer to any other people.* By which last words, as also by diuers promises of Christ himself in the Ghospel, we are acertaind, that the very same visible congregation, Church, body, Commonweale, gouernment, and kingdome, which was established by the Apostles in their time, shall endure and continue by succession of followers, vnto the worlds end: neither should it passe ouer, or be deliuered to any other people; that is, no new teachers or later doctrines dissenting frō the first, shall euer finally preuaile against it. Which prophesie to haue byn fulfilled from that day vnto this, is made euident and most apparant, by the recordes of all ages; wherein, albeit diuers errors and heresies haue sprong vp, and made great blustering and disturbance for a time: yet haue they byn repressed & beaten downe againe by the same Church, and her visible pillars, Pastors and Doctors, in the end.

10. For examples sake; in the first age, there arose vp certaine seditious fellowes amōg the Iewes, making some contention about their ceremonies, as also did *Simon Magus, Nicolaus, Corinthus, Ebion, and Menander*, that were heretiques. Against whome (besides the Apostles) stood in defence of that which was published before, their Disciples *S. Martialis, S. Dionysius Areopagita, Ignatius, Policarpus*, and others. In the second age, rose vp *Basilides, Cerdon, Marcion, Valentinus, Tacianus*,

No heresie
euer pre-
uailed a-
gainst the
Church.

Cap. 3. 54 *Christian Directory lib. 1. part. 1.*

Appelles, Montanus and diuers others: against vvhome stood in the battaile, *Iustinus Martyr, Dionysius* Bishop of *Corinth, Irenaeus, Clemens Alexandrinus, Tertullian*, and their equals. And so downward from age to age vnto our dayes, whatsoener heresie, or different opinion hath byn raised contrary to the generall consent of this vniuersall body; it hath byn checked & cōtrolled by the watchmen, Pastors, and chief Gouvernors of this body. And finally hath byn condemned and anathematized by their generall assemblies, consent, and Councelles, gathered from time to time, as occasions serued in all partes of the world. Wherby it is most manifest, that he, who relieth vpon this generall consent of Christes Church in earth, and adhereth to nothing against the iudgement of the same; cannot possibly erre in matters of beliefe, but walketh in that sure, secure, & infallible path, wherein *Esay* saith: that a very foole can not goe amisse.

A secure way.

Esa. 35.

The conclusion of the first parte.

Vincet. Lib. 1. cent. 25.

11. Wherfore, to conclude this first part of our present speech, concerning the triall of our faith and beliefe: he that is a true *Catholique*, and holdeth himselfe within the obedience of this generall and vniuersal Church, vvhich hath descended by succession from Christ and his Apostles: that is (as old *Vincetius* said eleuen hundred yeares agoe, in his most excellent Treatise against innouations of heretiques) he that loveth the Church and body of Iesus Christ so much, as he preferreth nothing in the world before the *Catholique* and vniuersall doctrine therof: not any priuat mans authority, loue, wit, or eloquence; not reasons of nature or pretence of scriptures,

scriptures, against that which before him
 was beleueed by all men: he that followeth
 vniuersality, antiquity, and consent in his be-
 liefe; & standeth firmly to that faith, which
 hath bin held from time to time in all places,
 in all seasons, by all, or the most part of Bi-
 shops, Priests, and Doctors in Christianity:
 he that can say with *S. Augustine*, that he
 truly followeth that vniuersal Church, which
 had her beginning by the entring in of Na-
 tions, got authority by miracles, was in-
 creased by charity, and established by con-
 tinuance, which hath her succession of Bi-
 shops from the Chaire of Peter vntill our
 time: that Church, which is knowen in the
 world by the name of Catholique, not only
 to her friends, but also among her enemies,
 for that euen heretiques in common speech
 doe terme her so, hauing no other meanes to
 distinguish themselves and their followers
 from her, but by calling them Reformers, Il-
 lumines, vnspotted bretheren, & such other
 names that are different from Catholiques.
 12. He that protesteth with *S. Hierome*, that
 he doth abhorre all sectes and names of par-
 ticular men; as *Marcionistes*, *Montanistes*, *Val-*
entinians and the like: that doth confesse sin-
 cerely with blessed *Cyprian*, that one Priest
 for the time, is to be obeyed by Gods ordi-
 nance, as iudge in Christes roome, by the
 vniuersal brother-hood of al Christianity: he
 that is modest, quiet, sober, voyd of conten-
 tion, & obedient, as *S. Paul* describeth a true
 & good Catholique: he that is humble in his
 owne conceipt, and agreeing to humble things;
 firme in faith, and not variable, nor delighted
 with new doctrines: he that can captinate

*Aug. cont.
 epist. Ma-
 nichai corp.
 & lib. de
 vera relig.
 cap. 7.*

Marke
 this rea-
 son of *S.
 Austen.*

*Hieron.
 Dialog.
 cont. Luci-
 ferian. Cy-
 prian. epist.
 55. ad Cor-
 nel.*

*Gal. 5.
 Phil. 1.*

Cap. 3. 56 *Christian Directory lib. 1. part. 1.*

Tit. 3. *his understanding to the obedience of Christ:*
 Rom. 12. which is, to beleue humbly such things, as
 Ephes. 4. Christ by his Church proposeth vnto him,
 Heb 13. albeit his reason or sense should stand against
 2. Cor. 10. the same. And finally, he that can be content
 Math. 18. at Christes commaundement, *to heare the*
 Math. 23. Church in all things, without doubt or excep-
 tion, & obey the Gouvernours therof, albeit
 in life they should be Scribes and Pharises;
 and consequently, can say truly and sincerely,
 with the whole*College of Christes Apostles
 together, *Credo sanctam Ecclesiam Catholicā,*
 I doe beleue the holy Catholique & vniuer-
 sal Church, & whatsoever that Church doth
 set forth, teach, hold, or beleue: that man
 (no doubt) is in a most sure case for matrers
 of his faith, and can not possibly walke awry
 therin; but may thinke himself a good Chri-
 stian for this first point, which is, for mat-
 ters of beliefe.

* Ambros.
 ep 7. ad Sy-
 riciū.
 Hieron. ad
 Pamach. ep.
 65. in fine.
 Aug. serm.
 181. de
 temp.

THE SECOND PART
 OF THIS CHAPTER,

Concerning good workes.

13. There followeth the second part of Chri-
 stian profession, concerning life & manners;
 which is a matter of so much more difficulty
 then the former, by how many more wayes
 a man may be deceaued & lead frō vertuous
 life, then from sincere faith. Wherin there
 can be no comparison at all, seeing the path
 of our beliefe is so manifest (as hath byn
 shewed) that no man can erre therin, but of
 inexcus-

inexcusable wilfulnes. Which wilfulnes in
 error & heresie, the holy ^{*Se S. Aug} Fathers of Christs
primitive Church, did alwayes referre to two
principal and original causes; that is, to pride
 or ouerweening in our owne conceits, and to
 malice against our Superiours, for not giuing
 vs contentation in things that we desire. Of
 the first, doe proceede the deuising of new
 opinions; new glosing, expounding, and ap-
 plying of Scriptures; the calling of holy writ
 it self in question; the contempt of auncient
 customes and traditions; the preferring of
 our iudgements before all others, either pre-
 sent or past; the debating of holy Fathers,
 Priests, Prelats, Councils, Ordinances, Con-
 stitutions, and all other things, and proofes
 whatsoeuer, that stand not with our owne
 good-liking and approbation. Of the second
 fountaine, are deriued other qualities, con-
 formable to that humour; as are, the denying
 of Iurisdiction and authority in our Superi-
 ours; the contempt of Prelates; the exagger-
 ration of the faults and defectes of our Go-
 uernours; the impugnation of al Bishop-like
 dignity, or Ecclesiasticall eminency, and espe-
 cially of the Sea Apostolique, whervnto ap-
 pertaineth the correction of such like offen-
 dours; And finally, for satisfying this diuelish
 and most pernicious veine of malice, those
 wicked reprobates doe incite and arme the
 people against their spiritual pastours; they
 kindle factions against Gods annointed sub-
 stitutes; they deuise a new Church, a new
 forme of gouernment, a new kingdome, and
 Ecclesiasticall Hierarchie vpon earth, wherby
 to bring men in doubt and staggering, what,
 or whome to belieue, or whervnto to haue

^{lib. de utilit.}
^{cred. cap. 1.}
^{et tract. 1.}
^{in ep. loan.}
^{Cyp. ep. 61.}

Two cau-
 ses of he-
 resies.

1.

2.

The doin-
 ges of he-
 retiques.

The ob-
seruation
of S. Cy-
prian,
Cyprian. ep.
63. ad Ro-
gatian.

Many cau-
ses of euil
life.

recourse in such difficultyes as doe arise.

14. These two maladies (I say) of Pride and Malice, haue byn the two causes of obstinate error in all heretiques from the beginning; as ful well noted that holy and auncient Bishop and martyr *S. Cyprian*, vwhen he said so longe agoe: These are the beginnings and
 „ originall causes of heretiques and wicked
 „ schismaticques: first, to please and like well of
 „ of themselves; & then, being puffed vp with
 „ the swelling of pride, to contemne their Go-
 „ uernour & Superiours. Thus doe they aban-
 „ done and forsake the Church: thus doe they
 „ erect a prophane Altar out of the Church, a-
 „ gainst the Church: Thus doe they breake the
 „ peace & vnity of Christ, & doe rebell against
 „ Gods holy ordination.

15. Now then, as these are the causes, either only or principall of erring in our beliefe, most facile and easie (as we see) to be discerned: so of going astray in life and manners, there are many more occasions, causes, ofspringes, & fountaines to be found. That is to say, so many in number, as we haue euill passiōs, inordinate appetites, wicked desires, or vnlawfull inclinations within our mynd, euery one wherof, is the cause oftentimes of disordered life, & breach of Gods commandments. For which respect, there is much more set downe in Scripture, for exhortation to good life, then to direction of faith; for that the defect herein is more ordinary and easie, and more prouoked by our owne frailty, as also by the multitude of infinite temptatiōs. Wherefore we read that our Sauour Iesus in the very beginning of his preaching, straight after he was baptized, & had chosen vnto him

S. Peter

S. Peter & S. Andrew, Iames & Iohn, & some other few disciples, went vp to the mountaine & ther made his first most excellent, famous, & copious sermon, recited by S. Mathevv in three whole chapters; wherein he talketh of nothing els, but of vertuous life, pouerty, meeknes, iustice, purity, sorrow for sinne, patience in suffering, contempt of riches, forgiuing of iniuries, fasting, prayer, pennance, entring by the strait gate; & finally, of perfection, holines, & integrity of conuersation; & of the exact fulfilling of euery iote of Gods law and commandements.

16. He assured his Disciples with great affectionation, that he came not to breake the law, but to fulfill the same; and consequently, who focuer should breake the least of his commandements, & should so teach men to doe; that is, should perseuere therin, without repentance, and so by his example draw other men to doe the like; should haue no place in the kingdome of heauen. Againe, he exhorted them most earnestly to be lightes, & to shyne by good workes, to all the world, and that except their iustice did exceed the iustice of Scribes and Pharises (which was but ordinary and externall) they could not be saued. He told them plainly, they might not serue two masters in this life, but either must forsake God, or abandon Mammon. He cried vnto them, *Attendite*, stand attent, and consider well your state and condition: and then againe; *seeke to enter by the strait gate*. And lastly he concludeth, that the only triall of a good tree, is the good fruite, which it yeeldeth; without which fruite, let the tree be neuer so faire or pleasant to the eye, yet is it to be

The effect
of Christs
first sermon.
Math. 5.
6.7.

Math. 5.

Ibid.

Ibid. v. 11

Cap. 6.

Cap. 7.

to be cut downe and burned; and that not euery one who shall say or crie vnto him, *Lord, Lord* at the last day, should be saued, or enter into the kingdome of heauen; but only such as did execute in deedes, the will and commaundements of his Father in this life. For want wherof, he assureth them, that many at that day, who had not only believed, but also done miracles in his name, should be denied, reiected, and abandoned by him.

Faith is
not suffi-
cient
vwithout
vworks.

17. Which longe lesson of vertuous life, being the first that euer our Sauiour gaue in publique to his Disciples then newly gathered together, as *S. Mathevv* noteth (hauing treated very little of points of faith before, but only in generall by some miracles and preaching, hauing shewed himself to be the true *Messias*:) doth sufficiently teach vs, that it is not inough to beleue in Iesus, and to make profession of his name and doctrine

A simili-
tude tou-
ching faith
& vworks.

except we conforme our liues and actions according to the prescript of his commaundements. For albeit in Christian religion, faith be the first and principall foundation, wherevpon all the rest is to be stayed and grounded: yet as in other materiall buldings, after the foundation is layed, there remaineth the greatest labour, time, cost, cunning and diligence, to be bestowed vpon the framing & furnishing of other partes that must ensue: euen so in this celestial edifice or building of our soule, hauing laid once the foundation and ground of true beliefe (which a Christian oftentimes dispatcheth in the space of * one weekes learning), the rest of all our life, time, labour, and studies, is to be employed in the perfecting of our life & actiōs,

* In lea-
ning ouer
his Cate-
chisme.

and

and as it were, in raising vp the walles and other partes of our spirituall building, by the exercise of all vertues, and diligent obseruation of Gods commaundements. Without the which, our faith is to no more purpose or profite, then is a foundation without a building vpon it; or a stocke or tree that beareth no fruite. Which thing *S. Iames* expresseth most excellently in this fit similitude: *Euen as a body without a spirit is dead; so is faith without vorkes.*

Iac. 2^e

18. Which necessary point of vertuous life and obseruing Gods commaundements (for that certaine carnal and sensual Christians in the Primitiue Church, euen yet whiles the Apostles themselues were aliue, would in no wise vnderstand aright, but for pleasing their owne appetites, deuised vpon certaine darke and hard speeches of *S. Paul*, that only faith was sufficient to saue them:) *S. Augustine* and other auncient Fathers were of opinion, that not only these last words of *S. Iames*, and the whole discourse which he maketh of this matter in that chapter; but also both his, and all other Apostles writings, set forth and published after *S. Pauls* epistles, were principally to repress this most absurde and pernicious error. For declaration whereof, I will alledge only these words of *S. Augustine* following, expressly written in a booke for this purpose, intituled: *Of faith and good vorkes*. Thus then he beginneth.

An ancient
error of
sensuall
men about
faith and
vorkes.

19. For that this wicked opinion of only faith, was sprong vp in the Apostles time, by ill vnderstanding of *S. Paul*; all the other Apostolicall epistles which ensue, of *S. Peter*, *S. Iohn*, *S. Iames*, and *S. Iude*, were directed principally

S. Austens
discourse

Cap. 3. 62 Christian Directory lib. 1. part. 1.

Aug. lib de
fide & oper.
cap. 14.

- principally to this end, to proue with all vehemency, *that faith without good workes is nothing worth.* Euen as in deed *S. Paul* himselfe did not define every manner of faith, wherby we beleue in God; but only meaneth that profitable and euangelicall faith, which hath workes annexed, proceeding of charity. And as for that faith, which is without workes, and yet seemeth to these men to be sufficient for their saluation; he protesteth, that it is so vnprofitable, as he doubteth not to say of himselfe; *If I should haue all faith, in such sort, as I were able to moue mountaines, and yet had not charity; I were nothing.* By which charity (no doubt) good life is meant, for that, as in another place it is said: *Charity is the fulfilling of all the law.* Wherfore *S. Peter* most evidently in his second epistle, hauing exhorted men to hold lines of life and manners; sheweth, that certaine wicked persons tooke occasiō by some obscure sentences of *S. Paul*, to promise themselves security of saluation by only faith, Which hard sentences, *S. Peter* affirmeth, that these miserable men peruerterd to their owne destruction, as they did also other holy scriptures; seing that *S. Paul* was of the very same opinion, that the other Apostles were, concerning life euerlasting to be obtained by none, but by such only, as ioyned vertuous life with their beleefe. But *S. Iames* of all other, is most vehement against such, as thinke, that faith can suffice to saluatiō without good woorkes; in so much, as he compareth them to the diuels themselves, saying:
- Iacob. 2. Doeſt thou beleue that there is one God? thou doeſt well: the diuels alſo doe beleue the ſame, and*

and tremble. What could be spoken more truly, briefly, & vehemently then this? seing in the Ghospell we read, that the diuels made the same cōfession of Christes Deity, that did *Marc. 7.* *S. Peter*, and yet Christ commended the one, *Mat. 16.* & reprehended the other, &c. Wherefore, let *Ibid. c. 23* not simple minds be deceyued, & thinke that they know God; if they confesse him with dead faith; that is, with a faith voyd of good workes, as diuels doe, for that they read (perhaps) in scripture these words of Christ; *This is life euerlasting, that men know thee the true God, and Iesus Christ whome thou hast sent.* Let them not (I say) be deceyued with this; *Ioan. 17.* but let them remēber, how Christes Apostle expoundeth that saying, when he writeth; *By this we know God (truly) if we keepe his Commandements; and whosoever saith that he knowveth him, and yet keepeth not his Commandements, he is a liar, and the truth is not in him.*

20. Thus far haue I thought good to alleadg *S. Augustines* vvords and discourse, furnished as you see vvhich great variety of scriptures out of his most excellent Booke *de Fide & Operibus*, of which booke he writeth thus in another place of his workes: I haue written a booke (saith he) of this question, whose title is *Of faith & vvorkes*, in which according to the holy Scriptures, so much as by Gods help I could, I haue demonstrated, that men must be saued by that faith which is ioyned vvith good vvorkes, which faith *S. Paul* did evidently ynough declare, when he said: *That in Christ Iesus, neither circumcision, nor prepuce is any thing vvorth, but faith that vvorketh vvell by charity.* But if this faith do worke euill &

not

*Ang. En-
claud. c. 67.*

*S. Ang. his
excellent
booke de
fide & ope-
ribus.*

Galat. 5.

Cap. 3. 64 *Christian Directory lib. 1. part. 1.*

„ not well, then without all doubt is it a dead
 „ faith in it selfe according to the Apostle

Iac. 2. *S. Iames*, who addeth yet further: that, *if any*
 „ *say he hath faith, and yet hath not woorkes, can*
 „ *his faith saue him?* Moreouer if a wicked
 „ man for his only faith may be saued by helpe
 „ of that purging fire, wherof *S. Paul* speaketh

4. Cor. 3. to the Corinthians (as some erroneously
 „ haue beleued, then would it follow, that
 „ faith without workes may saue a man, & then
 „ should it be false, which *S. Iames* coequall
 „ Apostle with *S. Paul*, left written, that faith
 „ without workes cannot saue vs. Nay it must
 „ be false also, which *S. Paul* himselfe affirmed
 „ to the Corinthians saying: *Be not deceaued,*
 „ *for neither fornicators, nor Idolaters, nor adul-*
 „ *terers, nor theeuers, neither dronkardes, or the*
 „ *like shall euer possesse the Kingdome of God:*
 „ which yet should not be true, if Christian
 „ men perseuering in these sinnes, should be
 „ saued notwithstanding, for only beleuiuing
 „ the faith of Christ. For if they be saued, how
 „ shall they not be in the Kingdome of God?
 „ Thus far *S. Augustine*.

The proo- 21. The very same discourse maketh *S. Gre-*
 fe vsed by *gory* the great, out of holy write vpon this
S. Gregory point. For hauing considered those most
Ioan. 20. comfortable words of Christ to *S. Thomas*:

Greg. hom. *Blessed are they who haue not scene, and yet*
 29. *in* *haue beleued:* he annexeth as followeth: Per-
Euang. haps heere, euery Christian will say within
 „ himself, I doe beleue and therefore I am blef-
 „ sed, and shalbe saued. Wherin he saith truth,
 „ if his life be answerable to his beleefe. For
 „ that a true faith doth not contradict in man-
 „ ners, the things which it professeth in words.
 „ For which cause, it was said of certaine false
 Christians

Christians by S. Paul; That they confessed God
in words, but denyed him in deeds: and by S. Tit. 1.
Iohn; That whosoener saith, he knoweth 1. Iohn. 2.
God, and keepeth not his commaundements, is a
lyar. Which being so; we must examine the
truth of our faith, by consideration of our
life: for then, and not otherwise, are we true
Christians, if we fulfill in workes that wher-
of we haue made promise in words: that is;
in the day of our baptisme, we promised to
renounce the pompe of this world, togeather
with all the workes of iniquity; which pro-
mise, if we perfourme now after baptisme,
then are we true Christians, & may be ioyful.
And in another place the same holy Father
addeth this. For that diuers men are Christiā
in profession and faith only, and not in life:
Herehence it is said, by the voyce of truth it
self: Not euery one that shall say to me, Lord,
Lord, shall enter into the kingdome of heauen.
And againe: why doe you call me Lord, Lord,
and doe not perfourme the things that I tell you?
Herehence it is, that God complained of his
old people the Iewes, saying; This people ho-
noureth me with their lippes, but their harte is
farre of from me. And the Prophet Dauid of
the same people; They loued him with their
mouth, and with their tongues they lyed vnto
him. &c. Wherefore, let no man trust that his
faith may saue him without good deeds,
seeing that we know it is written expressly;
That faith without workes is dead: & conse-
quently, can not be profitable, or saue vs
from damnation. Hitherto S. Gregory.
22. Which very conclusion S. Chrysostome
maketh with great vehemency, vpon consi-
deration of that woefull chaunce and heavy
iudgement.

Tit. 1.
1. Iohn. 2.

What we
promised
in Bap-
tisme.

Lib. 33. mall
val. cap. 6.

Math. 7.

Mar. 7.
Psal. 77.

Iac. 2.

The testi-
mony and
exhortatiō
of S. Chry-
sostome.

Math. 23.

Chrysost.

Lam. 9. in
Iean.

iudgement, that happned vnto him, who in the Ghospell was admitted to the feast of Christian faith & knowledge, but for lacke of the ornamēt or garment of good life, was contumeliously depriued of his expectation, of whome *S. Chrysostoms* words are these: He was invited to the feast and brought to the table, but for that by his foule garment, he

„ dishonoured our Lord that had invited him:
„ heare how miserable & lamentable a punish-
„ ment he suffered: He was not only thrust
„ from the table and banquet, but also bound
„ hand and foote, and cast into vtter darkenes,
„ where there is eternall weeping & gnashing
„ of teeth. Wherefore, let vs not, I beseech you
„ deare bretheren, let vs not (I say) deceyue
„ our selues, & imagine that our faith will saue
„ vs without good workes. For except we
„ ioyne pure life to our beliefe, & in this hea-
„ uenly vocation of ours, doe apparel our
„ selues with worthy garmentes of vertuous
„ deeds, wherby we may be admitted at the
„ marriage day in heauen; nothing shal be able
„ to deliuer vs from the damnation of this mi-
„ serable man, that wanted his wedding weed.
„ Which thing *S. Paul* well noteth, when ha-

2. Cor. 5.

uuing said: *Ve haue an enerlasting house in heauen, not made by mans hands*: he addeth presently this exception; *Si tamen uestiti, & non nuds inueniamur*; That is, if we be found at that day well apparelled and not naked. Would God euery Christian desirous of his saluation, would ponder well this discourse and exhortation of *S. Chrysostome*.

The con-
clusion of
this cha-
pter.

23. And so with this alone, to conclude our speech in this chapter, without allegation of further matter of authorities (which are infinite

infinite to this effect) it may appeare by that which hath already byn set downe, wherein the true profession of a Christian consisteth; & therby ech man that is not partial, or blinded in his owne affection (as many are) may take a vew of his estate & cōdition, & frame vnto himself a very probable cōiecture, how he is like to speed at the last accompting day; that is; vwhat profit or dammage he may expect by his knowledge & profession of Christian religion. For as to him that walketh vprightly in that vocation, & perfourmeth effectually euery way his professed duty, there remaine both infinite & inestimable rewards prepared: so to him that strayeth a fide, and swaruerh from the right path of life or faith prescribed vnto him, there are no lesse paines and punishments reserued. For which cause euery Christian that is carefull of his saluation, ought to fixe his eye very seriously vpon them both; & as in beliefe to shew him selfe constant, firme, humble, obedient, and in one worde, *Catholique*: so in life & conuersation, to be honest, iust, pure, innocēt & holy.

24. And for that, this secōd point cōcerning life & manners, is of more difficulty (as hath byn shewed) then the other of beliefe (whereof notwithstanding we haue also treated sufficiently in the former chapters:) the rest of this whole worke shall tende to the declaration of this later part, I meane of good life; therby to stirre vp and awake (if so it may please the mercifull goodnes of our blessed Sauour) the slouthful hartes of Christians to the cogitation of their owne estate, & make them more vigilāt in this great affaire, whereon dependeth their endles woe or welfare.



OF THE TVVO
P R I N C I P A L
E X E R C I S E S,

That doe appertaine to a vertuous
Christian life.

VVHICH ARE:

*To resist all synne, and to exercise all kinde of
vertue and good workes; with the meanes
how to performe them both.*

C H A P. I I I I.

S V P P O S I N G that in the
partes of this booke which
ensue, we are to deale only
with such, as are instructed
and settled in true Christian
faith (vvherunto vve haue
proued before, that vertuous
life and good deeds are necessarily to be ad-
toynd) it semeth conuenient in this place,
to treat of the pointes or principall partes
belonging therunto, I meane to Christian
conuerlation. Which partes, are briefly pre-
scribed by God himself, in the writings of
David, Esay, and other Prophets of the old
testament, to be two, to wit, to decline from

Psal. 36.
Esa. 1.

vice.

vice, and to embrace vertue. But much more plainly are they set downe & dilated by S. Peter, S. Paul, and other Saints of the Euangelicall law: the former affirming, that the fruite and effect of Christes death & passion was; *That vve being dead to sinne, should liue* 1. Pet. 2, *to Iustice:* and the other adioyning; *That the* Tit. 2, *grace of God our Saniour appeared to all men, instructing vs to this end, that vve renouncing all vvickednes, should liue iustly & godly in this vvorld. &c.*

2. By vvhich testimonyes of holy vvrite, & by many other vvhich to this purpose might be alleadged, is made cleare and euident, that the vvhole duty of a good Christian mans life in this vvorld, is reduced to these two heades or principles, to wit, to the resistance of all euill, and to the exercise of all piety & vertue. In respect of the first, our life is called in holy scripture, a warfare vpon earth, & vertuous men are termed souldiours. For that, as good souldiours doe lye in continuall vvayte to resist their enemies: so vigilant Christians doe carefully stand vpon their vvatch, for resisting the suggestions & temptations of sinne. In regard of the second point, we are named labourers, husbandmen, sowers, marchantes, bankers, stewards, farmers, & the like; & our vvhole life is termed a mart, traffique, or negotiation. For that, as these kind of people doe attend vvith diligence to their gaine & encrease of temporall riches in this life: so ought vve to applie our selues vvholly, in the continuall exercise of good workes, to the honour & praise of God whose people we are, & to the augmentation of our merit & treasure in the world to com.

3. These

The two partes of good life.

Iob. 7.
2. Cor. 10

Mar. h. 9.
10. 20.
1. Tim. 5.

One of
these
partes not
available
vvithout
the other.

Esa. 1.
Iere. 6.
Amos. 5.

Matb. 25.

Mat. 22.

3. These then are the two partes of a good Christian life ; the two principall points vvhervpon we should meditate; the exercises wherein vve should be occupied; the two legges whervpon we should walke towards our Countrey; the two armes wherewith we should lay fast-hand on Gods eternall kingdome; the two wings wherby we must fly and mount vp to heauen. So that, whosoever doth want any one of these two partes, albeit he had the other; yet can he neuer ascend to Gods blisse, no more then a bird can fly, being maimed of one of her wings. My meaning is; that neither integrity of life is sufficient without good workes, nor good workes available, without a pure and vnde-filed life. The later is made cleere by Gods owne speeches to the people of Israel; whose sacrifices, oblations, prayers, and other such workes, that were commended and commaunded by himself, he oftentimes reiected, and accompted abhominable, for that the presenters and exhibitors therof, were men of impious and sinfull conuersation. The former also is apparantly shewed by Christes Parable of the foolish virgins; who albeit they were virgins, and incontaminate from synne: yet because they lacked the oyle of good vvorkes, to giue light in their lampes, they were excluded from the marriage banquet; as also, that other most vnfortunate fellow vvas, vvho vvanted his wedding ornaments. Both these points then are necessary to a Christian mans saluation, and that so necessary; as the one without the other is not available. And by this may appear the most excellent perfection of Christian

stian life, if it were performed as it should be (& many no doubt do performe it) which is to admit no synne eyther in mynd or worke, and to pretermitt no vertue that may be exercised. O Angelicall, yea more then Angelicall excellency, for that Angels haue neither temptations of sinnes to resist, neither meritorious vvorkes to exercise themselves in: we shal treat briefly of both parts.

THE FIRST PART OF THIS CHAPTER,

About resistance of Synne.

4. And as for the first point wherein a Christian man must resist al temptations of sinne, it is cleere that we are bound to do it manfully, vigilantly, constantly, and sincerely vnder payne of high treason to God himselfe, if we should relent, and yeld to his enemy & ours. For which cause S. Paul doth add, that in this resistance we ought to strue euen to death, and to the shedding of our blood if need require. *Nondum usque ad sanguinem resististis aduersus peccatum repugnantes*, saith he. You haue not yet resisted vnto the effusion of your blood in fighting against sinne: as though he had said, this must you do, and this is your duty & obligation, & to this wil God haue you bounden, when occasion of temptation is offred. And to the *Ephesians* he maketh a long discourse vpon this matter, exhorting them to arme themselves to this fight: *Put on* (saith he) *the armour of God upon you, that you may be able to stand (in fight) against*

Heb. 12.
Vve must resist sinne euen to death.
Ephes. 6.

Cap 4. 72 Christian Directory lib. 1. part. 1.

S Pauls
exhortatio
to fight.

against the snares of the diuell, &c. Take vnto you I say the armour of God, that you may be able to resist in the day of temptation, and stand perfect in all points. &c. And that you may be strong to overcome al the fiery darts of the wicked aduersary. And finally to omit many other speeches of his to this purpose, he giueth a generall rule to his scholler Timothy,

2. Tim. 2. That no man shall be crowned, which fighteth not competently.

Iac. 4.

1. Pet. 5.

1. Ioan. 2.

5. According to which doctrine S. Iames also, S. Peter, and S. Iohn do earnestly exhort vs to resist strongly and vigilantly both the diuell, and his cap'taynes and instrumentes, the flesh and the vworld, as a point vwherein principally consisteth the bounden duty of a good Christian in this life. In conformity vwhereof, the holy & blessed man Iob endued with Gods spirit so many ages past & gone, doth after a large discourse of the dreadfull power, and cruelty of our great enemy *Leuiathan*, or *Sathan*, end vvith this vvatchword; *Memento belli*. Be not vnmyndfull of the vvarre vvich thou hast in hand, & shalt haue during life, vvith this mortall enemy of thyne.

Iob 14.

vvhy

Christ

vvill haue

vs fight,

6. Yf you aske me vvhy our mercifull Sauiour Iesus Christ, hauing conquered this *Leuiathan*, and all the force of sinne in him; would notwithstanding haue vs fight after him, & passe through a battaile vnto his imitation; one reason is euident by that we haue cited before out of S. Paul, that he will haue vs crowned, and that none can be crowned, but he that hath lawfully foughten: And therefore he repeaterh so often in the booke of Reuelations, that he will geue the crowne of

heauen

heauen only to such as haue ouercome, and conquered in this combat. *Vincenti* (saith he) *dabo manna absconditū*. To him that shal conquer will I giue hidden manna. And againe, *Qui vicerit sic vestietur*, he that shall overcome shall thus be apparelled by me with glory. And finally to omit many other places, he concludeth his third chapter of Reuelations in these words: *To him that ouercometh will I giue a seate togeather with me in my throne, euen as I hauing conquered do sit with my Father in his throne.* Apoc. 2. & 3.

7. In which last words if you marke, there is another cause discovered of this our warr, which ought to tickle our very hartes, to wit, the Imitation of our Captaine, & therby our crowning with him: that as he by fighting, and ouercomming was exalted to the throne of his Father; so shall we be to his throne for the like reasō. Vpon which cause, and most comfortable consideration, *S. Paul* foundeth himselfe in his Epistle to the He- Heb. 12. brues, when he exhorteth them so earnestly to the like fight in these words: Shaking of from vs all weight or clogge that may hinder vs, let vs by patience runne vnto the combat offred vnto vs, with our eyes fixed vpon the Author of our faith, and fulfiller therof Christ Iesus, who setting before his eyes the ioyes of heauen, and contemning the confusion (or worldly shame) that therof might ensue, susteyned the crosse, & therby is come now to sit at the right hand of the seate of God his Father.

8. This was the most excellent encouragement and exhortation of *S. Paul*, wherby we see two or three particular causes vttered Diuers reasons of our fight.

D

why

Cap. 4. 74 *Christian Directory lib. 1. part. 1.*

1.

2.

3.

* See S.
Aug. lib.
1 de pec-
cat. merit.
cap. ult &
lib. 2 cap.
28. & lib.
2. cont Iuli.
cap. 3. &
lib. 1. de
ciuit. c. 25.
VWhy the
motion of
concupi-
fence to
sinne re-
mayneth
in vs after
baptisme?

why Christ our redeemer hath ordayned vs to fight so earnestly against the temptations of sinne in this vworld: the one that vve may thereby follovv him, and shew our selues durifull children of such a Father, and worthy souldiers of such a Captayne; and the other that we declare also therby the force of his heauenly grace which was not only able to conquer the diuell in himselfe, and his owne diuine person, but in his poorest seruantes in like manner, who by him do ouercome, and conquer dayly, and therby do get vnto themselues infinite crownes of glory in heauen; which gaine is the third cause of this holy, and pious ordination to haue vs fight. And this do* the auncient Fathers proue at large in their vverytings, vwhen they declare vnto vs, vwhy (notwithitan- ding the guylt of originall sinne, and concupiscence theron depending be taken away by Christes passion, and by vertue therof in the Sacrament of Baptisme) that yet the sting or temptation of the said concupiscence, or fomentation of sinne, called by Di- uines *somes peccati*, doth still remayne, and this not to our hurte, but *ad agonem*, as the Fathers vwords are, that is to say, to mini- ster vnto vs fight and combat, and therby matter of victory and conquest, and merit heere, and in the life to come of crowne and glory. O most mercifull ordination of our good God, vwhat Father could euer be so carefull of his children, as he is of vs, to vvorke euery vway our good, and our great- est good.

9. Heere hence also it proceedeth that S. James considering the grounds and pointes before

before specified, doth (to animate vs the more to this fight) vse that most comfortable exhortation, wherby he beginneth his epistle in these words: *Brethren, take it for a matter of all ioy when you fall into sundry sorts of temptations.* And to strengthen this S. Paul assureth vs, *that God is faithfull and will not suffer vs to be tempted above our power.* And other holy Fathers do ad further for confirmation heerof, that Christ our Sauour delighteth so much in this battaile and combat of ours against sinne, that he vouchsafeth to be present, and standing by vs looketh on, and abetteth vs therein, subministring to vs both force, and grace vherewith to gayne the victory, and this not only in externall combattles, such as vv ere of his martyrs, against their bloody persecutors, but in all inward conflict es also of the mynd against the temptations of the foresaid concupiscence, and of the flesh, vvorld and diuell: and so doth *Saint Athanasius* record, that Christ vv as present vvith that great Saint, *Saint Antony.* And the like doth *S. Antoninus, Raymundus* and others record of *Saint Catherine of Siena*, and other Sainctes in their horrible conflict es and temptations of the flesh, and other like suggestions of the enemy, & after the combat ended, for their more complete comfort, their Sauour appeared vnto them (vvhen they feared least he had abandoned them, and so they had lost al) and shewed that he vv as much pleased vvith their fight, seing they yeelded no consent, but manfully had stood out and gotten the victory. And vvhen they asked him, vvhere he vv as in tyme of their so extreame affliction,

Iac. 1.

1. Cor. 10.

Christ is
present at
our comba-
tles &
looketh
on.

*Athanas. in
vita S. An-
ton. B. Rai-
mund. in
vita S. Ca-
therine. Sen.
& S. An-
tonin episcopi
Florent.
p. 3. lib. 23.
cap. 14.*

he answered, that he was by them, & looked vpon their combat, and tooke pleasure to see them fight so manfully by the force of his grace, being assured, that he would make them winne, and haue the victory by the help that he gaue them. And this it is to serue such a maister, and such comfort may we take to enter into battaile vpon confidence of such a Captaine, vnder whom no man leeseeth or taketh hurt, but he that either runneth away or refuseth the battaile, or confideth ouer much in his owne strength, and not in the strength of his said maister.

Howv vve
must be-
haue our
selues in
battaile.

10. And thus much be spoken briefly of the pious causes that moued our Sauour to leave vs this warre: but now somewhat must be said also, of the māner how we are to fight and behaue our selues therin, that is to say, with what diligence, with what attention, with what rigour, constancy, sincerity, seuerity, and resolution. For albeit this concupiscence, or *fomes peccati*, this sting of sensuality inclining vs to sinne, be left only *ad agonem*, that is, to striue withall, as before hath byn said: yet is it a fastidious, and dangerous worme, a most pestilent, & pestiferous snake lying within our bowels, which if it be not diligently looked vnto, and resisted betyme, and withall watchfulnesse; certayne it is that it will ouercome, conquer and consume vs,

Rom. 7.
The com-
plaint of
S. Paul a-
gainst the
sting of
concupis-
cenc.

or vtterly infect, and poyson vs before we be aware. Heare the complaint of one well exercised in this point. *I see (saith S. Paul) another law in my members repugning to the law of my mynd, and captiuating me in the law of sinne which is in my members. Oh, unhappy man that I am, vvhich shall deliuer me from*

from this body of death? The grace of God by Iesus Christ.

II. Heere you see that S. Paul after his baptism, yea & after his confirmation in grace also, as may appeare out of this very Epistle to the Romanes, cryeth out as you see, for that he felt this sting of concupiscence so strong and forcible in his body against the law of his mind, as though it would violently compell him to commit sinne in deed; and that the only grace of God by Christ, through the merites of his passion was able to deliuer him from the tyranny of this tyrant, & from her strong assault. Vnto which grace of our Sauour, this holy Apostles owne diligence, & cooperation in like manner was not wanting; for so he both testifyeth of himselfe, & exhorteth other men to the same. Of himselfe he testifieth euery where of his fightes and combates, and telleth the manner therof: As for examles sake to the Corinthians: *Ego 1. Cor. 9. sic pugno, non quasi aërem verberans, &c.* I do so fight (in the combats of sinne) as not beating the ayre, that is to say, not in vayne, or idly without purpose, making vayne shewes, and flourishes only as some do. But how then holy Apostle? Harken I pray you what immediately followeth in the same place: *but I do chasten my body, and do bring it into subiection, least when I haue preached to others, I become a reprobate my selfe.* O dreadfull speack for those, that eyther do fly wholly this combat, or are negligēt, or ouer delicate in the fight, seing that this chosen vessell of God, after his being taken vp into the third heauen, & made partaker of Gods secretes, yet did he thinke it so necessary for his saluation to wage this

S. Pauls
fight a-
gainst the
flesh.

Seruitude
of the bo-
dy vnto
the spirit

battaile with such affliction and mortification of his body, as he brought it not only into obedience, and subiection to his spirit, but into seruitude also (for that is the word which the Apostle vseth) signifying therby a most perfect subiection and rendring of his flesh to his spirit, such as bond-men or slaues do vse towards their Lords, not daring to looke aside, nor to lift vp so much as a finger against them, without certayne assurance of seuerer punishment for the same; and so did *S. Paul* subdue his body vnto his spirit. And this for himselfe.

Coloss. 3.

S. Pauls direction
for the
manner of
our fight.

12. To others also he teacheth the same manner of fight, when he saith to the Colossians: *Do you mortifie the members of your body upon earth:* and then telleth them wherein they must be mortified, to wit, to resist the temptations of *fornication, uncleannes, lust, vicked concupiscence, auarice, &c.* and not only these, but their very rootes and origens also, as *anger, indignation, malice, blasphemy, filthy speech, lying* and the like; which buddes and euill fruites of concupiscence, in his Epistle to the Romanes, he calleth *facta carnis*, workes of the flesh, for that by instigation of the flesh they commonly are committed: and then he giueth this generall direction;

Rom. 7.

If you liue according to the flesh, you shall dye: (to wit eternally) but if by spirit you do mortifie the workes of the flesh, you shall liue. This then is the sentence about the quality of this combat and fight, that it must be by chastising, and bringing our body into seruitude, and by mortifying the members and fleshly inclinations therof by the force and dominion of our spirit, & that he which followeth

loweth this rule is in the way of life, & contrari-wise he that fostereth, or is ouer-much indulgent to the ease & appetits of his owne flesh, runneth the certaine path of perdition, according to the saying of our Sauour: *Qui amat animam suam perdet eam*: he that loueth his soule more then he should, & yeeldeth too much to her sensual delightes, shal leese her, and he that hateth her, that is, hateth her excesses, & represseth the same by mortificatiō, shall gayne and preserue her to eternall life.

Mat. 2.

13. Vpon this ground then and doctrine hath ensued, that this fight against sinne, and the concupiscence therof hath byn followed euer with great care, and carefulnes, by the best sort of Christians since Christes tyme, and that with such precise exactnes, as not only they resisted all externall actes of sinne, as for example, of adultery, theft, murder, deceit, rapine, iniustice, and the like: but the very inward consent of hart also, for that Christ himselfe determined that point in the case of adultery, that when there is consent of inward vwill, the sinne is committed before God, though it neuer come to externall act.

Not only the vvoike of sinne, but consent also is to be resisted.

Mat. 5.

14. Moreouer the holy Apostle S. Iames noteth three steppes or degrees concerning the complement of sinne by the consent of hart, to wit, suggestion, delectation and consent; wherof as the first is of the enemy, the second of our sensuality, the third of our reason, and free-will: so may the first be without our fault, the second includeth for the most part some negligence of ours, the third conuinceth vs alwayes of iniquity: or to use Saint Gregories owne vwords; In sug-

Iacob. 4,

Cap. 4. 80 Christian Directory lib. 1. part. 1.

Greg. ad in-
serios. 11.
Augustini
Cantuar.

See of this
8 Aug. 1.
de Jer. Dom.
c. 11. & l. 12
de Trin. c. 12

How sug-
gestion de-
lectation,
& consent
must be
avoided.

The first
diligence
necessary.

Iob 9.

Psal. 76.

1. Cor. 4.

gestion is the seed of sinne, in delectation the
nourishment, in consent the perfection. And ther-
fore he that will avoid this consent, wheron
dependeth all (for that the externall act of
sinne, is no sinne, if there be no internal con-
sent of mynd) a good Christian is bound to
be vigilant in all these three degrees, and first
to avoid suggestions what he may, by fleeing
occasions either of company or other: se-
condly if suggestions come, yet to fly and
resist delectation by cutting of the tempta-
tion at the beginning, and crushing the ser-
pentes head, as soone as it is put forth, and
discerned whither it tendeth. But if we should
be negligent in this, or could not avoid, or
repress some sensuall delectation, then at
least to stand resolutely, and manfully in de-
fence of our last bulwarke, wherin lyeth our
our life or death, which is consent of hart.
15. Now for performance of our duty in
these three things, especially the two later,
wherin there is more danger, two diligences
are necessary, the one to be very watchfull
ouer our owne actions, thoughtes, & words,
according to that saying of holy Iob: *I did
feare all my owne workes.* And the Prophet
Dauid more exactly: *I did meditate with my
harte in the night, and did exercise my selfe, &
did examen or surueye my spirit:* behold an
exact examination of his thoughtes & deeds.
And this exercise of examining passed down
to the Saints of the new Testament with no
lesse rigour, but rather more, then it was vsed
by these Saints of the old, as is euident by
S. Paul, who so exactly had examined his
owne soule in this behalfe, as he durst af-
firme, that to his knowledge he was guilty
of

of no fault, or offence at all towards God, though yet in this he would not pronounce himselfe iustified. And herof proceeded the custome of other holy men, retayned vntill this day in Gods Church, by such as are carefull in this battaile, which is, to examine exactly and often their owre consciences both for thoughtes, words, and deeds: and this is the first diligence.

16. The second is to attend to mortification of our passions, euill affections, and sinister inclinations, proceeding ordinarily from the foresaid infection of our sensuall concupiscences: for that by this meanes we come to weaken the forces of our enemies, and to cut of, as it were, his chiefe forces of battery against vs. And for that nothing is more effectuell to this end, then to chasten and keepe our owne bodies low by corporal affliction; It is wonderfull how all the ancient Saints, euen from the Apostles themselues, did frequent this wholsome remedy. For of the Apostles in generall, those words are left written by one of themselues. *In ieiunijs multis, in multis vigilijs, in fame, siti, frigore, & nuditate, &c.* They passed their liues in much fasting, much watching, hungar, thirst, cold, and nakednes: wherof the first two at least, must needs be presumed to haue byn voluntary.

The second diligence is mortification.

2. Cor. 11.
2. Cor. 5.

17. The same Apostle *S. Paul* writing in like manner to his scholler *Timothy*, & perswading him not to drink altogether water, but to vse some litle wine, at least for his stomake & frequent infirmityes, doth well shew therby (as *S. Chrysostome* also noteth) and the matter is cleere, that *S. Timothy* did wholly

S. Timothy
& *S. Paul*
abstained
from
vvyne.

Chrysost. in
1. epist. ad
Tim. c. 5.

Cap. 4. 82 *Christian Directory lib. 1. part. 1.*

horm. 2. ad abstayne from wyne, and that, as may be
Pop. An- thought by *S. Pauls* owne example, who by
stochenum. his fact of going purified into the Temple, as
Act. 18. & a Nazarean, and with them vpon one dayes
21. warning only (wheras the Nazareans vvere
Num. 6. bound to abstayne 30. dayes from wyne be-
Jose. h. 1. 2 fore they entred) is inferred, that *S. Paul* was
de bello cap. vtterly *abstemius*, that is to say, did drinke
15. no vyne at all, and so liued alwayes a Na-
 zareans life, vvherin it is likely that his
 scholler *Timothy* would imitate him, as also
 in the rest of his bodily chastismentes, and
 mortifications of his flesh.

The auster-
 ritie of *S.*
James and
 others.
Egesippus apud
Euseb. lib.
2. hist. cap.
 22.

18. The like is recounted of other Aposto-
 call men, that liued in those dayes: as for
 example of *S. James* the Apostle, surnamed
 the iust, who is recorded by *Egesippus*, and
 related by *Eusebius*, that besides other auster-
 rities of life concerning his apparell, dyer,
 and manner of continuall mortification, his
 exercise of praying on his knees was such (a
 thing that delicate Christians of our dayes
 do much fly) as the skynne of his said knees
 vvas made so hard as the brawne of a Ca-
 mel's knee: and yet if we consider, what ne-
 cessity a man, that vvas so holy and iust, and
 had liued so long with Christ himselte, might
 haue of so much, & large prayer in respect of
 vs now, the difference vvill quickly ap-
 peare. The like, or rather greater seuerity
 of life doth that learned Iew & Philosopher
Philo recount of his countymen the first
 Christians in *Alexandria* vnder *Saint Marke*
 the Euangelist, sent thither from *Rome* by
Saint Peter to begin that Church, vvhich he
 did with such exact piety, sanctity, simpli-
 city, abstinence, and mortification, as moo-
 ued

The auster-
 ritie of *S.*
Marke and
 his first
 Christians
 in *Alexan-*
dria.

ued their very aduersaries in Religion (whereof *Philo* was one vvhoe liued at that tyme, *Philo. lib. 4. de vita Cō. templat.* And this direction (no doubt) carried *Saint Marke* * from *Saint Peter* that sent him thither, as also did *Saint Iames*, and other * *Euseb. in Chron. anno christi 46.* Apostles, and *S. Mary Magdalen* (that perhaps exceeded them all in this kind) take the same from Christ himselfe, and such as followed them in this exercise of austerity of life, had their varrant both from these mens examples, & from the spirit of God instructing them, wherof you may read infinite exāples in the forsaide *Egesippus* & *Eusebius*, & others, that wrote the liues of Sainctes in those first ages, as also in *Athanasius* of the life of *Saint Antony* the Monke, and in *S. Hierome* that registred the actes of *S. Paul* the first Eremite, and of *S. Hilarion*. And the like you may see in *Ioannes Cassianus*, *Palladius*, *Ioannes Climacus* and others, that haue recorded things of admiration in this behalfe, vvhich vve now are almost afraid to read, and much more to imitate. All vvhich rigour of exact life and mortificatiō in these ancient Christians, tended notwithstanding to this end to mortifie their bodies, subdue their flesh & sensuality, repress the motions of their concupiscence, that therby they might stand the more secure in this battaile of resisting sinne, wherof *S. Augustine* vsed those effectuall words: *Moriar, ne moriar.* I will dy to the end I may not dye, that is to say, I will mortifie my flesh least I be slayne in this battaile,

19. This was the beginning of austerity of life in those first Fathers and founders of our religion. This was the cause of first leaving

The reason of Monastical life in the beginning.

leaving the world and flying to the desert. This was the origen of all Monasteries, Cloisters, Ermitages, Celles, and solitary habitations. And finally, this was the reason of all breach and separation from flesh and bloud, and from all worldly conuersation; thereby to eschue all occasions of externall temptations, and by that meanes, to gather the more force and strength, for resistance of the internall. In which internal conflict notwithstanding, the combat oftentimes was so sharpe and vehement; as it is most wonderful to consider, what is recorded by the forsaid writers, touching assaults endured in this behalfe, by those auncient Saints, that had left the world: and what extreme paines and afflictions they sustained willingly, for continuing their resistance against their spirituall aduersary. Which things were set downe (no doubt) and left written to vs by Gods holy providence, for our confusion that now liue, who are so careles and negligent in resisting the assaults and temptations of sinne; as we make no accompt or estimation thereof at all.

A marvellous example of *S. Hierome*.

2. Cor. 12.

Hieron. ep. 22. ad Eust. Paulo post missum.

20. *S. Hierome* in a certaine epistle beareth witnes of himselfe, that hauing abandoned the world, and retired himselfe into a wilde desert of *Syria*: was most terribly tempted (not vnlike to *S. Paul*) with suggestions of the flesh. But what did he for resisting of this temptation? and what successe had he therein? You shall heare reported by this his owne declaration. How often (saith he) being in the wildernes and vaste desert, burnt vp and scorched by the extreame heat of the Sunne (wherin the Monkes of my time had their vgly habitations) was I tempted with cogitations

tations of Romane delights, &c. I sat alone, ,,
 for that I was replenished with sorow and ,,
 bitternes. The partes of my body were now ,,
 become deformed, and vgly with continuall ,,
 wearing of my sacke: and my skinne was as ,,
 blacke, as the skinne of an Ethiopian. I wept ,,
 daily and passed my time continually in gro- ,,
 ning: And when at length, sleepe came vpon ,,
 me against my will, I lay downe & did beate ,,
 my bare bones, scarce hanging together, a- ,,
 gainst the ground. Of my meate and drinke ^{The austere}
 I will say nothing; wheras in this place, we ^{rity of old}
 that are Monkes, doe vse only cold water, ^{Monkes.}
 euen when we be sicke, and doe thinke it a ,,
 great delicacy to taste any one thing that sa- ,,
 uoureth of the fire. ,,

21. I therfore being in this case, and hauing ,,
 shut my selfe vp in this prison for feare of ,,
 hel-fire, & for auoyding of sinne; being fellow ,,
 now only to scorpions and wilde beasts, & ,,
 wholly worne our with continuall fasting: ,,
 yet could I not auoyd the temptations of the ,,
 flesh, &c. Wherefore I did cast my self downe ,,
 at the feet of IESVS: I did bath the ground a- ^{S. Hieroms}
 bout me with teares, and dried the same vp ^{combat}
 againe with my owne hayre. I did repress ^{with ten-}
 my rebellious flesh, with continuall absti- ^{tations of}
 nence of whole weekes together. I am not ^{the flesh.} ,,
 ashamed to confesse this misery of my wret- ,,
 ched estate. I remember that I cryed vnto ,,
 IESVS whole dayes and nightes together, & ,,
 ceased not to beate and knocke my breast, ,,
 vntill he arose and rebuked my enemy, and ,,
 therby restored to me my former tranquill- ,,
 ty. I perseuered in prayer in that forlorne & ,,
 sauage desert (being angry and rigorous a- ^L
 gainst my selfe) and I hampered with impri-
 sonment

sonment my miserable flesh, as our Lord is my witnes, vntill at length after infinite teares shed, and my very sight dazeled with long looking vp and beholding the heauens, I seemed againe to be restored to the company & fellowship of Angels: Wherwith being made exceeding ioyfull, and replenished (as it were) with all kind of diuine and celestially solace, I began to sing againe within my self,

The conclusion of stryuing in the end.

Cant. 1. that most pleasant songe: *we shall now runne after the sweet savour of thy fragrant ointments, O Lord.*

The miserable state of most Christians at this daye.

Eccles. 4. Prou. 33.

22. Thus did these blessed Fathers & Saints of God behaue themselves: and thus did they esteeme themselves bound to doe, for resisting of sinne, & for maintenance of their integrity, against the wicked assaults of their ghostly enemy; remembring wel how it is written: *Fight valiantly for thy soule, and strive vnto death for maintenance of iustice.* But (alas!) deare brother, how doe we behaue our selues in this important busines? what doe we? what paines take we? what attention, what vigilancy doe we hold vpon our thoughtes, words and actions? what caution doe we vse? what resistance doe we make? Is there any man that flieth the occasions of sinne, or rather prouoketh not the same? is there any now adayes that mortifieth his flesh, or rather doth not cherish and pamper it to wickednes? is there any man that represseth his owne appetites? that standeth in fight against sensuall suggestions? nay rather, doth not all the world runne after their owne concupiscences? doe they not yeeld themselves as slaues to euery temptation that doth arise? to euery assault that the enemy maketh? doe they not deuoure

deuoure euery hooke which the diuel layeth for their entrapping, & swallow down euery poysoned bayte, that is cast for their destruction? O mercifull Lord, what a pitifull state of the world is this? Harken (good Christian) how this case of a careles sensuall man is described, euen by the very finger of God himselfe. I looked forth through the barres of my windowe (saith the diuine wisdom of God) and I saw and considered a fond young fellow, who walked by corners of the streetes in darkenes &c. And there ranne vnto him a woman, decked vp like an harlot, and prepared to deceyue soules &c. she enticed him by flattery, and many sweet speeches, and entangled him with stronge allurements. Presently he followed her, as an oxe ledde vnto the slaughter, & as a wanton skipping lambe that is carried to the shambles; like a bird that maketh hast to the snare, so followeth he, not knowing (seely sottie) that he is drawen to fetters, and that the daunger of his soule dependeth thereon, vntill his hart be stroken through, &c.

23. This is the description which the holy-Ghost vseth, to set out vnto vs the miserable condition of a dissolute and recheles Christian, which hath no care of resisting temptations, but followeth euery suggestion of his owne sensuall appetite, and therby not only woundeth to death his owne hart and soule, by euery consent he yeeldeth vnto: but also (as the Scripture here noteth) enthrall-eth himselfe in such miserable bondage and captiuitie, and casteth himself into so strong bands & inextricable fetters of his enemy, as he can not possibly afterwards deliuer himself,

but

„ The description of a man that followeth his concupiscence. Prou. 7.

„ The bondage and daunger by yeelding to out concupiscence.

but by some wonderfull extraordinary miracle wrought by God. For as truly Christes

Ioan 8. Apostle wryteth; *He that yeeldeth to sinne, becommeth the bond-slave of sinne.* And the holy

Prou. 5. spirit of God in another place saith; *The wicked man is wrapt in the bandes of chaines of his owne wickednes.* Which bandes and chaines are so nexed, knit, and strongly linked together in a sensuall man; that, being

The Chain-
es of
sinne.

once entangled within the compasse therof, he is drawn from linke to linke; and compassed about with so many foldes; that he seldom can escape, vntill he come to the end therof, which is fastened euen in hel it self.

* See 8.

*Greg. lib. 4.
Moral. cap.
25. Ifod. 1.
de sum. to-
m cap. 23.*

This thing doe these holy * Fathers of Gods Church expresse by this deduction; to wit, that in careles and negligent Christians, Suggestion (which is the beginning of this dangerous and infernall chaine) draweth after it cogitation; cogitation draweth affection; affection delectation; delectation consent; consent operation; operation custome; custome desperation of Gods mercy; desperation bringeth in the defending of synnes committed; after which followeth immediately both vaunting, boasting, and glorying in wickednes, which is the next inseparable linke to damnation it selfe.

The mis-
eries of
them that
resist not
sinne.

24. To these miseries (loe) and inexplicable calamities is the world brought, by not resisting the temptations of sinne, but yeelding to euery vnlawfull motion of our sensual appetites. According as it was foretold so long ago: *If thou permit thy soule to haue her concupiscence, she will make thee a ioy and pray to thy enemyes.* Oh ye children of Adam, why consider ye not this thing? O worldlinges,

Eccl. 18.

O careles

O carelesse Christians, why forget ye this point so necessary to be pondred? is it possible that men should be so negligent in their owne apparant, and irremediable daungers? The world is come now to that desperate condition described by *Iob*, wherein men drinke vp sinne, as beasts doe water: that is, without all difficulty, scruple, remorse of conscience, feare of hell, care, doubt, examination, cogitation. We are now come to that obstinate contempt fore-prophefied by *Daniel*: *VVicked men vwill doe vvickedly, and vwill not understand.* Nay, the most part of men are entred into that dreadfull and most horrible plight, wherof the wiseman said: *The vvicked and impious man vvhen he is come to the depth of vvickednes, contemneth all.* But what are the words immediatly ensuing? *His ignominy shall follow him.* Which *S. Paul* expoundeth more plainly in this manner: *VVhose end shalbe death or destruction. vvith confusion.*

Iob 15.

Dan. 12.

Prou. 18.

Phil. 3.

25. Wherefore, he that is a good Christian in deed, and desireth to enioy the fruite of that vocation: let him beware of this perilous labyrinth, and learne to resist his fleshly appetites betime. Let him crush the head of the serpent at the first entrance of vnlawfull suggestions, as in the second part of this *Directory* he shall more particularly be instructed to doe. In the meane space, this already spoken shalbe sufficient to declare the great importance, weight, and necessity of this affaire, & the manifold mischeifes which ensue vnto the world, for wante of watchfulnes and diligence in this warre.

The conclusion of this part.

THE SECOND PART OF THIS CHAPTER,

*About Christian duty for abounding
in good workes.*

26. And thus hauing shewed how euil sou-
diers we are in fighting and resisting our
enemy; it remayneth to consider, how pru-
dent stewards and labourers we are for en-
crease of our gaine and spirituall riches, by
the exercise, negotiation, and traffique of
good workes. About which point is to be
obserued, that man from his first fall in pa-
radise, was assigned to trauaile & take paines
in this kind of exercise, and in no sort to be
idle. For so it is plainly set downe in the
booke of Genesis: *Man vvas placed in para-
dise to labour.* And after that, in diuers other
places of the old testament, the spirit of God
exhorted men to be painefull, industrious, &
diligently to till such land, as God hath lent
them for their gaine, vvhich the prophet
Osee interpreteth thus: *Seminate vobis iusti-
tiam:* Enrich your selues by sowing of iu-
stice. And the wise man more plainly *vbat*
Osee. 20. *soener thy hand can doe, doe it instantly.* The
reason of which exhortation, is set downe
by the same instrument of Gods spirit in an
other place: *Anima operantium impinguabi-
tur.* The soule of such as labour & take paines
shall be fattened; And againe: *Seminantis iusti-
tiam, merces fidelis.* To him that soweth iu-
stice or good deeds, there remaineth a faith-
full and sure reward. In respect wherof in the
descri-

description of a blessed and fortunate man, it was put for one principal quality by the prophet; *that he receyued not his soule in vaine,* but laboured and employed the same to his greatest benefit. And this in the old testamēt.

Psal. 17.

27. But in the new, vvhherin the most excellent merites of Christ doe yeeld inestimable dignity to all good workes that are done in his name, this precept of labouring hath more place, and is more seriously recommended; for that by Christes spirit and abundance of grace, we are more enabled to performe the same; as may appeare by the words of God himself in *Ezechiel*: wherfore telling the times of the Messias to come, he saith. *At that day, vwill I place my spirit in you, & vwill bring to passe, that you shall walke in my commaundements, and shall labour & take paines.* Which labour is to be vnderstood in performance of good workes, according as *S. Paul* describeth the condition of Christian people, when he calleth them: *an acceptable people, c'ensed by Christes blood, to be a follower of good vworkes.* And in another place he defineth a good Christiā to be, *the hand-vworke of God, created in Christ, to walke in good vworkes.* And yet further Christ himself in the Gospell declareth plainly, what the state and condition of Christians is in this life, by the Parable wherin he likeneth himselfe to the rich banquer, who cōmitted diuers summes of money to his seruants, with this charge; *Negotiamini dum venio.* Make ye your trafficke and commodity, vntill I come, and call for an accompt.

Of labouring in the new testamēt

Ezech. 36

Tit. 2.
The definition of a good Christian.
Ephc. 2.

Luc. 19.

28. By all which is most manifest, that the life & vocation of a Christian in this vworld,

is to

The vocation of a Christian. Colos. 1. is to labour & make his gaine by the talents that God hath lent him; and to *fructifie in all good wvorkes*, as *S. Paul* exhorteth vs. Hereby also doth appeare, that the time of this our

life, is nothing els but a certaine season allotted vs; wherein to sowe and plant; nothing els, but a fayer or marte wherein to trafique, negotiate, and make our exchange for the kingdome of heauen. In which affaire and negotiation, he that is diligēt, painfull & industrious; is accompted a *wvyse man*, euen by

Prou. 10. Gods owne mouth: as on the contrary part, the careles, slouthfull, and negligent man, is called *the childe of confusion*, voide of wit, and subiect to all misery, contempt, and beggary. Herehence are those speeches of holy Scri-

Prou. 12. pture: *Manus fortium dominabitur*: The hand of him, that laboureth with courage, shall
 " of him, that laboureth with courage, shall
 " preuaile and be potent. And againe; *Robusti*
 " *habebunt diuitias*. The stout and painfull shal

Prou. 11. haue welth at will. And yet further: *he that diligently tilleth his soyle, shall aduance to great height his rickes of corne*. And to the negligent

Eccl. 20. is it said on the other side: *Egestatem operata*
 Prou. 10. *est manus remissa*. The lazy and slouthfull

" hand, doth worke vnto his maister nothing
 " els but beggary. And finally, the more to
 " confound our folly & lazynes in this point,
 " and to make deeper impression therof in our
 " hartes, we are by holy wryte referred, euen
 " vnto the schoole and instruction of vnrea-

Prou. 6. sonable creatures in this behalfe. *Goe thou slouthfull and licher fellowe* (saith the *vvisedom of God*) *unto the ant or emmote, and consider his wvayes, and by him learne wvise-*
dome. He hath neither gouvornour nor maister to
teach him, and yet doth he in sommer make pro-
uision

nison of foode vtheron to liue and sustaine him selfe in vvinter. By which words we are admonished, not only what is our duty in this life, concerning labour and trauaile in good workes: but also, that the most excellent and supreme point of wisedome, which possibly can be imagined, is, to gather store in this tyme present, for the tyme to come, and to make our banke heere in this vvorld, vvheron to liue in the countrey whervnto we take our iourney.

19. This is that great and rare vvifdome, ^{Christian vvifdome} vvwhich is called in scripture, *the vvifdome of vvherin it* ^{consisteth.} *Saints*, or rather as *S. Paul* termeth it, the vvifdome of God himselfe, not knowen to Prou. 9. the vvorld. That vvifdome, vvwhich *Esay* calleth *diuitias salutis*, the treasure of saluation. Esa. 33. That, vvherof the vvise man saith, *cogitare de Sap. 6. illa sensus est consummatus*, to thinke only & Sap. 7. ponder vpon this kind of vvifdome, is most perfect vnderstanding and prudent knowledge. And againe: *God loueth no man but him that dwelleth or remayneth vvith vvifdome.* And finally, to stirre vs vp to this kind of vvifdome, he maketh an ample exhortation, with a declaration of the nature, dignity, and vtility therof. in these vvords: Come to this ^{Eccl. 6.} vvifdome, as he that soweth vpon hope of haruest; and haue patience for a time, to expect her fruites. Thou must labour and take paines a little in her worke, and soone after shalt thou taste of the commodities she bringeth forth. Oh how vngratefull is she to the ignorant; and a foole will not abide her. She is not reueiled to many; but to whome she is once knowen, with them she remaineth, vntill she bring them vnto the sight & presence of

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” of God himfelfe, &c. Harken therefore my
” sonne, and follow her wayes with all thy
” force, &c. For that, at the last day, thou shalt
” find rest in her, and she shall turne thee to
” great ioy and consolation.

30. This was that blessed & wisemans coun-
saile: and for fulfilling of this counsaile, as al-
so for obtaining the rest, ioy, and final con-

Gal. 61. solation wherof here is mention, *Saint Paul*
crieth so vehemently vnto vs, exhorting vs
euery-where to doe good workes, and that
abundantly, instantly, in all tymes, to all

1. Cor. 15. men, vpon all occasions, & with immouable
14. constancy; assuring vs, that our labour herin
shal not be lost, but that the time shal come,

when we shall reape incessantly. To which
purpose also, appertaineth the Parable pro-

Luc. 16. pounded by our Sauour of the prudent Ste-
ward, vvith a very effectuell exhortation in
the end, that in this life we should purchase
our selues friends, by the vse & distribution
of our vicked mammon, vvhich friends
may afterward make vs place in heauen. To
this effect are directed all those admoni-
tions of holy Scripture. *VVorke your euene*

Philp 2. *saluation:* And againe; *Brethren, be ye care-*
1. Pet. 1. *full to make your vocation and election sure by*
good vvorkes. And yet further *S. Paul* adioyn-
eth another circumstance, therby to mooue

Gal. 6. vs the sooner, saying: *VVhile we haue tyme*
let vs doe good vvorkes; insinuating hereby,
that this tyme present was allowed vs only
for that purpose, & that this time being past,
there would be no more place for such mat-
ters, according to that sage admonishment
of our Sauour himfelfe; *The night vvill come,*
Ioan. 9. *vvhen no man can vvorke any more.*

31. For preuenting of which night, and to take the time while it serued, very strange it is to consider, the paines, vwatchfulnes, and diligence, which auncient holy Christians in former ages did vse, and the senseles forgetfulnes wherein we passe our dayes now. They imitated the good husbandman, who is careful to cast his seed into the ground whiles faire whether lasteth; and the diligent merchant, who ouerslippeth not to lay out his money, while the good market endureth. They knew the tyme would not be longe, which they had to vvorke in, and therefore they bestirred themselues seriously whiles opportunity was present. Hereof among other things, proceeded all those goodly monumentes of almes-deedes and charitable vvorkes, yet extant to the vvorld, as vvitnesses of their exercise in this kind of wisdom. So many common vvealthes established; so many Churches builded, and endued vvith abundant maintenance; so many Bishoprickes, Deanries, Archdeaconries, Chanonries, Prebendes, Chantries, and Benefices. So many Hospitales and houses of Orphanes & fatherles infantes, as also for the reliefe of other poore, impotent & distressed people. So many Seminaryes, Schooles, Halles, Colledges, & Vniuersities, for increase of learning. So many Bridges, high-wayes, Caussies, Town-houses, and other publique commodities. So many places of prayer and deuotion; as Monasteryes, Abbeyes, Priories, Couentes, Nunries, Ermitages, Cells, Oratoryes, and other like, for repose of vertuous people that would leaue the world, and betake themselues only to contemplation of heavenly

The diligence of old Christians to vvorkes while they had time.

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heauenly things, and exercise of a more holy and retired life.

The charitable deeds of our ancestors, & want thereof in vs.

32. All which charitable deeds and many more that can not be recounted, came out of the purses and coffers of godly Christians in auncient times; who very often gaue not on-ly of their abundance and superfluities; but spared also from their owne sustenance and necessary reliefe; as also tooke away & alienated many things from their owne children and posterity, to employ them in these charitable vses, for the benefit of their soules. Whereas on the contrary side, we that now liue in this miserable corrupt time, are so farr of, from giuing away our necessities, & plucking from our owne bodies to these offices of charity: that we make no scruple at all, to spoile the poore and godly of these benefites and reliefes, which were left vnto them by our holy for-fathers. And as for our owne superfluities and excesses, we seek cōmonly to employ them, rather on haukes, & dogges, and other brute beattes (as sometimes also vpon much more vile vses) then in charitable deeds to the reliefe of our poore brethren, and to the ease of our owne soules in the life to come. So vtterly fayleth the whole world at this day, in performing this point of doing good deeds.

The perfection of Christian vocation, if it were fulfilled.

33. Wherefore to drawe to a conclusion of this whole chapter: it may appeare by that which hitherto hath byn said; first, what a perfect and most excellent creature a good Christian is; whose life is nothing els but a continual warfare and resistance of all sinne, both in thought, word, and deed; and an incessant exercise of all piety & good workes, which

which his hand or hart may possibly performe. Which kind of life, if it were exactly fulfilled, in such sort as it was prescribed by Christ the author of our profession: most euident it is, that the cōmon weale of Christianity should be a most heauenly, blessed, and Angelicall estate vpon earth, vvherein no fraude, no deceit, no malice, no contention, no wickednes, iniustice, or violence should raigne: and consequently, either few or no temporall lawes should be necessary for punishment of the same. For that by the only law of religion and conscience, all would be simplicity, all purity, all truth and honesty, concorde, loue, & charity, one towards the other; euen as we read, that it fell out in the first dayes and ages of Chritian religion, when this law of conscience was yet obserued. But now, for that the world hatli abandoned commonly in euery place, these two principall parts of Christiana duty (I meane the resistance of sinne, and performance of good workes) a great part of Christians are become more sensuall, and dissolute in manners and life, then perhaps euer were the more ciuile part of Gentiles and Infideles; which is a most intollerable and supreme dishonour to our Sauour, that gaue his life for reducing vs to a better conuersation. For vvhich cause, in all reason, right, and equity, the punishmēt of such vnworthy Chritians, must needs be farre greater at the later day, then of the very Paganes, who had not that light and assistance for their direction; according to that speach of Christ to certeyne ingratefull Townes & places wherein he had preached: vvoe be to thee *Carozaim*: vvoe be Mat 11.
Luc. 10.

to thee *Bethsaid*; for that, if the like things had byn done in *Tyrus* and *Sidon* (which are heathen Cities) that haue byn done in thee: they would haue repented; and therefore I tell you, that it shalbe easier for them in the day of iudgement, then for you. Which point, would God that men now adayes would attentiuely consider.

The difference of the vertuous and vvicked in this world & in the next.

Rom. 2.
2. Tim. 4.
2. Cor. 5.

34. Secondly, it may appeare by these, and other things before set downe, what a maruelous different life the good and euill doe passe in this world; and consequently, how differēt a lot they are to receyue in the next, from him that rewardeth ech man (as *S. Paul* faith) according to his actions, either good or euill. For first, the vertuous Christian doth not only abstaine from committing sinne (especially that which Deuines cal mortal, & which ech man by Gods assistance may eschew) but also by continuall resisting and fighting against the same, he encreaseth daily and hourelly his merit, for the crowne of heauen. But the careles man, by yeelding consent of hart to euery lewd concupiscence that offereth it selfe; doth not only not gaine any merit at all, but heapeth vp sinne vpon sinne without end, measure or nūber. Againe, the carefull man besides auoiding sinne, and the gaine which he gathereth by fighting in that combat, performeth also infinite good workes, at leastwise in hart & desire, which is accepted by God for deeds, where further ability faileth. But the loose Christian, neither in hart or deed doth any good at all; but in place therof committeth infinite euils. For that, as the one employeth his whole minde, heart, vvords and hands, vvith all the forces,

and

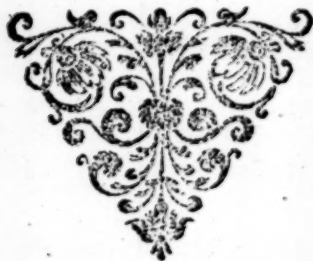
and other abilityes that God hath lent him, to the doing of good and resisting of euill: so the other bendeth all his powers both of body, mind, and fortune, to the seruice of vanities, the world, & of his owne flesh, & to the encrease of Christes enemieskingdome. And hereby, as the former encreaseth houely in merit before God (whervnto by his holy promise belongeth encrease of grace in this life, and of glory in the life to come) so the later continually, by all his thoughts, vvords, deeds, and endeouours, doth mulply in sinne from time to time, whervnto of Gods iustice doe appertaine both vengeance and damnation, with the torment of hel. And in this contrary course, they passe ouer their liues, for twenty, thirty, forty, more or fewer yeares, and so come to dy, ech man with his cōtrary accompt: which being such as I haue said, can it be maruailous to any man liuing, if there be so great diuersity in their payments, and euerlasting conditions for the world to come; seeing their dealings and reckonings were so opposite and vnequall in this life present?

35. Learne then (my deare brother) if thou be wise, by these & like considerations, to awaken thy selfe while thou hast tyme. If thou find by examination of the two forsaide partes of Christian duty, that hitherto thou hast walked awry, and hast not persourmed the life required in that vocation: thanke God for this so great a benefit, as is the reueiling of thy daūger while yet there is time and place to make amends. Many (no doubt) are this day in torments, and shalbe euerlastingly, who passed ouer their liues without

A point of great consideration,

The conclusion vvith an exhortation.

euert thinking of these affairs, and if they had receyued so speciall fauour as thou doest now, in hauing these matters so particularly laid before thee; perhaps they had escaped those eternall calamities, wherein now they are fallen without possibility of redresse. Use then Gods mercy to thy gaine (deare Christian) and not to thy greater and more intolerable damnation. Cast not away wilfully that most precious iewell, thy soule, vvhich Christ hath bought so dearly, and which he desireth so vehemently to saue, and enrich with grace and euerlasting glory; if thou wouldest yeeld the same into his handes, and be content to direct thy life according to his most holy and sweet commaundements, remember often what thou wilt desire to haue done and performed at the houre of thy death, to which purpose read and ponder well the eight and nynth chapter of this first part.





OF THE
ACCOMPT,
 WHICH
CHRISTIANS
MVST YEELD
TO GOD,

Of the duties and offices before
 rehearsed.

*As also, the Maieſty, ſeu erity, terrour, and
 other circūſtances of that reckoning-day;
 vvith two ſeu erall tymes appointed
 for that purpoſe.*

C H A P. V.



SIN euery office & charge committed to a ſeruant in this life, it is a principall point of vvifdome, to conſider and beare in mynd, what accompt & reckoning ſhalbe demaunded therof by him who placed him in that roome; as alſo, what nature and diſpoſition his maſter is of in taking his audite; that is, whether exact or remiſſe, facile or rigorous, mild or ſterne;

A point
 of great
 vvifdome.

and whether he haue power to punish at his pleasure if he find him faulty : euen so it be-
houeth a carefull Christiā man, in the charge
of his life and duty before mencioned and
declared, very diligently to weigh & pon-
der with himself, what manner of reckoning
his Lord & Sauour wil require at his hands,
and in what termes, ether of rigour or leni-
ty, facility or seuerity, he will proceed with
him in that accompt or audit. Which thing
a prudent man may easely conceyue by con-
sideration of these two points which en-
sue.

Howe the
law of
good life
was pu-
blished.
Exod. 19.
& 20.

Act. 7.

Heb. 12.

2. First; if we weigh the manner, order,
and circumstances, wherby his charge, that
is, the law and rule of his conuersation, was
published and proclaymed by God vnto the
world. Which thing is set forth at large in
the booke of Exodus, where is described
with what maruelous and dreadfull maiestie,
feare, terrour, thunder, and sound of trum-
pets, the ten cōmaundements of God (which
containe the perfect forme of a vertuous life)
were pronounced by Angels vnto the people
of Israell. Which terrour and maiesty *Saint
Paul* applieth expressly to this meaning, that
we should greatly tremble to violate or
trāsgresse this law, which was deliuered with
such circumstance of dread & horreur: seeing
that the lawes of great Princes and Poten-
tates, are exacted commonly and executed
vpon the offenders, with much more ter-
rour, then they were proclaymed.

Who and
what mā-
ner of au-
ditour

3. Secondly, the same in part may be con-
ceyued, if we consider what Iudge or Audi-
tour we shall haue in this accompt. Which
S. Paul declareth plainly in these words. *We*

must

Of the great and last accompting day. 103 Cap. 5.

must all be summoned before the tribunall seate of Christ, and euery man receyue either good or euill, according as he hath behaued himselfe whiles he liued upon earth. Which thing Christ himselfe confirmeth in diuers Parables, when he promisseth to take accompt of all his talents lent vnto his seruants in this world. And in S. Mathew's Gospell he expresth the particular manner of that accompt, saying: *The sonne of man shall come with his Angels in the glory of his Father to take an accompt, and then shall he giue vnto euery man according to his workes.* And yet more particularly and seuerely of the same matter and day: *I say vnto you, that euery idle word that men shall speake, they shall geue accompt therof in the day of iudgement.* By which speech of our Sauour we are admonished, not only that we shall giue an accompt of our doings: but also that we shall yeeld the same to himselfe, who saith in another place. *Ego sum Index & testis.* I am both Iudge and witnes in this accompt. We are instructed also, that this accompt shalbe most exact and exquisite, not omitting the least errours and offenses that haue passed in our life: That particular reward or punishment shalbe assigned to ech man, conforme to the quality of his accompt. And finally, that this accompt or day of reckoning (for declaration of the terrour and maiesty that shalbe vsed therein) is called here by Christ, a Iudgment and Tribunall, vvhetherin sentence of life or death is to be pronouncd.

4. Of vvhich iudgement or accompting day, the scripture noteth vnto vs two kinds. The first wherof is called a particular iudgement.

shall receive our accõptes.
2 Cor. 5.
Luc. 12.
16: 9, 20.
Mat. 26.

Mat. 6.

Mat. 12.

Iere. 29.

Two daies of iudgements.

and whether he haue power to punish at his pleasure if he find him faulty : euen so it be-
houeth a carefull Christiā man, in the charge
of his life and duty before mencioned and
declared , very diligently to weigh & pon-
der with himself; what manner of reckoning
his Lord & Sauour wil require at his hands,
and in what termes , ether of rigour or leni-
ty, facility or seuerity, he will proceed with
him in that accompt or audit. Which thing
a prudent man may easely conceyue by con-
sideration of these two points which en-
sue.

Now the
law of
good life
was pu-
blished.
Exod. 19.
& 20.

Act. 7.

Heb. 12.

2. First ; if we weigh the manner, order,
and circumstances , wherby his charge, that
is, the law and rule of his conuersation, was
published and proclaymed by God vnto the
world. Which thing is set forth at large in
the booke of Exodus , where is described
with what maruelous and dreadfull maiestie,
feare, terrour, thunder , and sound of trum-
pets, the ten cōmaundements of God (which
containe the perfect forme of a vertuous life)
were pronounced by Angels vnto the people
of Israell. Which terrour and maiesty *Saint*
Paul applieth expressely to this meaning, that
we should greatly tremble to violate or
trāsgresse this law, which was deliuered with
such circumstance of dread & horreur: seeing
that the lawes of great Princes and Poten-
tates , are exacted commonly and executed
vpon the offenders , with much more ter-
rour, then they were proclaymed.

Who and
what mā-
ner of au-
ditour

3. Secondly , the same in part may be con-
ceyued; if we consider what Iudge or Audi-
tour we shall haue in this accompt. Which
S. Paul declareth plainly in these words. *We*

must

Of the great and last accompting day. 103 Cap. 5.

must all be sommoned before the tribunall seate of Christ, and euery man receyue either good or euill, according as he hath behaued himselfe whiles he liued vpon earth. Which thing Christ himselfe confirmeth in diuers Parables, when he promiseth to take accompt of all his talents lent vnto his seruants in this world. And in S. Mathevs Gospell he expresth the particular manner of that accompt, saying: *The sonne of man shall come with his Angels in the glory of his Father to take an accompt, and then shall he giue vnto euery man according to his vorkes.* And yet more particularly and seuerely of the same matter and day: *I say vnto you, that euery idle word that men shall speake, they shall geue accompt therof in the day of iudgement.* By which speech of our Sauour we are admonished, not only that we shall giue an accompt of our doings: but also that we shall yeeld the same to himselfe, who saith in another place. *Ego sum Index & testis.* I am both Iudge and witnes in this accompt. We are instructed also, that this accompt shalbe most exact and exquisite, not omitting the least errours and offenses that haue passed in our life: That particular reward or punishment shalbe assigned to ech man, conforme to the quality of his accompt. And finally, that this accompt or day of reckoning (for declaration of the terrour and maicsty that shalbe vsed therein) is called here by Christ, a Iudgment and Tribunall, vwherin sentence of life or death is to be pronounced.

4. Of vvhich iudgement or accompting day, the scripture noteth vnto vs two kinds. The first wherof is called a particular iudgement.

Two daies of iudgement.

1. ment, for that it is exercised vpon euery soule immediatly after her departure from the body, according to the vvords of holy *S. Paul: It is appointed for euery man once to die, and after that to haue his iudgement.* The
 Particu-
 lar. Heb 9. 2. second is called a Generall iudgement, for
 Generall. that it shall be executed vpon all the vvorld togeather at the last day, when man-kinde shall be translated from this terrestriall habitation. And of this iudgement, are to be vnderstood aswell those former vvords of Christ, touching his comming in glory, as also infinite other places and passages of Scripture, which doe forewarne and admonish vs of this most dreadfull day. And albeit in the first particular iudgement, ech soule that departeth hence, receyueh an irreuocable sentence, either of life or death eternall (as
 Luc.16. may appeare by the examples of Lazarus & of the rich glutton, wherof the one was determined to euerlasting repose, and the other to eternal torments immediately vpon their seperation from this world) yet are there alledged by the holy Saints of God, diuers most cleare, facile, and euident reasons, why his diuine wisedome, besides that first priuate and particular day of triall, hath ordained also this second, which shall be publike, manifest and vniuersall.

1. 5. The first wherof is; that the body of
 Fourc man rising from his sepulcher at that day,
 reasons may be partaker of eternall punishment or
 vvhy ther glory with the soule, euen as in this life, it
 is a second was participat of the vertues or vices which
 iudgemēt. the soule did exercise. The second reason is;
 2. for that as Christ vvas contemptible in this
 world, and dishonoured publikely, and put
 to

Of the great and last accompting day. 105 Cap. 5.

to confusion with his Saints after him in the sight of all men : so was it conuenient that once in this world, he should shew his power and maiesty, and that in the sight of all his creatures together, but especially of his wicked enemyes, who after that day are neuer to see or behold him more. The third is ; that both vicked finners and blessed Saints of God, might receyue their rewards and finall payments openly, in the sight and hearing of ech other, to the more harte-breake & confusion of the impious, and triumphant ioy of the vertuous, vvhich commonly in this world, were contemned, ouer-borne, and troden downe by the other. The fourth and last is ; for that men when they die, doe not commonly carry with them all the good or euill which they haue wrought, hauing left behinde them diuers things, which may encrease their merite or demerite after their deathes : as are their examples, their iustructions giuen to others, their temporall facultyes or abilityes, bookes, preachings, exhortations, and other like meanes, wherby good or euill may proceed after their departure. The reward wherof, can not so conueniently be assigned vnto them whiles this world endureth, for that their ioyes or punishments in the places where they are, may daily be augmented, by the hurt or good that may be vvrought in the vvorld, by those meanes vvich they left behind them.

6. So Deuines doe hold (for examples sake) that the glory of *S. Paul* is encreased daily in heauen, and shalbe vnto the worlds end, by reason of them that daily doe profit by his wrytings & rare example of life vpon earth:

Oh that
me vvould
consider
vvell this
reason.

Heretikes. as also on the contrary part, that the tormentes of *Arrius*, *Sabellius*, and other wicked heretiques, are continually augmented, by the numbers of them, who from time to time are corrupted with their seditious and pestilent writings. The like they hold of dissolute Poets, and other loose writers, which haue left behind them lasciuious, wanton, and carnall deuises; as also of negligent parents, maisters, or teachers, who by their rechelesnes and euill examples gaue occasion to corrupt the children, scholers, or seruants committed to their gouernement & instruction. But after this generall day of iudgement once past, there shalbe no more place of meriting vpon earth, either good or euill; for that the world then & there shall receyue an end, and a finall sentence be pronounced of whatsoeuer hath passed from the first foundation and establishment therof.

Loose
Poetes.

Euill Pa-
rentes.

How ne-
cessarie
the remē-
brance is
of the last
day of
iudgmēt.
Eccles. 7.

7. Of this last and generall iudgement then, which containeth a confirmation or ratifying of the particular going before, as also a finall conclusion, clearing, and knitting vp of all accomptes and reckonings with mankinde, for his traffique and stewardship in this worldly pilgrimage; the holy Scripture of God admonisheth vs most carefully to haue continuall remembrance and consideration, as of the greatest and most important busines that euer we shall deale in, & as the forciblest means to restraine vs from sinne, that possibly may be deuised among frayle men in this life. For of this were vttered those words especially: *Beare in mind the last end of all things, and thou shalt not sinne euerslastingly.* Which holy Dauid seemed to haue

expe-

Of the great and last accompting day. 107 Cap. 5.

experienced in himselfe when he wrote as followeth: *I haue obserued the vvayes of my* Psal. 17.

Lord, neither haue I committed vickednes against my God; for that his iudgements vv ere alvvay in my sight, and his iustice I haue not cast out of my mynd. And (by these meanes) I shalbe vnspotted in his presence, and vvill keepe my selfe from committing iniquity. Hence it is that the blessed Prophēt Moyses when he saw the people of Israel careles in committing sinne, cried out in zeale: *O foolish nation vvithout vvisedome or counsell; vvould God they had vv it and vvnderstanding, and vvould forsee the end of things to come.* As who would say; if they had so much wit, as to consider this, & what accompt they must giue to God at the last day of their doings; they would not offend him as they doe. But as the scripture saith in another place, for that this day of reckoning is differred, and, *for that Gods iudgment is not pronounced presently against the vicked: the children of men doe commit vickednes dayly vvithout all feare.* We haue then to consider in this place, for our owne instruction and good admonishment in life, what manner of accompting day this shalbe, whose remembrance is so much and often commended vnto vs in holy scripture. For better conceauing wherof, we shall deuide this Chapter into three principall heads or points. The first wherof, shalbe of preparations or preambles, assigned to goe before this day. The second, of things that shall passe and be executed at that day. The third, of that vv hich is to ensue vpon the sentence giuen, and the iudgement ended.

Deut. 32.

Eccles. 8.

Three
cheef
points of
this chap-
ter.

1.

2.

3.

T H E

THE FIRST PART OF THIS CHAPTER,

*Of preparations, before this generall day
of iudgement.*

8. Concerning the first; it is to be noted, that for the more dread and Maiesty of this great day, the eternall wisdome of almighty God hath ordained and reuealed vnto vs, that before the comming therof, when it approacheth neare, there shall most wonderfull and horrible preparations, signes, and tokens appeare in the world. The first wherof shalbe the garboiles, tumultes, and commotions of all Nations, Kingdomes, and People vpon earth. Which our Sauour himselfe described in these words to his Apostles: *VVhen you shall heare the same or brute of vvarres and vp-rores; be not afraid; for that these things must be, and yet presently the end of the vworld shall not ensue. One nation shall rise against another, and one kingdome shall impugne another: there shalbe great earth-quakes, pestilence, and famine: most terrible signes and tokens from heauen.* Vpon which words of our Sauour blessed S. Gregory hath this discourse. The last tribulation must haue many tribulations
Luc. 21. going before it; and by these manifold afflictions precedent are declared the eternall afflictions that must ensue. And therefore Christ said, that after warres and vp-rores, the end should not immediatly follow: for that, it behooueth that many transitorie calamities should goe before; to denounce vnto vs the
Greg. hom. 35. in Euan. endles woes which are to come after.

9. These

Of the great & last ascompting day. 109 Cap. 5.

9. These warres, tumultes, & most dreadfull confusions heere signified by Christ, are specified more plainly in other places of holy writ, but especially by *Ezechiel*, *Daniel*, *Ezech.* 38. and *S. Iohn* in his reuelations. Where it is *Dan.* 7. prophesied, that a little before the last general day of iudgemēt, there shalbe reuealed the *Apoc.* 13. man of sinne, called Antechrist; who after the *See S. Hieron.* conquest of many kings & kingdomes, shall *in cap. 7.* make himselfe the Monarch and absolute *Dan.* in *fine.* owner of the world; and shall exercise vpon good Christians more barbarous cruelty, & shed more innocent blood within the space of three yeares and a half (which shalbe the terme of his outrageous tyranny) then all other enemyes of God haue done from the beginning. The matter is described most strangely by the Prophet *Ezechiel*. Who after declaration of one most bloody battaile to be fought by Ierusalem, wherin he saith figuratiuely, that the weapons of such as shalbe slaine, shalbe sufficiēt to make fire for seauen yeares after : he adioyneth in the person of God this narration : I haue spoken in my zeale, & in the fire of my wrath haue I promised, that in the last dayes vwhen *Gog* and *Magog* shall come into the world (by these names are signified the army of Antechrist) there shalbe a great commotion vpon the earth, and the fish of the sea, the birds of the aire, the beasts of the field, and all that creeper on the ground, together with all humane generation, which liueth vpon the face of the earth, shalbe in an vp-rore before my face. Hilles shalbe ouerturned, hedges shalbe broken downe, and euery strong wall shall fall to the ground. I will call against them

Dan. 12.

Ezech. cap. 38.

A most v wonderfull prophesie of the slaughter to be committed by Antechrist.

the

„ the sword, from the toppes of al mountaines;
 „ and euery mans sword shalbe bent against
 „ his owne brother. My iudgement shalbe in
 „ pestilence, and bloud, & vehement stormes,
 „ and in huge stones that shall fall downe. I wil
 Ezech. 39. raine fire & brimstone, &c. And thou sonne
 „ of man, tell vnto all the foules and birdes of
 „ the aire, and to all the rauenuous of beastes
 „ of thee field: assemble your selues; make
 „ hast; come togeather from all quarters, to
 „ feede of the sacrifice which I shall prepare
 „ vnto you: a great sacrifice, vpon the moun-
 „ taines of Israell. You shall eate the flesh of
 „ stoute Champions, & shall drinke the bloud
 „ of Princes. You shall feede of their fat vntill
 „ you be cloide, and you shall drinke their
 „ bloud till you be drunke, you shall be filled
 „ at this my table, and all Nations shall see
 „ this my iudgement, that I haue exercised,
 „ and in what manner I haue stretched out my
 „ potent hand vpon them.

The 2.
 Kynde of
 prepara-
 tions.

10. Thus much hath the word of God,
 and much more (which for breuitie I doe
 omit) of the greates miseries and confusions
 that shalbe among men, some little time be-
 fore the daie of iudgment. Which time being
 expired, there shall ensue other prepara-
 tions in the heauens and elements of the
 world, much more dreadfull then these.
 Which by Christ himself and his Saintes are
 described in this manner. At this daie there
 Luc. 21. shalbe signes in the Sunne, in the Moone,
 Mat. 24. & in the starres. The sunne shalbe darkened:
 Marc. 13. The moone shall giue no light: The starres
 2. Pet. 3. shall fall from the skies; and all the powers
 of heauen shalbe moued. The firmament shall
 forsake his situation with great violence;
 the

the elements shalbe dissolued with heat; and
the whole earth with all that is in her shalbe
consumed with fire. The firme land shall
mooue and leaue her place, & shall flie away
like a doe: The pressures of Nations vpon
earth shalbe inestimable, by reason of these
things & through the confusion of hideous
noise from the sea and floudes; and men shall
wither away and drie vp for feare and expe-
ctation of the things, which at that day shall
happen to the vniuersall world. Thus farre
out of the Ghospell.

11. But S. Iohn the dearly beloued disciple
of our Sauour, setteth out the same more at
large, according as it was reuealed vnto him,
in this manner. I heard (saith he) a voice
like the sound of thunder, saying; Come and
see; I did see. And beholde a white horse, and
one that sat vpon him that had a bow; and
he went to conquer. After which followed
a blacke horse, and he that rode vpon him
had a paire of ballance in his hande. After
him passed forth a pale horse, and he that sat
vpon him was called *DEATH*, and *HEL*,
followed behinde him; and he had authori-
tie giuen to him, to slea by sword, by death,
and by the beastes of the earth. The earth
did shake; the sunne grew blacke like a
sacke; the moone like bloud; the Starres
fel from heauen; the skie doubled it self like
a folded booke; euerie hil & Iland was moo-
ued from his place: the kinges of the earth,
and princes, and tribunes, and the riche and
stoute hid themselues in dennes, and in the
rockes of hilles. Then appeared seauen An-
gels with seauen trūpets, & ech one prepared
himselke to sound his blast. At the first sound
came

Apoc. 6.

A most
wonder-
full reue-
lation of
S. Iohn.

Death.
Hel.

Apoc. 8.

Seauen
trumpets
and seuen
blastes.

came there haile and fire mixt with bloud.

1. At the second, a whole mountaine of burning fire into the sea, wherwith the third part
3. of the sea was made bloud. At the third blast
- „ fell there a great Starre from heauen named
- „ *Absinthium*, burning like a torch, & infected
4. the riuers and fountaines. At the fourth blast
- „ vvas stricken downe the third part of the
- „ sunne, moone, and starres; and an eagle flew
- „ into the element crying vwith a hideous
- „ voice; woe, woe, to all them that dwell vpon
- the earth.

Apoc. 9. 12. At the fift sound fell another starre from

5. heauen, which had the key of the pit of hell:
- „ & he opened the pit, and there arose a smoke
- „ as from a great fornace; and there came forth
- „ certaine locustes like scorpions, who tor-
- „ mented all such as had not the marke of God
- „ in their for-heads. And all these dayes men
- „ did seeke death and could not find it. And
- these locustes were like barbed horses, with
- crownes on their heads. Their faces like
- men, their haire like women, their teeth like
- lions, and the noise of their vvinges, like the
- noise of many chariots running together;
- their tailes like scorpions, and their stinges
- were in their tailes: their king was an An-
- „ gel of hel, named *Abbadon*; vvhich signifieth
- an vtter destroyer. At the sixt blast of the

VVonder-
full lo-
custes.

6. trumpet were loosed foure Angels tied be-
- Apoc. 9. fore; & then rushed forth an army of horse-
- „ men in number twenty hundred times ten
- „ thousand. And I saw the horses, and they
- „ which sat vpon them had brest-plates of fire
- „ and brimstone. The heads of these horses
- „ were as lions, and out of their mouthes came
- „ fire, smoke, and brimstone, wherby they flew
- the

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the third part of men which had not repen-
ted; and their strength was in their tailes,
which were like serpentes. Then was there
an Angel, which putting one foote vpon the
sea, and an other vpon the land, did sweare
by him that liueth for euer and euer, that af-
ter the blast of the seauenth trumpet; there
should be no more time. And so when the se-
uenth Angel had sounded, there came great
voyces from heauen, saying: The kingdome
of this world is made to our Lord and his
Christ, and he shall raigne for euer.

13. And I heard a great voyce saying to the
seauen Angels, goe & power out seauen cup-
pes of Gods wrath vpon the earth, & so they
did. And the first brought forth cruel wounds
vpon men. The second turned the sea into
red blood. The third turned the riuers and
fountaines into like blood. The fourth affli-
cted men with fire and made them blaspheme
God. The fift made them eate their owne
tongues for sorrow. The sixt dried vp the
water. And I saw three foule spirits like
frogges, issue out of the mouth of a dragon.
And finally the seuenth cuppe being powred
out, there came a mighty voyce from the
throne of God, saying; it is dispatched. And
there followed lightnings, and thunders, &
voyces, and earth-quakes, such as neuer were
since men dwelt vpon the earth. Thus farre
this Apostle, Euangelist, & prophat *S. Iohn.*

14. And now tel me (my good Christian
brother) is it possible for any tongue either
humane or Ange'icall, to expresse a thing
more forcibly then this is heere set downe?
what mortal hart can chuse but tremble, euen
at the reading and remembrance only of
these

The seauē
cuppes of
Gods ire.

A conside-
ration vpon
the pre-
misses.

these inspeakable and incomprehensible terrours? What manner of day vwill that be (trouvest thou) vwhen the heauens shall mourne, the vwhole earth shall shake, the sunne and moone loose their light, the Starres fall downe, the sea and fouds forsake their channels and naturall courses, all the elements be dissolued, the face of the earth ouer-flowed with blond, and the vniuersall vworld on a flaming fire? Is it maruaile novv, if the Scriptures auouch that the iust man and Angels themselues shall be afraide of that daie? And then to reason as S. Peter doth, if innocency and iustice shall scarcely esteeme themselues secure in that fearfull trial; what shall become of sinne and iniquitie? vwhat shall become (I say) of the carles and dissolute Christian, when he shall see so infinite a sea of miseries rush vpon him? O that men would thinke vpon this daie while they haue yet time? O that they would awake and prepare themselues by vertuous life to stand secure and confident at this woollfull houre. Who is there now a dayes which taketh that care, that holy Hierome did, who was wont to say (hauing much lesse cause then we) *that he did neuer eate, nor drinke, nor sleepe, nor take any other action in hand, vvithout the fearefull remembrance of this accounting daie.* And this of the preparations. There followeth the execution of thinges done in that iudgment,

Sopho.
Psal. 74.
1. Pct. 4.

Hier. de
reg. Mo-
nach. cap.
30.

THE SECOND PART

OF THIS CHAPTER,

*Of things that must passe in this
iudgement.*

15. When the former preparation shall be fulfilled and finished, and the vvhole vvhorld brought to that pitifull state and plight, which I haue described; Then (saith the scripture) *shall the signe of the sonne of man appeare in the skie, and all the tribes of the earth shall see him comming in the cloudes of heauen, amidst all his Angels, vvith much pouuer and glorie, in great authoritie and maiestie. And there in a moment, in the twinkling of an eye, he shall send his Angels vvith a trumpet, and vvith a great crie at mid-night, and they shall gather togeather his elect from the foure parts of the vvorld, euen from heauen to earth.* Hitherto are the words of holie Scripture. Wherein is set downe the first act of this dreadfull iudgment, which is the coming of the Iudge to this throne and tribunall seate; so much the more terrible and full of maiestie in this his second appearance; by how much more humble, poore, & contemptible he was, and despised in his first, being vpon earth for the worke of our redemption. So S. Iohn affirmed, that he which was slaine as a Lambe, should come againe, to iudge, as a Lion. Of which coming, the Prophet Malachies wordes are. *Beholde our Lord shall come, and vvho shall be able to abide the daie of his comming?* And the Prophet Esay addeth further touching the same

Mat. 25.

Luc. 21.

1. Cor. 13.

The coming of
the Iudge.

Apoc. 5.

& 13.

Malac. 3.

- same coming; that the very mountaines shall melt at that day before his face. And yet further he describeth the same in another place thus. Behould our Lord shall come in strength and fortitude, as a storme of haile, and as a vvhyrle-vvind breaking & throvving downe vvhat soeuer stand:th in his vvay; as a rage of many vvaters that ouer-flowv and rush together, &c. Whervnto the Prophet Dauid annexeth: that burning fire shall runne before his face, and on euery side of him a violent tempest.*
- 16. This terrible iudge then being set, and all creatures of the world conuented before him; the Scripture relateth vnto vs, the order of that iudgement, described by Daniel in these words. I stood (saith he) vvith attention; and I savv certaine seates placed, & the ancient of yeares sate downe in iudgement. Thousand thousands vvere attendant to serue him; and then hundred thousands stood vvaiting before him. The iudgement vvvas settled, and the bookes vvvere opened. Thus much was reueyled to Daniel, without declaration what bookes those were. But to S. Iohn the same were manifest, vvho expoundeth the matter thus:*
- Apoc.20. I savv (saith he) a great bright throne, and one that sate upon the same, before vvwhose face both heauen and earth did tremble, &c. And I savv all those that vvvere dead, both great and small, standing before the throne. And the bookes vvvere then opened, and all those that vvvere dead had their iudgement, according to the things vvvhich vvvere vvritten in those bookes; euery one according to his vvorkes. By which words we are giuen to vnderstand, that the bookes which at that day shalbe opened, and wherby our cause must be discerned, shalbe the euidences*

Of the great & last accompting day. 117 Cap. 5.

ences of our deeds and actions in this life, recorded in the testimony of our owne consciences, & in the infallible memory of Gods inscrutable wisdom. Wherunto shall giue The store of virtues against vs at the last day.
 witnes in that place against the reprobate, both heauen and earth which were created for them; the Sunne and Moone with all the starres & planetes, which from the beginning of the world haue serued them; the elements and other creatures inordinately loued and abused by them; their companions there present with whome they sinned; their brethren whome they afflicted, the preachers & other Saints of God whom they contemned; and aboue all other things, the ensigne and standard of their redemption, I meane the triumphant Crosse of Christ, which shall at that day be erected in the sight of all the world. All these (I say) with infinite other things, shall then beare witnes against the wicked, and condemne them of intollerable ingratitude, in that they offended so gracious and bountifull a Lord, as by so manifold benefites allured them to loue and serue him.

17. *At this day (saith the Scripture) shall the iust stand in great constancy against those by whom they were afflicted, and oppressed in this life. And the wicked seeing this, shall be surprised with a horrible feare, and shall say vnto the hilles, fall upon vs and hide vs. from the face of him that sitteth upon the throne, and from the indignation of the Lambe; for that the great day of wrath is now come. O mercifull Lord, how great a day of wrath shall this be? how truly said the Prophet in his meditation of this day: who can concyue the pouer of thy wrath, or who is able for very feare, to recount*

The confidence of the good, & terrour of the wicked.
 Sap 5.
 Luc. 23.
 Apoc. 6.
 Psal. 89.

- recount the greatnes of thy indignation? This is that daie of thine, wherof thy seruant said so long before; That thy zeale and furie shall spare none in this daie of reuenge, nether shall yeeld or be moued wth any mans supplication; nor shal admit reuwardes for the deliuey of any man. This is that most dreadfull daie of thine, whereof thy holy Prophet admonished vs, v^{hen} he said; Behould the day of our Lord sh. ll come, a cru ll daie, full of indignation, v^rath and furie, to bring the earth into a v^{ilde}nes, and to crush in p^{eces} the sinners therof. And another Prophet of the self same daie: Behould the daie of our Lord doth come; a daie of darkenes and dimnesse; a daie of cloudes and stormes; a most terrible daie, and such a one, as was neuer from the beginning of the v^{orld}, nor shalbe after in all eternitie.
- The Ter-rible day of God.** This is thy daie (o Lord) and so properly thou vvilt haue it called; like as it pleateth thy goodnes to terme the course of this present life, the day of man. For that as in the time of this present v^{orld}, thou art content to holde thy peace and be patient, & suffer sinners to doe their vvil: euen so at this last day, thou vvilt rise vp & pleade for thine owne glorie, & vvilt make thy self knownen to the terrour of thine enimies, according as thy seruant Dauid fortold of thee when he said; *Cognoscetur Dominus iudicia faciens.*
- Esa. 13.** God vvill be knownen, v^{hen} he shall come to doe iudgment. And moreouer it is to be remebred, that all men good & bad must see & be present at this day, & that none can be exempted: so as whosoever readeth this, must know, that he or she must see & heare & behold the same & haue their part & lot therin.
- Isa. 2.**
- Gods day.**
- Mans day.**
- Psal. 9.**

Of the great and last accompting day. 119 Cap. 5.

18. Good God, what a maruailous daie shall this be, when we shall see all the children of Adam gathered together from all corners and quarters of the earth; vwhen (as S. Iohn saith) the sea & land shall yeeld their dead bodies, & both hell & heauen shall restore the soules vvhich they possesse, to be vnited to those bodies? vvhata wonderfull meeting will this be (deare Christian) how ioyfull to the good, and how lamentable, dolefull, and terrible to the vvhicked? The godlie and righteous being to receiue the bodies vvherein they liued, into the league and felowship of their eternall blisse, shall embrace them vvith all possiole swetnes & delight, singing vvith the prophēt; *Behold, how good and pleasant a thing it is, for brethren (or parteners) to dwell together in vnitie.* But the miserable damned spirites, beholding the carcasses which were the instruments & occasions of their sinne; and vvell knowing that their inspeakable tormentes shalbe encreased by their mutuall coniunctiō & association: shall abhorre and vtterly detest the same, & curse the day that euer they were acquainted together; inueighing most bitterly against al the partes & senses therof, as against the eies, for whose curious delight so many vanities were sought; the eares, for whose pleasure & dalliance so great varietie of sweet sounds & melodie was procured: the mouth & tast, for whose contentement & fond satisfaction, so innumerable delicacies were deuised. And to be short, the backe and belly with other sensuall partes, for contentation of whose riotous voluptuousnes, both sea and land were sifted and turmoiled.

A dread-
full daie.
Apoc. 20

Psal. 131.

The complaints of
the damned
soules
against
the bodies

19. This

Cap. 5. 120 *Christian Directory lib. 1. part. 1.*

Mat. 25.

To late to
repent at
the day of
iudgemēt.

19. This shalbe the most sorrowfull condition of these vnfortunate soules at that day: but this sorow shall not auaille them. For the iudgement must passe on. *And then* (saith the Scripture) *shall Christ seperate the sheepe from the goates, and shall place his sheepe on the right hand, and the goates on the left.* O most dread-

full separation: what would Alexander, Caesar, Pompey, and other such Potentates of the earth giue at that day, to haue but the lowest roome amōg them of the right hand, They (I say) who had all the roome of this world at their pleasure, and all dignities vnder their owne commaundry, would now make more accompt of the meanest place & corner among Gods elect, then of all the pompe and brauery of ten thousand worlds, if they were to liue againe: their cogitations at this day, being farre different from that they were vpon earth, and their iudgements wholly contrary. But (alas) there is no time of alteration or amendment now. They must stand to that which is past, and according to their former demeanours they must receyue their doome. They haue a Iudge present, whose power they can not auoyd; whose wisdom they cannot deceyue; whose equity they cannot bowe; whose seuerity they cannot mollifie: whose indignation they cannot appease; whose determination they cannot alter; and from whose sentence they cannot possibly appeale.

The treasure of a
good conscience at
the day of
iudgemēt,

20. O my deare and louing brother, no tongue of man (belecue me) can expresse, what a singular treasure a good conscience will be at this day, when thou shalt see all the Princes and Monarches of this vworld stand there

Of the great & last accompting day. 121 Cap. 5.

there naked, trembling and appaled; being utterly destitute of an answer to the whole multitude, of their most secret finnes, displayed openly before their faces. An vnspotted conscience (I say) at this instant, shalbe a greater consolation, then all the dignities or pleasures of a thousand worldes. For wealth will not help; the Iudge will take no giftes; our owne submission will not be admitted; intreaty of friendes wil not preuaile; intercession of Angels & other Saintes shall haue no place; for that their glorie shalbe at this day (as the Prophet saith) *To binde Kings in fetters, and noble Princes in yron manacles, to execute vpon them the iudgement prescribed.* Alas, what will all those delicate and dainty people doe at this instant, who liue now in ease and pleasures, and can take no paine in the seruice of God, nor abide to heare the naming of this day? what shift (I say) will they find out in those extremities? whither will they turne them? whose helpe will they craue? They shall see all things cry vengeance round about them; all things yeeld them cause of feare and horreur; but nothing any sparkle of hope or consolation. Aboue them, they shall behould their Iudge offended with their wickednes; beneath them, hell open, and the cruell fornace ready boiling to receiue them to torment. On the right hand, shall be their finnes accusing them; on the left hand, the diuels ready to execute Gods eternall sentence vpon them. Within them shall ly their conscience gnawing; without them, al damned soules bewailing; on euery side the whole world burning.

21. O mercifull Iesus, who art to behould

F

this

A most
pitifull
case and
conditiō.

Cap. 5. 122 *Christian Directory lib. 1. part. 1.*

**Attend
negligent
Christian.**

this rufull fpectacle; what a paffage fhall this be? what will the wretched finner doe, fay, or thinke when he fhall be enuironed with thefe inexplicable miferies? how wil his hart fuf-
taine thefe anguifhes? what way wil he take? To go backe is impoffible; to goe forward is intollerable; to ftand there ftill is not permitted, what then fhall he doe, but as thou (O Lord) vvith thy fabled mouth haft fore-
Marc. 14. tould, that he fhall dry and vvither vp for
Apoc. 6. very feare; feeke death, and death fhall
& 9. flie from him; cry and befeech the hilles & mountaines to fall downe and couer him, and they refufing to doe him that releefe, or affoord him fo great a comfort; he fhall ftand there, as a moft desperate, forlorne, and miferable catiffe, vntill he receyue that dreadfull and irreuocable fentence of thine;
Math. 25. *Goe yee accursed into euerlafting fire.*

T H E T H I R D P A R T

O F T H I S C H A P T E R,

*Of the finall end, and that vvich
fhall enfie.*

Math. 25. 12. This fhall be the laft act and conclufion of this wofull tragedie. For fo it is recorded by the Iudge himfelf. *Then fhall the foame of
man fay to thofe on his right hand: Come yee
blessed of my father, and poffeffe the Kingdome
vvich is prepared for you, from the beginning
of the vvorld. I vvvas hungry, and you gaue me
harbour: I vvvas ficke & you vifited me: I vvvas
in prifon and you came to comfort me. And to
them*

them on his left hand he shall say: Depart from me yee accursed into euerlasting fire, prepared for the Diuell and his Angels; for I vvas hungry & you fedde me not; I vvas a straunger and you harboured me not; I vvas naked and you clothed me not; I vvas sicke and in prison, and you visited me not. Then shall they say vnto him; O Lord, when haue we seene thee hungry, thirstie, or a straunger, or naked, or sicke, or in prison, and did not minister vnto thee? And he shal answere: I tell you, for that you haue not done these things to one of these lesser (your bretharen) you haue not done them to me. And then these vicked shal goe into eternall punishment, & the iust into life euerlasting. Hitherto are the wordes of Christ himself.

23. In which may be noted, first, that in recounting the causes of these miserable mens damnation, our Sauour allegeth not lacke of beleefe, or that they were not faithfull, vvhether of the reason may be that, vvhich himself vttereth in another place of Infidels, saying: He that belieneth not, is already iudged. And S. Paul of an hereticke; That he is condemned by his owne proper iudgment. Secondly, he objecteth against them, not any actuall enorinous sinnes, vvhether (perhaps) may be assigned for a reason, that which S. Iohn doth insinuate and signifie, that such kinde of manifest and deadlie sinners, are now evidently appertaining to the domination of Satan. Wherefore Christ vrgeth only against these condemned people, certaine omissions of good workes and charitable deeds, commended vnto vs by the rule of Christian perfection. * And for these, he pronounceth against them his most

Notes vps
Christes
last sentence.

1.

1oa. 3.

Tit. 3.

2.

1. 1oa. 3.

& 3.

* Marke
well this
point, &
carles Christian.

dreadfull sentence of euerlasting damnation. Which sentece being once passed the Iudges mouth, and receiued in the eares of all that infinite assemblie there present, imagine (thou my soule) vvhhat an vniuersall shout and outcry vwill therupon straight ensue. The saued reioysing and singing eternall praises in the glorie of their Sauour; The damned bewailing, blaspheming, and cursing the day of their natiuitie; The Angels commending and extolling the equitie of that iudgement, against vvhich the parties that are conuicted, shall not be able to finde any least exception. Consider the intollerable vpbraiding of those most insolent infernal spirites, against the miserable condemned soules that are deliuered to their pray: vvvith hovv bitter scoffes and tauntes, vwill they traile them to their torments? vvvith vvhhat intollerable insultations will they execute the sentence of God against them? Consider the eternall separation that novv must be made of fathers and children, of mothers and daughters, friendes and companions; the one to glorie, the other to miserie, vvithout any hope euer to heare or see any more the one the other. And that vvhich shall be as great a grieve as any of the rest; the sonne or daughter going to rest and ioy, shall not take pittie of their ovvne parents or friends, that are carried to calamitie: but rather shal reioyce thereat, for that it redoundeth to Gods glorie, for execution of his iustice, though perhaps they vv ere the occasion or materiall cause or the others damnation.

The cry & shout vpo the iudges sentence.

A vvofull separation.

24. O my soule, vvhich novv art heere considering of these things a farre of, and then shalt

Of the great & last accompting day. 125 Cap. 5.

shalt be present to see them actually before
thine eyes; vvhhat a dolorul separation vvil
this be? vvhhat a parting? vvhose hart vould
not breake at that day to abide this intol-
erable seuering, if a hart could then breake,
and thereby make some end of his paines?
But so much ease vvil not be permitted. O
yee children and louers of this world, where
vvil al your delights, recreations, and vvani-
ties be at this day? Al your pleasant pastimes?
al your pride & brauerie in apparell? your gli-
stering in gold? your sweet fauours of per-
fumes? your honours of cappe & knee? your
adulations of flatterers? your delicate fare &
daintie dishes? your musike? your vvan-
ton dalliances, & pleasant entertainments? vvh-
ere are all your good friendes and merry com-
panions accustomed to laugh, and disport the
time vvith you? Are al novv gone? O vanity
of vanities; novv vvhen you haue most need
of them, they are furthest of from you, and
the remembrance thereof shall doe nothing
but torment you. O my deare brethren, how
sower will al the pleasures past of this world
seeme at that houre? Howv dolefull vvil the
cogitation therof be vnto vs? how friuolous
a thing will all our dignities, riches, offices,
and other preferments appeare, wherein we
take such excessiue delight now, & doe weary
out our spirites for gaining the same? And
on the contrarie side, how ioyfull will that
man be at this instant, who hath attended to
lead a vertuous life, in resisting of sinne &
doing good works, albeit it were with much
paine & cōtempt in this vworld? Most happie
creature shall he be, that euer he was borne,
and ourewhelmed with all ioy that euer he

The vanni-
tie of all
vworldlie
prefer-
ments at
the last.

Cap. 5. 126 *Christian Directory lib. 1. part. 1.*

tooke that path in hand; and no tongue but Gods. can expresse his happines.

The conclusion of the vvhole chapter, vwith a forewarning.

25. Wherefore heere (my louing brother) to make an end, and to frame no other conclusion of all this vvhole declaration, but only that which Christ him self doth make vnto vs (vvhoe being the chiefe actor that shall deale in this affaire, knoweth best of all other vvhath counsaile to giue:) let vs consider with our selues, euen in the very bottome of our hartes, how easie a matter it is now in this life, with a little paine and diligence, to auoide the danger of this most dreadfull day. For which cause also it is most certaine, that the same is foretolde vs, and so often vrged in holy writ to our remembrance, as in like māner, so particularly described by our most mercifull iudge and Sauour, to the end vve should by these seuerē & earnest admonishments, be stirred vp to prepare our selues for it. So Christ him self doth most euidently declare, vvhē after all his former threatninges he concludeth in these most sweet words of

Marc. 13. exhortation. *Looke about your selues; watch and praie, for you knowe not when the tyme shall be. But as I say to you, so I say to all men:*

Luc. 21. *be watchfull. And yet further in another place he adioyneth. Attend vnto your selues, that your hartes be not overcome with eating, and drinking, & with the cares of this life, & so that day ouertake you vpon the suddaine. &c. Be you therefore watchfull, and alwayes pray that you may be worthy to escape all these thinges vvhich are to come, and to stand confidently before the sonne of man at that day.*

The sweet & father- 26. These are the vvhords and forewarnings of thy Iudge & Sauour vnto thee, my soule.

And

Of the great and last accompting day. 127 Cap. 5.

And what more friendly and fatherly exhortation couldest thou desire? Canst thou plead ignorance in this affaire hereafter? If thou thinke so, hear yet a further admonishment of his chiefe Apostle. *The day of our Lord* (saith he) *shal come as a thiefe* (when men thinke not of it) *in vvhich the heauens & elements shalbe dissolued; and all the earth vvith her inhabitāts shalbe consumed vvith fire. VVhich being so; vvhat manner of men ought vve to be in holy conuersation and piety, expecting and going on to meet vvith this day, of our Lord. &c.* In which words of S. Peter, it is diligently to be noted, that this meeting with the day of Iudgement, wherunto he exhorteth vs, is nothing els, but the due examination of our present perilous estate, and the speedy amendment of our life, to the workes of piety and holy conuersation: which indeed, is that only soueraigne remedy, wherof the wise-man forwarneth vs, when the saith: *Provide a medicine before the maladie, and examine thy self before iudgment, and so shalt thou finde fauour in the sight of God.* Whervnto S. Paul well agreeth, saying: *If vve vvould iudge our selues, vve should not be iudged.* But for that no man entreth into this due iudgment of himself, his life, state, and actions: hereof it commeth, that so few doe preuent this dangerous day; so few prepare them selues; so few doe accept of the good counsaile of Christ; so few are watchfull; and so infinite doe fall a sleepe in the ignorance of their owne perill. & their remedies destruction and vnauidable damnation. Our blessed Lord giue vs his holy grace to looke better about vs.

lie dealing
of Christ
vvith vs.

2. Pct. 3.

How vve
may goe
and meete
vvith the
day of
iudgement.
Eccle. 18.

1. Cor. 11.



OF THE
N A T V R E
OF SINNE,

A N D
OF THE MALICE

Of him that committeth the same,
and perseuereth therein.

*For iustificying the seueritie of Gods iudgement
set downe and declared in the Chapter
going before.*

C H A P. V I.



O the end that no man may iu-
stlie complaine of the seuerer ac-
compt, vvhich God is to take
of vs at the last day, or of the
rigour of his iudgement, set
downe in the Chapter before,

it shal not be amisse to consider in this place,

Gods ha-
tred a-
gainst sin-
ners.

the cause vvhy God doth shew such seuerity
against sinne and sinners; as both by that
vvhich hath byn said, may appeare that he
doth, as also by the vvhole course of holy
scripture, vvhere in euery place (almost) he
denounceth his great hatred, wrath, and in-
dignation against the same: as vvhere it is
sayd

Psal. 5.
Sap. 14.

sayd of him; That he hateth all those that worke iniquitie. And againe: That both the wicked man and his wickednes are hateful in his sight. And finallie, that the whole life of sinners, their thoughts, wordes, yea & their good actions also, are *abominations* vnto him, whiles they liue in sinne. And that (vvhich yet is more) he can not abide nor permit the sinner To praise him or to name his testamēt with his mouth, as the Holie Ghost testifieth, & therefore no meruaile if he shew such seuerity against him at the last day, whome he so hateth and abhorreth in this life, while he continueth his sinful course & repenteth not.

2. Of which hatred and auersion (though he cease not to loue our soules & desire our saluation) as the holy scriptures haue many testimonies: so may there also be many reasons alleaged; as the vndutiful transgressiō & contempt of Gods cōmandements; the great ingratitude of a sinner in respect of his diuine benefites, & such other, which might iustifie sufficientlie his indignation & seuerer hatred against him. But there is one reason aboue all the rest, vvhich openeth the verie fountaine and origen of the matter; and this is, the most greuous iniurie done vnto almighty God in euery mortall sinne that we commit: which indeed is so great an iniury, as no meane worldly Potentate could beare the same at his subiectes handes, and much lesse God himself (being the omnipotent Lord of all glorie and Maiestie) may in reason let passe unpunished an out-rage so often iterated against him, as is sinne daily committed by the wicked.

3. For the better vnderstanding of vvhich

F 5

iniurie,

Prou. 15.

16. 20.

Iob. 11.

Esa. 1.

Psal. 13.

& 49.

Eccle. 15.

The reason vvhich God so hateth a sinner.



OF THE N A T V R E OF SINNE,

A N D OF THE MALICE

Of him that committeth the same,
and perseuereth therein.

*For iustifying the seueritie of Gods iudgement
set downe and declared in the Chapter
going before.*

C H A P. V I.



O the end that no man may iustlie complaine of the seuerie acct, vvhich God is to take of vs at the last day, or of the rigour of his iudgement, set downe in the Chapter before,

it shal not be amisse to consider in this place, the cause vvhy God doth shew such seuerity against sinne and sinners; as both by that vvhich hath byn said, may appeare that he doth, as also by the vvhole course of holy scripture, vvhere in euery place (almost) he denounceth his great hatred, wrath, and indignation against the same: as vvhere it is
sayd

Gods ha-
tred a-
gainst sin-
ners.

Psal. 5.
Sap. 14.

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3. For the better vnderstanding of vvhich

Prou. 15.

16. 20.

Iob. 11.

Esa. 1.

Psal. 13.

& 49.

Eccle. 15.

The iniurie done to God by sinne.

Mat. 27.
Marca 15.

iniurie, vve are to consider, that euery tyme vve commit a mortall sinne, there doth passe through our hart and minde (though vve marke it not) a certaine practique discourse of our vnderstanding & vvill (as there doth also in euery other election:) whereby we lay before vs on the one side, the seeming commodity of that sinne which we are tempted to commit; that is to say, the pleasure which allureth vs therunto: and on the other parte, the offence of God, vvhich is, the lesing of his grace and friendship by that sinne, yf vve yeld vnto it. And thus hauing as it vv ere the ballance there before vs, and setting God in one end therof, and in the other the afore-said pleasure: vve stand in the midst deliberating and examining in a certaine manner, the value, & vv eight of both partes; and finally doe make choise of the pleasure, and reiect almighty God: that is, vve choose rather to loose the fauour of God, together vvith his grace, and vvhatsoeuer he is vvorth besides; then to lacke that pleasure and delectation of sinne. Now then, vvhat can be more opprobrious and horrible then this? vvhat can be more reproachfull to God, then to prefer a most vile pleasure before his infinite Maiestie? Is not this farre more intolerable, then the disgrace offered to him by the Iewes, vvhen they made choise of *Barabbus* the murderer, and reiect ed *Iesus* their Sauour? Surely, how hainous soeuer that sinne of the Iewes vv as: yet in two pointes this doth seeme to exceed the same. First, in that the Iewes knew not vvhome they refused in their choise, as vve doe. Secondly, in that they refused *Iesus* but once, vvheras

vve

we refuse him both daily and hourly, whensoever in our hartes we giue consent vnto mortall sinne.

4. And is it maruaile then, that God dealeth so seuerely and sharply vvith sinners in the vvorld to come, vvho doe vse him so opprobriously and contemptuously in this life? Vndoubtedly the malice of a sinner is great tovvards God, and he doth not onlie dishonour him by contempt of his commaundements, and by preferring most vile and base delectation before him; but further also, yf the matter be looked into, beareth a secret hatred and grudge against his Maiestie, and vvould (yf it lay in his povver) offer in his endeauour to pul him out of his seat, or (at the least vvise) vvish in his hart, there vvere no God at all to punish sinne after this present life. Let euery sinner examine the bottome of his conscience in this point, vvwhether he could not be content, there vvere no immortality of the soule, no reckoning after this life, no iudge, no punishment, no hell, and consequently no God at all; to the end he might the more securely enioy his pleasure?

The malice of a sinner tovvards God.

5. And because God (vvho searcheth the hart and reynes) seeth vvell this most vndutifull and trayterous affection tovvards him, lurking vvithin the bowels of sinfull men: (how smooth soeuer their vvordes may be) hereof it commeth, that in the vvhole course of holie Scripture, he denounceth them for his enemies, and professeth open warre and hostility against them. And then suppose you, vvhat a pitifull case these vnfortunate men are in (being but seely wormes

Sap. 1.

Hier. 17.

& 17.

Apoc. 2.

Rom. 5.

Iacob. 4.

1. Ioh. 3.

and

Sinners
enemies
to God &
God to
them.
Ala. 1.

and vvreches of the earth) vvhen they haue
so puissant an enemy to fight against them,
as doth make the verie heauens to tremble
at his looke. And yet that the case is so,
heare vvhat himself sayth, vvhat he threat-
neth, vvhat he thundreth out against them.
After he had by the mouth of *Esay* the Pro-
phet repeated many sinnes abhominable in
his sight, as the taking of bribes, oppressing
of poore people, and the like: He denieth the
doers therof, as his open enemies, saying:
*Thus saith the Lord God of hostes, the stronge
Lord of Israel: Behold I vvill be reuenged vpon
mine enemies, and vvill comfort my self in their
destruction.* And the Prophet Dauid, as he
vvvas a man in most high fauour vvith God,
and made priuy to his secretes aboue many
other: so he (more then any other) doth
expresse this seuerer meaning of God, and
his infinite displeasure against sinners; cal-
ling them his enemies, vessels of his vvrrath,
& ordayned to eternall ruine & destruction;
and complaineth that the world will not be-

Pfal. 91. leaue this point. *An vnvvise man* (saith he)
*vvill not learne this, neither vvill the foole vn-
derstand it.* And what is this, ô holy Prophet?
It followeth: *That sinners and vvorkes of ini-
quitie* (after they haue appeared in the world)
doe perish euerlastingly. And what is the reaso
of this? He answereth immediatly: *Because
thy enemies* (ô Lord) *thy enemies* (I say) *ô Lord,
shall perish, and all they that vvorke iniquitie
shalbe consumed.* Wherby we see, that all sin-
ners be enemies to God, and God to them,
as also vpon what ground and reason.

6. But yet (for the further iustifying of
Gods seueritie) let vs consider in what mea-
sure

sure his hatred is towards sinne; how far it proceedeth; within what boundes it is comprehended; or whether it haue any limites or boundes at all, or rather be infinite & without limitation. And to vtter the matter as in truth it standeth; if all the tongues in the world were made one tongue, & all the vnderstandings of all creatures (I meane of Angels & men) were made one vnderstanding: yet, could neither this tongue expresse, nor this vnderstanding conceyue, the great hatred which God beareth towards euery mortall sinne, which we commit. And the reason hereof standeth in two pointes. First, for that God, by how much more he is better then we are, by so much more he loueth goodnes and hateth sinne, then we doe. And for that he is infinitelie good, therefore his loue to goodnes is infinite, and his hatred to euill infinite; and consequentlie, his rewardes also to them both, are infinite & endles, the one in hell, with euerlasting miserie; the other in heauen, by eternall felicitie.

7. Secondly, we see by experience, that how much more great & worthie the person is, against whom an offence is committed; so much greater is alwayes the offence. As for example, the self same blow or iniurie offered to a bond-slaue & to a Prince, differeth greatlie in quality & in the nature of offence; and consequentlie deserueth farre different hatred and punishment. And for that euery mortall sinne which we commit, is donne directlie against the person of God himself, as hath byn declared before, whose dignity is infinite: therefore the offence or guilt of euery such sinne is infinite, & consequentlie,

Gods
hatred is
infinite a-
gainst
sinne and
vvhic.

Vvhy e-
uery sinne
deserueth
infinite
punish-
ment.

deser-

deserueth infinite hatred and infinite punishment at Gods handes. Hereof followeth the reason of diuers things both sayd and donne by God in the scriptures, and taught by Deuines touching the punishments of sinne, vvhich seeme verie straunge vnto the wisdom of the world, & indeed to them scarce

Rom. 9. credible. As first of all, the most dreadfull

1. Cor. 1. punishment of eternall and irreuocable damnation of so manie thousandes, or rather

The punishment of Angels. millions of Angels, that vvere created to glorie, vwith almost infinite perfection, and that for one onlie sinne, but once committed, and that onlie in thought, as Deuines are of opinion.

Of Adam and Eue. 8. Secondlie, the rigourous punishment of our first parents *Adam* and *Eue*, and all their posteritie, for the only eating of an apple by disobediēce; for which fault, besides the chastisinge of the offenders themselues, & all the creatures of the earth for the same, and all their children and of-spring after them, both before our redemption and after (for albeit we are deliuered from the guilt of that sinne, yet temporall punishments doe remaine vpon vs for the same, as hunger, thirst cold, sicknes, death & a thousand other miseries:) besides also the infinite soules damned for the same before the cōming of Christ by the space of foure thousand yeares; as also since, as vvell infidels, vvhich are not baptized, as others: besides al this, I say (which in mans reason may seeme seuerer inough.) Gods vvrath and iustice could not be sufficientlie satisfied, except his owne onlie sonne had come downe into the vworld, and taken our flesh vpon him, and by his paines and death

death, made satisfaction for the same. And when he was now come into the world, and had in our flesh subiected himselfe vnto his Fathers iustice; albeit the loue his Father bare vnto him, were infinite, and euery little paine that he endured for vs, or at leastwise euery droppe of blood which he shed for our cause, had byn sufficient for the whole satisfaction (for that his flesh being vnited to his Godhead, made euery such satisfactorie action of his, of infinite value and merit, and consequently of infinite satisfaction, correspondent to the infinitie of our first parents sinne:) yet to the end that God might shew the greatnes of his hatred and iustice against the said sinne, and all other; he neuer ceased to adde affliction to affliction, and to heape tormentes vpon the bodie and flesh of this his most deare & blessed sonne (for by Esay, he saith, that himselfe was the doer therof) vntill he had brought him vnto that most ruefull plight, that his flesh being all mangled and most lamentably torne in peeces, retained no one droppe of blood within it. He spared him not (I say) euen then, when he beheld him sorrowfull vnto death, and bathed in that agonie of blood and water, when he heard him vtter those most dolorous and compassionate speeches: *O my father, if it be possible, let this cuppe passe from me.* And after that againe, much more pitifully vpon the Crosse: *O my God, my God, why hast thou forsaken me?* Notwithstanding al which cries and lamentations, his most mercifull father (louing him as he did) would not deliuer him; but for satisfying of his Iustice, laid vpon

The value
of Christi-
ans satis-
faction.

Esa. 53.

Math. 26

Mar. 14.

Luc. 23.

Cap. 6. 136 *Christian Directory lib. 1. part. 1.*

Mat. 27. vpon him stripe vpon stripe, paine vpo paine,
Psal. 21. torment after torment, vntill he had rendred
Esa. 53. vp his life and soule into his sayd fathers
handes : which is a wonderfull and dreadful
document of Gods hatred against sinne for
our example.

The sinne
of Esau.
Gen. 25.
& 27.
Heb. 12.
Of Saul
1. Reg. 15.
& 16.
1. Reg. 9.
& 15, &
16.
9. I might heere mention the sinne of *Esau*
in selling his inheritance for a little meate:
of vvhich *S. Paul* saith ; *He found no place of*
repentance after, though he sought the same
vvith teares. Also the sinne of *Saul*, vvhose
sinne being but one, & that only of omission,
in not killing *Agag* the King of *Amalech* and
his cattel, as he vvvas vvilled, vvvas notvvith-
standing vtterly cast of by God for the same
(though he vvwere his annointed and chosen
seruāt before) and could neuer get remission
thereof, albeit both he and *Samuel*, Gods ho-
ly Prophet, did greatly lament and bevvaille,
and made intercession in that behalfe.

2. Reg. 12.
Psal. 6.
36. 68.
108. 101.
29.
10. In like manner might I alleage the ex-
ample of King *Dauid*, vvhose tvvo sinnes al-
beit vpon his hartie repentāce God forgaue;
yet notvvithstanding the said repentance and
sorrov, & all the vveeping, fasting, vvach-
ing, lying on the ground, vvearing of
sackcloth, and other bodilie chastisements,
vvhich this holy Prophet recordeth that him
self did put in vre: God punished him besides
vvith maruelous seueritie; as by the death of
his dearly beloued child, and by many other
continuall afflictions, and temporal punish-
ments, during the race of his vvhole life. And
all this to shew his hatred against sinne,
and thereby to terrifie vs from committing
the same.

11. Of this also do proccede, all those hard &
seuere

seuere speeches of holie write touching sinners, which comming from the mouth of the Holie Ghost (and therfore, no doubt, both true and certaine) may iustlie yeeld greate cause of feare, to al such as liue in sinful state. As for example, where it is said: *Death, bloud, contention, edge of sworde, oppression, hunger, cōtrition, & whippes; al these things are created for wicked sinners.* And againe: *God shall rayne snares of fier vpon sinners; brimstone with tempestuous winde, shalbe the portion of their cupp.* And yet further in many other places, these most dreadfull speeches and comminations are to be founde: God will be knowen at the day of iudgement vpon the *sinner*, who shalbe taken in the workes of his owne hands: manie whippes belong vnto a *sinner*; let *sinners* be turned into hell; God shall scatter *all sinners*, and shall dash their teeth out of their mouthes; God shall scoffe at a *sinner* when he seeth his day of destruction commeth on; the sword of *sinners* shall turne into their owne hartes: The armes of *sinners* shalbe crushed and broken, and they shall wither and dry vp like hay from the face of the earth: desire not the glorie & riches of a *sinner*, for thou doest not knowe the sūdaine subuersion, which shall come vpon him for God hath giuen him riches to deceiue him therevith: Behoulde the day of our Lord shall come; a cruell day, and full of indignation, wrath, and furie, to make desolate the earth, and to crush in peeces her *sinners* within her. Then shall the iust man reioyce, seeing this reuenge, and shall wash his hands in the bloud of *sinners*. These loe (my brother) and innumerable other such

Eccle. 40.

Psal. 10.
Psal. 9.Psal. 3.
Psal. 9.
Psal. 36.
Psal. 144.

Psal. 57.

Psal. 36.

Psal. 103.

Psal. 140.

Eccle. 2.

Psal. 71.

Esa. 13.

Psal. 57.

sen-

sentences of scripture, pronounced by the holie spirit of God against sinners, may instruct vs of their pitifull estate, and of the vnspeakable hatred of his diuine Maiestie against them, so long as they persist in their sinfull life and conuersation.

12. Out of all which considerations, the self same holie scriptures doe gather certaine conclusions greatlie to be obserued. Where-

Prou. 14. of the first and more generall is; *That sinne*

Psal. 10. *bringeth all people to miserie;* Secondlie & more

Tob. 12. particularlie: *That he which loueth sinne, hateth his owne soule;* Or as the Angel Raphaël

uttereth the same in other wordes; *They*

which comit sinne, are enemies to their owne

soules. Wherefore they lay downe to all men,

this generall, seuer, and most necessarie

commandement, vpon all the paines before

recited: *Flee from sinne, as from the face of a*

Eccle. 21. *snake.* And againe: *Beware thou neuer con-*

Tob. 4. *sent to sinne.* For howsoeuer the world may

make little accompte of this matter, by

whome (as the scripture noteth) *the sinner*

Psal. 9. *is praised in his lustes, and the wicked man is*

blessed for his wickednes: yet most certaine

it is (for that the spirite of God auoucheth

it) *that he which comitteth sinne, is of the*

1. Ioh 3. *diuel,* and therefore is to receyue his por-

tion amonge diuels and damned spirites, at

the latter day.

13. And is not all this sufficient (most deare

brother) to breed in vs a detestation of sinne,

The obsti- with feare and horreur to commit the same?

nacie of Is not this of force and strength sufficient,

sinners. to snake the hartes of them that vallow

perpetually in the puddle of sinne? and doe

commit the same daylie without scruple, re-

morse,

morse,

morse, or consideration? vvhhat desperate
 oblitacie and obduration is this? Surely
 vve find now by experience, that the holy
 Ghost prophesied full trulie of these men, Psal. 57.
*vvhhen he layed: Sinners alienated from God,
 are possessed vvith a furie like a serpent, and
 like a deafe cocatrice vvhich stoppeth her eares
 against the enchaunter.* This furie (I say) is the
 furie or madnesse of vvilfull sinners, which
 stoppe their eares, like serpentes, to all the
 holy enchauntments that God can vse vnto
 them, for their conuersion, that is, to all
 his internall motions and good inspirations;
 to all remorse of their owne consciences; to
 all threatninges of holie scriptures; to all ad-
 monishmentes of Gods seruants; to all ex-
 amples of vertuous liuers; to all the punish-
 mentes that light vpon the vvicked; and to
 all the other meanes which God can vse for
 their saluation.

14. Good Lord, what man would commit
 a mortall sinne, for the gayning of ten thou-
 sand worldes, if he considered the infinite
 dammages, hurtes, inconueniences, and
 miseries, which doe ensue by committing
 thereof? For first, whosoever sinneth mor-
 tallie, leeseeth the grace of God inherent in
 his soule, vvhich is the greatest gift that can
 be giuen to man in this life; and consequent-
 ly he leeseeth all those thinges vvhich did
 accompanie that grace; as are the vertues in-
 fused, & the seauen gistes of the holy Ghost, Esa. 11. &
 wherby the soule was bewtified in the sight Ier. 1bid.
 of her spouse, & armed against all assaults of
 her ghostly enemies. Secondly, he leeseeth the
 fauour of God, and consequently his fatherly
 protection, care, & prouidence ouer him; and
 enforceth

The losses
 that come
 by euery
 mortall
 sinne.

1.

2.

enforceth him to be his' professed enemy. Which how great a losse it is, we may esteeme in part, by the state of a wordly Princes seruant and fauorite, who being in high grace and credit with his Soueraigne, should by some one great offence loose all his fauour at one instant, and incurre his mortall hatred and displeasure.

3. Rom. 6. Thirdly, he leeseeth all his inheritance, clayme, and title to the kingdome of heauen, vvhich is due only by grace, as *S. Paul* vvell noteth; and consequently he depriueth himself of all dignities and commodities depending therupon in this life; as are the condition and high priuiledge of being the sonne of God; the communion of Sainctes; the protection of holy Angels, and the like.
4. Fourthly, he looseth the quiet, ioy, and tranquillitie of a good conscience, and all the fauours, cherishmentes, consolations, and other comforts, vvhewith the holy Ghost is wont to visite the mindes of the iust.
5. Fifthly, he looseth the merit and reward of his good workes done all his life before, and vvhathsoeuer he doth, or shall doe, while he continueth in that miserable and sinfull state.
6. Sixtly, he maketh himself guiltie of eternall punishment, and enrolleth his name in the booke of perdition, and consequentlie, byndeth himself to all those miseries and inconueniences, whervnto the reprobate are subiect; that is to say, to be an inheritor of hell and damnation; to be in the power of the diuell and his Angels; to be thrall to sinne & euery temptation therof, and his soule (which was before the temple of the holy Ghost, the habitation of the blessed Trinitie, the spouse of God,

Esa. 13.

God, and place of repose for holy Angels to visit) now to be a denne of dragons, a nest of scorpions, a dongeon of diuelles, a sinke and swine-stie of all filth and abomination, & himself a companion of the miserable damned spirites.

16. Lastly, he abandoneth Christ, and renounceth all the interest and portion he had with him, treading him vnder his feete, defiling his most pretious blood, & Crucifying him againe (as S. Paul auoucheth) in that he sinneth against him, who died for sinne, and maketh himself a persecutor of his Redeemer. For which cause the same Apostle pronounceth a most hard & heauie sentence against such men, in these words: *If vve sinne willfully now after vve haue receyued knowvledge of the truth: there remaineth no more sacrifice for sinnes, but rather a certaine terrible expectation of iudgment, & rage of fyre, vvhich shall consume the aduersaries.* To which S. Peter agreeth, when he saith: *It had byn better not to haue knowven the vvay of iustice, then after such knowvledge, to styde backe againe from the holie commaundement vvhich vvvas giuen.*

17. This being so, let sinful worldlings goe now and solace themselues in their vanities & wantonnes as much as they list. Let them excuse & pleasantly defend the same, by saying: Pryde is but a point of gentry; gloutonie, good fellowship; anger and reuenge, but an effect of courage; lechery and vvan-tonnes, a trycke of youth. They shall one day finde, that these excuses vvill not be receiued; but rather that all such pleasant deuises and ioyes vvill be turned into teares; all such

The leeling of Christ by sinne.

Heb. 6.
Rom. 6.

Heb. 10.
Rom. 6.

2. Pct. 2.

Fondeexcuses of sinne.

Gal. 6.

such fond conceyts into dolefull lamentations. They shall proue to their great cost, that God vwill not be iested vvith, but that he is the same God still, and vwill aske as seuerer accompt of them, as he hath done of others before, although novv it please not them to keep any accompt at all of their life and actions; but rather to turne all to disporte and pleasure, perswading them selues, that howsoever God hath delt before with others; yet vnto them he vwill pardon all. But this is a meere madnes, and a voluntary deluding of our selues. For that God himself by his sacred vvord instructeth vs to reason after another fashion, vvwhich I vvill heere breecfly touch, exhorting euery prudent Christian seriously to examine the same in his ovvne case.

Rom. 11. 18. At vvhat tyme the great Apostle of the Gentiles *S. Paul* tooke vpon him to make a comparison betveene the grieuous finnes of his nation the *Iewves* (for vvwhich they were reiectcd and made reprobate by God) and those vvwhich Christians doe commit after their redemption; he framed this collection cōcerning Gods iustice due vnto them both, saying: *If God spared not the natural boughes,*

Rom. 11. *take heede least he spare not thee, vvwhich art but an inserted graff.* And ther vpon he in-

Rom. 12. ferreth this admonition: *Noli altū sapere, sed time.* Be not high minded, but feare. Againe,

Heb. 10. he reasoneth thus vpon the olde and the newv lawv. *He that brake the lawv of Moyses, being conuicted by two or three vvitnesses, died for the same vvithout commiseration or mercy; and how much more greuous punishment then doth he deserue, vvho breaking the lawv*

The reasoning of
S. Paul.

Christians
more pun-
ished for
sinne then
Iewves.

lawv
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law of Christ by vvilfull sinne, treadeth the sonne of God vnder his feete, polluteth the blond of the new testament, and reproacheth the holy Ghost? In like manner reasoneth S. Peter and S. Iude touching the sinne of Angels and ours. If God spared not the Angels vwhen they sinned, but did thrust them downe to hell, there to be tormented, and to be reserved vnto iudgment vwith eternall chaines vnder darkenes: how much lesse vwill he spare vs? And againe; If the Angels vvhich passe vs in pouer and strength, be not able to beare Gods horrible iudgment against them: vwhat shall vve doe? And yet further in another place, the same Apostle reasoneth thus: If the iust man shall hardly be saved, vvhether shall the vicked man and sinner appeare.

19. By all which examples, we are instructed, how to reason maturely and sincerely in our owne cause. As for example, ech man may truly saie thus vnto himself: If God haue punished so seuerely one sinne in the Angels, in Adam, and in others before recited: vwhat shall I looke for, vvhich haue committed so many sinnes against him? If God haue damned so many soules for lesser sinnes then mine are: vwhat vwill he do to me for mine, that are farre greater? If God haue borne longer vwith me then he hath done vwith many others, vvhom he hath cut of, vwithout geuing them time of repentance: vwhat reason is there, that he should beare longer with me? If David and others after their finnes forgien, tooke such paines in afflicting themselves, for satisfaction of their temporall punishment in this life: what punishment remaineth for me, either

2. Pet. 3.
Ep. Iud.

2. Pet. 2.

1. Pet. 4.

A good
manner of
reasoning.

1.

2.

3.

4.

either heere or in the world to come, for satisfaction of so many finnes committed? If it be true that our Sauour saith: *That the way is harde, and the gate narrow vnderby* Math. 7. *men goe into heauen, and that they shall an-* Luc. 13. *swere for euery ydle vvorde before they enter* Mat. 12. *therin: what shall become of me, that doe liue so ealie a life, & doe keepe no accompt at all of my deedes, and much lesse of my vvordes? If good men, in old time did take such paines for their saluation, and yet (as S. Peter saith) the verie iust vvere scarcely saued: what a state am I in, which take no paines at all, but doe liue in al kinde of pleasure & worldly contentations.*

20. These arguments, consequences, & conclusions, are more true (good Christian) & vvould proue more profitable vnto vs, if we would exercise our selues therin, & therby enter into some cogitation of our owne daungers, and into iust feare of Gods seuerer iudgements, without flattering or deceyuing our selues. For want wherof either onlie or principallie, the most part of enormous finnes from time to time are committed, according as holy *David* most euidentlie declareth, when hauing shewed and detested the multitude of finnes which the world committeth; he reduceth all (as it were) vnto two principall causes. Whereof the first is that men deceiue themselues & others, by vaine flatterie, in diminishing their finnes; of whom he saith: *They are taken in their owne deuises, for that they praise the vicked man in the lustes & desires of his owne minde.* The second is, for that this deceit and flatterie is referred commonlie by the vicious man,

Two
principall
causes of
deceauing
our selues.

Psal. 9.

man, to the driuing of Gods iudgements out of his memorie, to the end he may sinne with lesse feare and scruple. For so saith the Prophet expressly; *The sinner hath exasperated God against him* (in that he hath said) *God in the multitude of his wrath will not require an accompt of my doings.* But what effect en-
 sueth of this : Heare the words immediatly following: *He hath not God before his eyes; his wayes are filthie from time to time.* And what is the cause of al this ; *For that thy iudgements (o Lord) are remoued from his sight ;* That is, that he will not see, he will not behold, he will not heare, he will not consider or beare in minde thy iudgements (o Lord) but will needes flatter, delude, and deceyue himself. Hereof it commeth, that he neuer maketh an end of his filthie life and wicked wayes, but exasperateth thy iustice, o Lord, against him, vntill it be ouer late to repent or amend.

Ibid.

21. Thus said this holie Saint of vicked sinners: But what of himself? Heare his wordes (deare brother) and imprint them in thy memorie : *I haue kept the wayes of my Lord* (saith he) *and haue not donne vickedlie in the sight of my God, for that all his iudgements are before my eyes, and I haue not cast his iustices from me.* Behold the vertuous life of King David, and behold the cause therof, for that Gods iudgements were continually before his eyes ; therefore was his life pure, and voide of wickednes, or as in other wordes, at another time he expresseth: *I will confesse vnto thee (o Lord) in the direction (or purity) of my hart, for that I haue learned the iudgements of thy iustice.* And againe in the

Psal. 17.

The remembrance of Gods iudgements, cause of vertue.

Psal. 118,

same place: *I haue chosen to walke the way of truth, for that I doe not forget (ô Lord) thy iudgements: That is (as a little after he expoundeth the same) For that I doe feare & tremble at thy iudgements.* O most excellent effect of the feare of Gods iudgements. No maruaile, though it be called *The beginning of all wisdom, & the verie doore & entrance to eternall saluation:* no maruaile if the same holy Prophet in the very same psalme doe pray so hartlie: *Strike through my flesh, with thy feare, ô Lord*

Ibid.

How the
Apostles
did per-
suade vs
to feare.

1. Pet. 1.

22. S. Paul after he had shewed to the *Corinthians* that we must all be presented before the tribunall of Christ, euery man to receyue according to his merites; he maketh this conclusion: *We knowing therefore these things (deare bretheren) doe perswade the feare of our Lord vnto all men.* And S. Peter hauing made a longe declaration of the Maiestie of God, and of Christ now raigning in heauen, concludeth thus: *If then you call him Father, which doth iudge euery man according to his workes, without exception of persons; doe you liue in feare, during the time of this your habitation vpon earth.* A necessary lesson (no doubt) for al men, but especially for such, who by reason of their sinfull life doe remaine in displeasure and hatred of almighty God, & hourly doe stand obnoxious (as I haue shewed) to the seuerity of his most dreadful iudgements. Wherinto if once they fall (especially by departure from this life) the matter remaineth remediles for all eternity ensuing, as God himself hath forwarned vs. Which thing being so; what man of wisdom would not feare? ywhat Christian that

that is carefull of his owne estate, would
 eate or drinke, or take his repose with quiet,
 vntil by hartie repentance, & other such me-
 ans of holy Sacramentes, as God hath left
 for this purpose in his Church, he had dis-
 charged his conscience of the burden of
 sinne, and made an attonement betweene his
 soule and Sauour? O mercifull Lord, how
 dangerous is his estate, vntill he haue done
 it? how many wayes may he fall into those
 heauie hands of his eternall iudge, vtherof
S. Paul conceyued horroir in only thin-
 king? One little stone falling from the house
 toppe as he passeth by; one slippe of his horse
 as he rideth; one assault of an enemy, vwhen
 he thinketh not vpon him; one poore ague
 by a sutfet or other distemperature; one sud-
 daine mischance of a million that may fall
 vnto him, is able to bereaue him of this life,
 and to cast him into those termes of euer-
 lasting calamitie, vwherehence the whole
 vworld shall not be able to deliuer him. And
 is not this then a matter to be feared? Is
 not this a case to be preuented? O how truly
 saith the holy scripture; *Blessed is the man,*
which alwayes is fearfull, and he that hath
a hard hart, shall fall into perdition.

Hebr. 10.

Pro. 28.

23. Our Lord God of his mercy, giue vs
 his holie grace to feare him as we should,
 & to make such accompt of his iudgemētes
 and iustice, as by threatning the same, he
 would haue vs to doe, for the auoiding of
 sinne. And then shall not we delay the time,
 but shall resolue our selues to serue him,
 whiles he is content to accept of our seruice,
 and to pardon vs al our offences, if we would
once firmelie make this resolution from our

hart. For better effectuating wherof, I be-
seech thee (gentle reader) to peruse vvith
some attention the fifth and seauenth Chap-
ters of the second Part of this booke, which
giue many notable examples of Resolution
in others, and no fewer reasons and ar-
guments against delay and pro-
crastination in thy selfe.

A N





A N
O T H E R
C O N S I D E R A T I O N
F O R
T H E F V R T H E R
I V S T I F Y I N G O F G O D S

Iudgmentes, and manifestation of
our grieuous offence.

*Taken from the inestimable Maiestie of him
whome we offende: and of the innu-
merable benefites which he hath
bestowed vpon vs.*

C H A P. VII.



LEET the most part of
Christians through their
wicked life, arriue not to
that state wherein holy Da-
uid was, when he said to
God; *Thy iudgementes, O*
Lord, are pleasant vnto me: Psal. 118.
(as indeed they are to all those that liue ver-
tuousslie and haue the testimonie of a good
conscience) yet at leastwise, that we may be

Pfal. 18.

The Ma-
iestie of
God.

Gen. 17.
Esa. 66.

Deu. 10.

enforced to confesse with the same Prophet,
that *the iudgmentes of our Lord are true, & iu-
stified in themselues*: I haue thought expedient,
to adde a reason or two more in this Chapter
vvhherby it may appeare, how great our of-
fence is, in sinning against God as we doe;
and how righteous his iudgments and iustice
are against vs, for the same.

2. And first of all is to be considered the
maiesty of him, against vvhome we sinne.
For most certaine it is (as I haue noted be-
fore) that euery offence is so much the grea-
ter & more grievous, by how much greater
& more noble the person is, against whome
it is done, and the partie offending, more
base and vile. And in this respect almighty
God (to terrifie vs from offending him) na-
meth himself ostentimes vvvith certaine great
and dreadfull titles of Maiestie: As to *Abra-
ham*: *I am an omnipotent Lord*. And againe
to *Esay*: *Heauen is my seate, and the earth is
my foot-stoole*. And at another time he com-
maunded *Moyse* to beare to the people in his
name, this ambassage: *Harden not your nec-
kes any longer, for that your Lord and God, is
the God of Gods, and the Lord of Lords, a great
God, both potent and terrible, vvvhich accepteth
neither person nor bribes*.

3. First then, I say, consider (gentle Chri-
stian) of vvhat an infinite maiestie he is,
vvhome thou a poore vvorme of the earth,
hast so often and so contemptuously, offen-
ded in this life. We see in this vvorld, that
no man dareth to offende openly, or say one
vvorde against the maiestie of a temporall
Prince, at least vvayes in his presence, and
vvithin his ovyne dominions: But vvhat is
the

the maieſty of all earthly Princes put together, if it be compared to the thousand part of Gods incomparable and ineſtimable maieſty, vvhich with one worde made both heauen and earth, and all the creatures therin, and vwith halfe a vvorde could annihilate & deſtroy the ſame againe. Whome al the creatures vvwhich he made, both Angels, Heauens, Starres, and Elementes, doe ſerue at a becke, and dare not once offend. *And under vvhome* (as holy Iob ſaith) *doe crouch & tremble, euen they that beare vp & ſuſtaine the vvorld.* Only a ſinner is he, vvwhich emboldeneth himſelf againſt this maieſty, & feareth not to offend the ſame: *vvhome* (* as the holy Catholique Church doth profeſſe daily, in her Preface to the bleſſed ſacrifice) *the Angels do praife, the dominations doe adore, the powvers do tremble, and the higheſt heauens, together vvith Cherubins and Seraphins, Thrones, and all other multitudes of ceſtiſhall ſpirites, doe continually praife vvith himnes of glorie.*

Pſal. 148.

Iob. 9.

* See Cy-
ril. Carth.
myſta. 5.
Chry. hom.
26. in Gen.
in ſin. Clem.
lib. 8. cap.
16.

4. Remember then (deare Chriſtian brother) that euery time thou doeſt commit a capitall finne, thou giueſt (as it vvhere) a blow in the face to this great God of eternall maieſtie, whoſe manſion (as S. Paul deſcribeth) *is in a light inacceſſible, ſuch as no man in this vvorld can endure to behold.* Wherof S. Iohn the Euangelift giueth good testimony, by his ovvne experience, notwithstanding he were an Apoſtle, and moſt dearly beloned of his God and maiſter; yet vvhen Chriſt appeared vnto him after his reſurrection, vvith certaine ſparkles only of his dreadfull glory, vvuttering vvords of moſt ſweet conſolation vnto him; he was for al that, ſo aſtoniſhed &

1. Tim. 6.

Certaine
declara-
tions of
Gods Ma-
ieſtie.

oppressed with feare, that he fel downe dead,
 Apoc. 17. as him self confesseth, vntill the same Lord
 and Maister vouchsafed to raise him vp a-
 gaine. The like triall of this inexplicable
 maiesty, had *Moyſes* the familiar friend and
 trustie ſeruant of God; who after many con-
 ferences, deſiring once in his life to ſee him,
 vvhofe wordes he had ſo often heard, made
 humble petition for the ſame. But God an-
 ſwered; *That no man might ſee him and liue.*

Yet notwithstanding, to ſatiſſie his request,
 and to ſhew him, in part, what a terrible and
 Exod. 33. maietiſticall God he was: he promiſed *Moyſes*
 that he ſhould ſee ſome part of his glorie;
 howbeit he added, that it was needfull he
 ſhould hide himſelf in the hole of a rocke, &
 be couered with Gods owne hands for his
 defence, whiles he (or rather his Angel, as
 Deuines doe interprete) did paſſe by in glo-
 rie. Who being once paſt, God remoued his
 hande, and ſuffered *Moyſes* to behold the
 hynder partes only of the Angel, which was
 notwithstanding moſt terrible and dreadfull.
 The like or greater terror had the people of
Iſrael when they heard God ſpeak with ligh-

* Exod. 20. teninges & thunders from the mount * *Syna*,
 and therfore deſired *Moyſes* that he would
 ſpeak vnto them & not God, for they could
 not endure his ſpeech; but he gaue them a
 memorable anſwere, that God did this: *Vt*
terror illius eſſet in vobis & non peccaretis: that
 his feare may be in you, to the end you com-
 mit no more ſinne.

Dan. 7. 5. The ſame maietiſtie was reuealed alſo in
 ſome part to *Daniel*, who ſaw God (as he
 writeth) placed vpon a moſt glorious throne;
 The vew of God
 giuen to
 Daniel. *His apparell vvas as vvhite as ſnow; his haire*
like

like unto fyne wolle; his throne was of a flame of fyre, and his chariottes were a burning furnace; a swift flood of fyre ranne from his face; thousand thousandes did serue him, & ten thousand hundred thousandes did assist him. All this & much more is recorded in holy scripture, to admonish vs therby, what a wonderfull Prince of maieſtie he is, whom a sinner doth offend. Which thing that iust and holie man Iob considering; and hearing but one word vttered by his friend, which in his conceit did sauer of presumption against this God; burst forth into these wordes: *VVhome wilt thou teach my friend? wilt thou teach him which hath inspired breath into man? which hath stretched out the heauens ouer the vacuity of this world, and hath hanged up the earth in the aire without staie? before vvhom he is vvide-open, and there is no couering from perdition? The pillars of heauen doe tremble and quake at his only sight. And if vve should heare but the least vvhispering of his speech, vvhose should be able to abide the thunder of his maieſties greatnes?*

Iob. 26.

6. Imagine then now (my louing brother) after all these testimonies, that thou seeſt before thy face, this great and mightie King sitting in his chaire of maieſtie, with chariottes of fire, vnspeakable light, and infinite millions of Angels about him. Imagine further (which also is most true) that thou seeſt al the creatures in the world stand in his presence, and trembling at his maieſtie, & most carefullie attending to doe that, for vvhich he created them: as the heauens to moue about: the Sunne, Moone, and Starres to giue light and influence: the earth to bring forth

A cōtem-
plation of
Gods Ma-
ieſtie.

How all
creatures
depende
vpon the
Creator.

her substance: and euery other creature diligently to labour for performance of the duty assigned vnto him. Imagine besides, that thou seest all these creatures (how bigge or little soeuer they be) to hange and depend only of the power and vertue of this God; and therby only to stand, mooue, and consist; and that there passeth from God to ech creature in the vworld, yea to euery part that hath motiō or being in the same, some beame of his vertue: euen as from the suane, we see infinite beames passe into the ayre. Consider (I say) that no one part of any creature in the vworld (as the fish in the sea, the grasse on the ground, the leaues of trees, or the partes of man vpon the face of the earth) can grow, mooue, or consist, without some little streame of vertue and power deriued to it continually from God. So that, thou must imagine God to stand as a most glorious and resplendent Sunne, in the middle or center of all things created, and from him, to passe forth innumerable beames and streames of vertue, to all the creatures that are either in heauen, earth, the ayre, or vvaters, and to euery part and particle of the same; and that vpon these beames of his diuine vertue, all creatures doe depend; in so much, as if he should stop, or diuert by any one of them all; it vvould destroy and annihilate presently some creature or other.

Iac. 2.

7. This (I say) if thou shalt consider touching the maiesty of God, and the infinite dead that all creatures haue of him, except only a sinner (for the diuels also doe feare him as *S. Iames* affirmeth:) thou vvilt not maruaile at the seuerer iudgement appointed for

Of the Maiestie of almighty God. 155 Cap. 7.

for his offence. For sure I am that very shame of the vworld maketh vs to haue more regarde in offending the poorest friend vve haue in this life, then a vvicked man hath in offending almighty God: vvwhich is an intolerable contempt of so great a maiesty; and such a contempt indeed, as God himself doth accompt to proceede of plaine infidelity. For vvheras at a certaine time he had declared his owne great power, by the mouth of *Ieremy*, and threatened many punishmentes to the Iewes for their vvickednes: they were nothing mouued thervvith. **W**herupon he commaunded him to returne againe vnto them, and to say these vvordes. *Hear thou foolish people, vvwhich hast no hart; you that haue eyes and see not, eares and heare not. And vvill ye not then feare me? vvill ye not tremble in my sight? vvwhich haue set the sandes for a bound vnto the sea, and haue giuen him an eternall precept vvwhich he shall not breake? &c. This people hath a faithles hart. &c.* Which is as much, as if he had said, that this lacke of feare in the Iewes, proceeded of their defect of faith. For if they had belieued him to be indeed so povverfull, terrible, and full of maiestie, as the holy Scripture setteth him downe; they would haue conceyued more feare in offending him.

Lacke of
feare pro-
ceedeth of
Infidelity.

Ierem. 5.

T H E

THE SECOND PART OF THIS CHAPTER

Of the benefites of almighty God.

Of the
benefites
of almighty
God.

8. But now if we adioine to this contēplation of *Maiesie*, an other cōsideration of his benefites bestowed vpon vs: our default will grow to be far greater. For that to iniure him, who hath done vs good, is a thing most detestable, euen in nature it self. And there was neuer yet so fearce a hart, no not among brute beastes, but that it might be wonne with curtesie and benefites. But much more among reasonable creatures doth beneficence preuaile, especiallie if it come from great personages, whose loue and friendship declared vnto vs but in small giftes, doth greatlie bynd the hartes of the receyvers to loue them againe.

9. Consider then (deare Christian) the infinite good turnes and benefites vvhich thou hast receyued at the hands of this great God, therby to winne thee to his loue, and that thou shouldest leaue of to offend and iniure him. And albeit no tongue created either of man or Angel, can expresse the one halfe of these giftes vvhich thou hast receyued from him, or the value therof, or the great loue and hartie good will, wherwith he bestowed the same vpon thee: yet for some better helping of thy memorie, and stirring vprhine affection to be gratefull, I will repeate certaine general & principal pointes therof, whervnto the rest may be easily referred.

10. First

Of the benefites of almighty God. 157 Cap. 7.

10. First then call to minde, that he hath bestowed vpon thee the benefite of thy creation; wherby he made thee of nothing to the likenes of himselfe & appointed thee to so noble an end, as is to serue him in this life, & to raigne with him in the life to come, hauing furnished thee besides for the better attainmēt therof, with the vse, seruice, & subiection of al his other creatures. The greatnes of which benefite may partly be cōceyued, if thou doe imagine thy self to lacke but any one part of thy body, as a legge, an arme, an eye, or the like: and that one should freelie, euen of pure good will and loue, supplie thy want, and giue the same vnto thee. Or if thou wantedst but any one of thy senses, as that thou were deafe, blinde, or dumme; and some man should restore thy sight, hearing, or speech vnto thee: how wouldest thou esteeme of this benefite? how much wouldest thou professe thy self beholding vnto him for the same? And if the gift of one of these partes onlie, would seeme vnto thee so singular a benefite: how greatlie oughtest thou to esteeme the free giste of so many partes together?

11. Adde now hereunto (as I haue sayd) that he hath created thee to the liknes of no other thing, but of himselfe; to no other end, but to be his honorable seruāt in this world, and his compartener in kynglie glorie, for all eternity to come; and this he hath done to thee, being only a peece of earth or clay before: Now imagine then, of what sea of loue all this proceeded. But yet adde further, how he hath created all this magnificent world for thee, and all the creatures therof to serue

The first
benefite.
Of crea-
tion.

All crea-
tures
made for
man.

to serue thee in this busines : the heauens to gouerne thee, & to giue thee light: the earth, ayre, and vvater, to minister most infinite variety of creatures for thy behoofe and sustentance : and of all these hath made thee Lord and maister, to vse them for thine auaile and benefite in his seruice, and many also for thy consolation and disport. Which giftes being so manifold and magnificent as they are, I appeale to thine owne conscience how intollerable an ingratitude it is, so greatly to dishonour and iniure the giuer, as to apply these giftes to his offence, vvhich he bestowed vpon thee for his seruice.

The 2. benefite.
Of redemption.

12. Next after this benefit of creation, ensueth the benefite of thy redemption, much more excellent and bountifull then the former: the effect vvherof is, that vvheras thou hadst lost all those former giftes and benefites, & hadst moreouer made thy self guilty, by sinne, of eternall punishment and damnation (wherunto the Angels were now deliuered for their sinne committed before:) God chose to redeeme thee, and not the Angels; and for satisfying of thine enormous fault, vouchsafed to deliuer his owne only sonne to the most opprobrious death of the Crosse to pray the ransome and punishment for thee vvith his blood. O Lord God, what hart can possibly conceyue the greatnes of this benefite? Suppose vvith thy self (gentle Christian) for better vnderstanding of this benefite, that thou being a poore and abiect person, vnder the dominion of some great and mighty Emperour, hadst vvith some of his principall Peeres, & chiefe nobility committed grieuous crimes against his Emperial

Ma-

Maieſty, thou oftentimes, & they but once; and being both by law conuicted, and ready to ſuffer Juſtice for the ſame; ſo ſingularly ſhould the Emperours ſauour extend it ſelf in thy behalf, as deliuering ouer thoſe other great Princes to execution for their demerites; he conceyued a deſire to ſaue and pardon thee. And finding no other conuenient meanes in reſpect of his iuſtice, how to doe the ſame, ſhould vpon his only ſonne and heire of all his Empire, lay the paines, ſhame, and torments of death due vnto thy trefpaſſes. Tell me now, if being ſo abiect and contemptible a creature, thou ſhouldeſt receyue ſo great a grace of a mighty Emperour, vwho had for fewer offences, euen in thy ſight, put to death great and glorious Princes (as God did thoſe principal Angels:) how wonderfully vvouldeſt thou thinke thy ſelfe bound and beholden vnto him for the ſame? But if further, this ſonne & heire of this noble Monarch, reſuſing to ſpeake one word for thoſe great Princes, ſhould not only accept vvillingly this diſhonour and puniſhment laid vpon him by his father, for thy ſake; but alſo ſhould offer himſelf therunto, and craue moſt inſtantly, that he might by his death, make ſatiſfaction for thine offences, & not only this, but alſo to deriue vnto thee the participation of his inheritance, making thee, of a bondſlaue, *heire apparent* to ſo puiſſant an Emperour, and *coheire to himſelf*: could thy hart poſſibly conceyue ſo great a benefite? vvhere it poſſible, that thy povvers of body and ſoule ſhould not diſſolue in the cogitation of ſo inſpeakable grace? vvould not thy bowels in a manner boile and burſt

Alſuppoſition for expreſſing the greatnes of this benefite.

Ephes. 3.
Rom. 8.

in

in sunder with the vehemency of loue towards such a benefactor? Or can any man of reason euer imagine, that thou wouldest willingly for a thousand worlds, offend any more so gracious a Lord? and yet is this benefite of thy redemption (deare brother) by infinite degrees surpassing both this, and all other temporall graces, that mans wit can imagine, in all and euery circumstance that before hath bene mentioned: And yet is it forgotten, yet is it scarce thought on by many, yet is it little esteemed, and the giuer offended dayly by sin, as if this neuer had passed. O singular ingratitude.

The 3. and
4. benefites.
Of vocation and
Iustification.

Rom. 8.
1. Cor. 1.

13. In the third place doe come to be considered, two other benefites named *Vocation & Iustification*. The first wherof is that, wherby God of his infinite depth of mercies, hath called vs from infidelity, to the state of Christians; and therby made vs partakers of this our redemption last mentioned, vvhich infidels are not. For albeit he payed the ransom for all in generall; yet hath he not imparted the benefite therof to all, but to such only as best it pleased his diuine goodnes to bestow it vpon. After which grace of vocation, and our acceptance therof, ensued immediatly our Iustification, wherby we were not only set free from all our finnes committed before, and from all paine and punishment due to the same: but also our soules were beautified and enriched by the infusion of his holy grace inherent, accompanied with the vertues *Theological*, as *Faith*, *Hope*, and *Charitie*, and with the most pretious giftes of the Holie Ghost: and by this grace we were made iust & righteous in the sight of God,

of God, and entitled to the most blessed inheritance of the Kingdome of heauen; the worthines of which gift, no tongue of man or Angels can expresse; the same exceeding yet the former two giftes, if I respect my owne good. For that little would it haue profited me to haue byn created, and redeemed, if I had not byn called to the profit and participation therof: (as many are not) or if I be not elected and iustified by Gods free mercy and grace, without any precedent merit on my behalfe: wherby is seene that these two benefites are the perfection and complement of the other.

14. After these doe ensue a great number of benefites togeather, appertayning properly to such as are made the children & true frendes of God; euery one wherof in it self is of most infinite price and value. Among which are in the first place to be nūbred the holy Sacramēts of Christs Church, left vnto vs for our comfort and preservation after we be entred into the bosome therof. They being nothing els indeed, but certaine sacred conducts to conuay vnto vs the holy grace of God: especially those two, which after our entrance by baptisme, do appertaine to all men in general, and may be iterated as often as need shall require, or our deuotion serue vs; I meane, the holy Sacraments of *Pénance*, and of the *Blessed bodie* and *bloud* of our Sauiour: wherof the first is to purge our soules from sinne so often as she falleth; the second to feede and comfort the same after she is purged. The first is as a bath made of Christs owne pretious bloud, to wash and cleanse our woundes therein: The second as a most comfortable

The 5. benefite.
Of the Sacramēts.

The vse of Sacramēts

portable & rich garment, to couer our soule after she is vvasht. In the first, Christ hath left vvith his sponse the Church, all his authoritie, vvhich he hath in heauen or earth, to remit sinnes: In the second, he hath left him self, & his ovvne flesh and bloud, to be a pretious food, vvhervvith to feede and cherish our soule after her sinnes be remitted. Which tvvo soueraigne Sacramentes (to say nothing of the rest) are such singular benefites and heauenly treasures, as no man, but he that hath a spirituall vnderstanding, can conceaue; and consequently such as do not esteeme the riches of these giftes, or for temporall respectes do depriue their soules of the inspeackable benefitt therof, are deeply to be pittied, their losses being euerlasting & irreuocable. But let vs goe forvvard.

The 6. benefite.
Of preservation & inspiratiō.

15. Besides all these, there yet remaineth an other benefite, vvhich vve cal the benefite of *Preseruation*; vvherby God hath kept and preserued vs from infinite dangers, vvherinto many others before vs haue fallen, and into vvhich our selues had fallen in like manner, if Gods holy hand had not stayed vs: and this not only from ordinary snares of eternall damnation, to such as fall into them and repent not; as adultery, theft, fornication, murder, and other such ordinary sinnes: but from others also far more greuous and dangerous, of schisme and heresy, for that they cut of the very fondation of life euerlasting, vvhich is true faith. From these then, & other like dangers, if vve find our selues to haue byn preserued aboue others, by Gods speciall protection; or if vve haue fallen into them, or do find our selues in them.

in them, yet to haue byn spared & preferued so longe from death and iudgment for the same, wherinto so many thousands of others haue fallen, & are now in endlesse & remedlesse torments, vvhich sinned perhaps lesse than vvee: This (I say) may make vs see and feelee in a certaine sort this benefit of *Preseruation*. Whereunto may be annexed also the most singular benefites of godly inspirations & admonitiōs, vvherry God hath often both knocked inwardly at the doore of our conscience, and warned vs outwardly by other mens dangers, by so many vvayes & means, as are good bookes, good sermons, good exhortations, good companie, good example of others, and a thousand other most mercifull means besides, vvhich at diuers times he hath vsed, and doth vse, therby to gaine vs and our soules vnto his eternall kingdome, by stirring vs vp to abandon vicious life, & to betake our selues to his holy & sweet seruice.

16. All vvhich most rare and excellent benefites, being measured either according to their inestimable value in themselves, or according to the loue of that hart from vvhich they doe proceed: or els if vve respect the maiestie of the giuer, or meaneesse of the receyuer; ought in reason mooue vs most vehemently to gratitude tovvards so bountifull a benefactor. And this gratitude should be, to resolute our selues at length, to serue him vnfaignedly, and to preferre his fauour before all vvorldly or mortal respectes vvhatsoever. Or if vve cannot obtaine so much of our selues; yet at least vvise not to offende him any more by our sinnes & vvickednes, as dayly vve doe.

Apoc. 3

Circumstances of benefites,

*Ælian.
in hist.
animal.*

17. There is not so feare or cruell a nature in the world (as I noted before) but is mollified, allured, and wonne by benefites. And stories do make reporte of strange examples in this kinde, euen among brute beastes; as of the gratitude of Lions, dogges, and other like, towards their maisters & benefactors. Only an obstinate sinner is he, amongst all the sauage creatures that are, whom neither benefites can moue, nor curtesies man mollifie, nor promisses can allure, nor giftes can gaine to the faithful seruice of God, his Lord and maister.

The intollerable ingratitude of a sinner towards God.

18. The greatest sinner that is in the world, if he giue his seruant but twentie nobles a yeare, or his tenant some little farme to liue vpon; if they for this should not serue him at a becke: he crieth out of their ingratitude. But if they should further maliciously seeke to offende him, and to ioyne in amity with his professed enemy: how intollerable a matter would this seeme in his conceit? And yet himself, dealing much more vngratfully and iniuriously with almightie God, esteemeth it a matter of small consideration, and easily pardonable. He dealeth (I say) far more ingrately with God: for that he hath receyued a thousand folde for one, in respect of all the benefites that one mortall man can giue vnto another. Seeing, that of God he hath receyued al in all; the bread which he eateth, the ground he treadeth on, the light he beholdeth, the aire he enioyeth, and finally whatsoeuer he possesseth, either within or without his bodie: as also the mind & soule with al her spiritual endowments for the vse of all: wherof ech one is more worth, then

ten

Of the benefites of almighty God. 165 Cap. 7.

ten thousand bodies, if men knew, or would consider what a soule is.

19. Of this extreme ingratitude and iniury offered by mortal men, God himself is enforced to complaine in diuers places of holy scripture, as where he saith: *They repayed me euill for good.* And yet much more vehemently in another place, he calleth the heauens to witnes of this iniquitie, crying out: *Obstupescite cali super hoc.* O yee heauens be you astonished at this. As if he should say by a figuratiue kind of speech; leese your senses, and go out of your wittes (you heauens) with maruaile at this incredible iniquitie of man towards me. For so he expouñdeth the whole matter more at large in another place: *Audite cali, & auribus percipe terra.* &c. Harken o ye heauens, and thou earth bend hither thine eares. *I haue nourished vp children and haue exalted them, and now they doe contemne me.* What a lamentable complaint is this of almightie God, against most vile and base wormes of the earth? But yet he amplifieth this iniquitie more vehemently by certaine examples and comparisons. *The ox* (saith he) *knowveth his owner, and the asse knowveth the manger of his Lord & maister: but yet my people knowveth not me.* VVoe be to this synfull nation, to this people loaden vvith iniquitie, to this naughtie seede, to vvicked children. What complaint can be more vehement then this? what threatning can be more dreadfull then this vvoe, cōming from the mouth of him which may punish vs at his pleasure?

20. Wherefore (deare brother) if thou haue grace, cease to be vngratefull to God any longer: cease to offend him which hath by so many

Gods cō-
plainte of
sinners.

Psal. 34.
Ierc. 2.

Esa. 1,

Ibid.

The con-
clusion.

many vvaies preuented thee vvith benefites: cease to render euill for good, hatred for loue, contempt for his fatherlie affection tovvardes thee. He hath done for thee al that he can: he hath giuen thee all that thou art: yea (and in a certaine manner) all that he is vvorth himself: and meaneth besides to make thee partaker of all his glory in the vvorld to come, and requireth no more for all this at thy handes, but loue and gratitude. O my louing brother, vvhy vvilt thou not yeeld vnto him this his desire? vvhy vvilt thou not doe as much to him, as thou vvouldest haue another man to doe to thee, for lesse then the ten thousand part of these benefites which thou hast receyued? For I dare boldly say, if thou hadest giuen but an almes to a poore man at thy doore, thou vvouldest thinke him bounde to loue thee for it, albeit besides this, there were nothing in thee that greatly might deserue his loue. But thy Lord and maister (setting a part all his gittes bestowed vpon thee) hath infinite causes to draw thy loue vnto him; that is to say, all the causes vvhich any thing in the vvorld hath in it to purchase loue, and infinite more besides. For if all the perfections of thinges created both in heauen and in earth, that may procure loue, vv ere ioyned togeather in one: as all their beauty, all their vertue, all their vvifdome, all their svveetnes, all their nobilitie, all their goodnes, and other like excellencies: yet thy Lord and Sauour whome thou, by sinning against him, contemnest, surpasseth all these, and that by infinite and infinite degrees. For that he is not only all these things togeather; but moreouer he is
 very

Causes of
 loue in
 God besides
 his benefites.

Of the benefites of almighty God. 167 Cap. 6.

very beauty it self, vertue it self, vvisedome it self, sweetnes it self, nobility it self, goodnes it self, and the very fountaine and vvelspring, from vvhich by little peeces and parcels all these things are deriued vnto his creatures, as before hath byn shevved.

21. Be a shamed then (good Christian) of this thine ingratitude, to so great, so good, and so bountifull a Lord: and resolue with thy self for the time to come, to amende thy course of life, and former behauour to vvardes him. Say at length vvith the Prophet (hauing considered thine owne ingratitude:) *O Lord pardon me mine offences, for they are great in thy sight.* I knowv there is nothing (o Lord) vvwhich doth so much displease thee, or drie vp the fountaine of thy mercy, or so byndeth thy handes from doing good, as doth ingratitude in the receyuers of thy benefites, vvherin hitherto I haue exceeded all others. But I haue done it (o Lord) in mine ignorance, not considering thy infinite giftes bestovved vpon me, or vvhat accompt thou wouldest demaund againe of the same. But novv, seeing thou hast vouchsafed to make me vvorthy of this speciall grace also, vvherby to see and knowve mine owne error and default: I hope hereafter by direction of the same grace, to shevv my self a better child tovvards thee. O my God, I am vanquished at length vvith consideration of thy loue: and hovv can I haue the hart to offend thee hereafter, seeing thou hast preuented me so many vvayes vvith benefites, euen vvhen I demaunded not the same? Can I haue hands euermore to sinne against thee, vvwhich
hast

Psal. 24.
A brief
Confessiō
and Peti-
tion to
God.

hast giuen vp thine owne hands, to be nay-
led on the crosse for me? No, no, it is to
great an iniurie against thee (ó Lord) and
woe worthy me that haue done it so often
hertofore. But by thy holy assistance, I trust
not to returne to such iniquity for the time
to come: to which I beseech thee for thy
mercies sake, frõ thy holy throne
of heauen, to say *Amen.*

O F





OF VVHAT OPINION, SENSE AND FEELING

We shall be in the matters aforesaid,
at the tyme of our death, and de-
parture from this world.

*As also vvhat our state shalbe at that passage,
and how different our iudgment from
that it is now.*

CHAP. VIII.



THE holy Scriptures doe teach
vs, and experience maketh it
plaine, that during the time of
this life, the commodities, pre-
ferments, and pleasures of the
vvorld, doe possesse so strongly
the hartes of manie men, & doe hould them
chained vvith so forcible enchauntments,
being forsaken also sometimes vpon their
iust deserts, of the grace of God: that say and
threaten vvhat a man can, and bring against
them all the vvhole Scripture euen from the
beginning of *Genesis* to the end of the *Apo-
calips* (as indeed it is all against sinne and
sinners)

The in-
duration
of some
hartes.

- sinners) yet vvill it preuaile nothing vvith them, being in that lamentable case, as either they belieue not, or esteeme not, whatsoever is said to that purpose, against their settled course and resolution to the contrary. Of this vve haue infinite examples in scripture: as of *Sodome* and *Gomorrha*, vvith the cities there about, vvhich vvould not heare the vvarnings that good *Lot* gaue vnto them. Of *Pharao* also and his court, vvhome all that euer *Moyse* could doe, either by signes or sayinges, moued nothing at all. Of *Indas* in like manner, who by no sweet meanes or sharpe threatnings, vsed to him by his maister, could be brought to change his vvicked resolution. But especially the holy Prophets sent by God, from time to time, to dissuade the people from their naughty life, and consequently to deliuer them from the plagues that hanged ouer them, doe giue abundant testimony of this matter, complaining euery vvhere of the hardnes of sinners hartes, that vvould not be moued vvith all the exhortations, preachings, promises, allurements, exclamations, threatnings, and thunderinges, that they could vse. The Prophet *Zacharie* shall testifie for all in this behalf, vvho saith of the people of *Israel* a little before their destruction: *This saith the Lord of hostes, iudge in-*
- Gen. 19. *stlie: whervnto presently he addeth: And they vvould not attend, but turning their backes vvent away, and stopped their eares, to the end they might not heare; and they did harden their hartes as an adamant stone, to the end they might not heare the lauu and the vvordes vvhich God did send in his spirit, by the*
- Exo. 6. 7. *handes*
8. 9.
- Math. 26.
- Zach. 7.

Of the day of our death & departure. 171 Cap. 3.

handes of the former Prophetes, vvhether by Godes great indignation vvas stirred vp against them. So Zachary.

2. This then is, and alvvayes hath byn the manner of dissolute vvorldlinges & reprobate people; to harden their hartes as an adamant stone, against any thing that can be told them for the amendement of their liues, and for the sauing of their soules.

Whiles they are in health and prosperity, Esa. 1. they vvill not know God, as in an other place himself complaineth. But yet as the Prophet saith: *God vvill haue his day vvith these men also, vvhen he vvilbe knowven.* Psal. 9.

And this is: *Cognoscetur Dominus iudicia faciens*: God vvilbe knowven vvhen he be- ginneth to doe iudgement, vvhi~~ch~~ is, at the day of their death; being indeed the next dore to their iudgement, according as S. Paul testifieth, saying: *It is appointed for all m. n once to die, and after then ensueth iudgement.*

3. This (I say) is the day of God, most terrible, sorowfull, and full of tribulation to the vvicked; vvherin God wilbe knowen Rom. 2.

to be a righteous God, and to restore to euery 2. Cor. 5. man according as he hath donne vvhiles he liued: Or as the Prophet describeth it: He

vvilbe knowven then to be a terrible God, and Psal. 75. such a one, as taketh away the spirit of Prin- ces; a terrible God to the Kinges of the earth.

At this day, as there vvilbe a great change in all other thinges, mirth being turned into sorrov, laughinges into vveepinges, plea- sures into paines, stoutnes into feare, pride into despaire, and the like: so especially will there be a strange alteration in the iudgment

The great change of thinges at the day of death.

Cap. 8. 172 Christian Directory lib. 1. part. 1.

and opinion of men. For that the wisdom of God (whereof I have spoken in the former Chapters), and which, as the scripture

1. Cor. 2. faith, *Is accounted follie by the wise of this world*) will then appear in her likenes, and (as it is in very deed) will be confessed by her greatest enemies, to be the only true

Rom. 8. wisdom; and all carnall wisdom of

2. Cor. 1. worldlings, to be mere follie, as God calleth it.

4. This the holie Scripture setteth downe cleerly, when it describeth the very speeches and lamentations of the wise men of this world, at the last day, concerning the state of holy men, whom they despised in this life. *We senseless men did esteeme their life to*

Sap. 5. *be mere madness, and their end to be dishonorable: but looke how they are now accounted among the children of God, and their portion is with the Saintes. We have erred from the way of truth, and the light of righteousness, hath not shined before us, neither hath the sunne of understanding appeared unto us. We have wearied out our selves in the way of iniquitie and perdition, and we have walked craggie pathes: but the way of our Lord we have not known.* Hitherto are the wordes of holie

The lamentation
of wicked
men in
the end.

Scripture: whereby we may perceyue, what great change and alteration of iudgement there will be at the last day, from that which men have now: what confessing of follie; what acknowledging of error, what hartie sorrow for labour lost, what fruitles repentance for hauing runne awrie. O that men would ponder and consider attentively these things now. *We have wearied out our selves* (saith these miserable men) *in the wayes of ini-*

Of the day of our death & departure. 173 Cap. 8.

of iniquity and perdition, and we haue vvalked craggie pathes. What a description is this of lamentable vwordlinges, vvho beat their braines dayly, and vveary out themselues in the pursuite of vanity and chaffe of this vvorld, for vvwhich they suffer not vvithstanding more paine oftentimes, then doe the iust in purchasing of heauen? And when they arriue at the last day to the gate of death, vvearied and vvorne out vvith trouble and toyle, they finde that all their labour is lost, all their vexation taken in vaine. For that the little pelfe vvwhich they haue scraped together in this vvorld, and for vvwhich they haue struggled and drudged so extremely, wil auaille them nothing at that instâr, but rather encrease exceedingly the burden of their afflictions: Which afflictions shalbe so manifold, grievous, and intollerable in the vvicked: as no mind created may perfectly conceyue the same, but he that feeleth them, albeit in parte some small coniecture may be made therof by these three generall pointes ensuing, wherunto the rest may be referred,

5. THE first is excessiue paines vvwhich commonly men suffer in the separation of their soules and bodies; vvwhich hauing liued so longe tyme together, vnited as two deare friends in ioy and pleasure, are now most loth to parte, vvhere it not that violently they are forced thereunto. This paine may partly be cōceyued, if vve vvould go about to driue out life or soule (vvwhich soule is all ouer and euery vvhere throughout our body) but from the least part or member therof. As for example, out of our little finger (like as surgeons are vvont to doe, when they vvil mor-

Three causes of great misery in death.

The first point. Of misery in death.

Cap. 8. 174 *Christian Directory lib. 1. part. 1.*

How
painfull is
mortify-
ing of our
flesh.

tifie any one place, to make it breake)
vvhath intollerable paine doth a man suffer
before this member be dead? vvhath raging
griefe doth he abide? If then the mortifying
of one litle part only, doe so much afflict
vs: imagine vvhath the violent mortifying
of all the parts together vvill doe. For vve
see that first the soule is driuen by death
to leaue the extremest partes, as the toes,
feete, and fingers, then legges and armes,
and so consequently one parte dieth after
another, vntill life be restrained only to
the hart, vvhich holdeth out longest as the
principall part; but yet finally must be
also constrained to render it self, though
vvith neuer so much paine and resistance.
Which paine howv great and stronge it is,
may appeare by the breaking in peeces
of the very stringes and houldes vvher-
vvith it vvas enuironed, through the ex-
cessiue vehemency of this deadly torment.

A simili-
tude ex-
pressinge
the paines
of death.

6. Neuertheles, before it come to this
point of yeelding, no man can expresse the
cruell conflict that is betvvixt death and
her, and vvhath distresses she abideth in the
time of her agonie. Imagine that a Prince
possessed a goodly Cittie in all peace, vveth,
and pleasure, and greatly friended of all his
neighbours round about him, vvho pro-
mised to assist him in all his needs and af-
fairs; and that vpon the suddaine his mor-
tall enemy should come and besiege this
Cittie, and taking one hould after another,
one vvall after another, one castell after an-
other, should driue this Prince only to a
little tover, and besiege him therin, all his
other houlds being beaten dovvne, and his
men

men slaine in his sight: vvhat feare, anguish, and misery would this afflicted Prince be in? How often vvould he looke out at the vvindowes and loop-holes of his towver, to see vvwhether his friends and neighbours vvould come to help him or no? And if he sawv them all abandon him, and his cruell enemy euen ready to breake in vpon him: vvould he not (trouv you) be in a most pittifull plight? Euen so then fareth it vvith our poore soule, at the houre of death. The body vvherein she raigned like a ioylie Princessse in all pleasure, vvhiles it florished, is novv battered and ouerthrowven by her enemy, vvwhich is death: the armes, legges, and other partes vvherevvith she vvvas fortified, as vvith vvallles and vvards during time of health, are novv surprised and beaten to the ground, and she is driuen only to the harte, as to the last and extreamest refuge, vvherein also she is most fearfully assayled in such sort, as she cannot possibly hould out long. Her dearest friends vvho soothed her in time of prosperity, and promised assistance, as youth, agility, strength, courage, diet, phisicke, and other humaine helps, doe novv vterly abandone her: the enemy vvill not be pacified or make any league at all, but night and day assaulteth this turret vvherin she is retired, and vvwhich novv beginneth to shake and shiuer in peeces, in such sort, as she expecteth hourelly vvhen her enemy in most raging and dreadfull manner, vvill breake in vpon her.

7. What thinke you is novv the state of this afflicted soule? It is no maruaile if a

An admo-
nition of
S. Augu-
stine.

Ser. 43. ad
Frat. in
Exmo.
circa finem.

vwise-man become a foole, or a stout world-
ly man most timerous in this instant of ex-
tremity, as we often see they doe in such
fort, that they can dispose of nothing vvell,
either towards God or the vvorld at this
houre. The cause wherof is the extremity of
paines oppressing their mindes, as S. *Austen*
vvell noteth, giuing vs therewithall a most
excellent forevvarning of this day, if men
vvere so happie as to follovv it. When you
shall be in your last sicknes, deare bretheren
(saith he) ô hovv hard and painfull a thing
vvill it be for you to repent of your faulres
committed, and of good deeds omitted? And
vvhy is this? but only, for that all the inten-
tion of your mind vvil runne thither, where
all the force of your paine is? Many impe-
diments shall let men at that day: As the
paine of the body, the feare of death, the
sight of children, for the vvich their fathers
shall oftentimes thinke themselues damned,
the vweeping of the vvife, the flatterie of the
vvorld, the temptation of the diuell, the dis-
simulation of phisitions for lucre sake, and
the like. And believe thou (ô man) vvich
readest this, that thou shalt quickly proue
all this true vpon thy self; and therefore I be-
seech thee, that thou vvilt doe pennance be-
fore thou come vnto this last day. Dispose
of thy house, and make thy testament whiles
thou art vvhole, vvholes thou art vvise, vviles
thou art thine ovvne man: for if thou tarry
vntill the last day, thou shalt be led vvither
thou vvouldest not. Hitherto are S. *Austens*
vvords,

8. The second thing which shal make death
most terrible and grievous to a vvorldly
man,

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man, is the suddaine parting (and that for euer and euer) from all the thinges vvhich he loued most dearely in this life ; as from his riches, possessions, honours, offices, faire buldinges, goodly apparell and rich ieuvels : as also from vvife and children, kindred and friendes, and all other earthly delights and commodities , vvherevvith in this life he thought himself a most happy man. And novv to be plucked from these vpon the suddaine, vvithout hope euer to see or vse them againe, and that oftentimes, vvhen he least doubted any such matter ; must needes be a point of extreme grieffe : especially, if he be in the state vvich holy *Iob* describeth, when he saith. *The wicked man dieth vvhen he is stronge and vvhole of body, rich and happy ; vvholes his entrals are full of fatte, and vvholes his bones are vell vvatred vvith marrow.* O Iesu, vvhat a griping grieffe, hovv intollerable a torment vvill this be? O hovv true an oracle is that of God, vvich saith : *O mors, quam amara est memoria tua homini pacem habenti in substantijs suis?* O death, hovv bitter is thy memory vnto a man, that hath peace and rest in his substance and riches? as vvho vvould say, there is no greater bitterness of grieffe in the vvorld to such a man, then to remember, or only thinke on death; but much more to tast and try it himself, yea and that immediately, vvhen it shalbe said vnto him, as Christ reporteth it vvas said vnto that great wealthy man in the Ghospel, vvich had his barnes full, and vvas novv come to the highest top of his felicity: *Thou foole, euen this night thy soule shalbe taken from thee ; and then vvho shal enjoy all that*

The secōd point.

Of misery in death.

Iob. 21.

Eccle. 41.

Luc. 12.

The sor-
row of
leauing
all.

which thou so painfully hast scraped together?

9. O deare Christian, it is impossible for any mortall tongue to expresse the dolefull state of a vworldly man in this instant of death, vwhen nothing of all that he hath gathered together vvith so much labour and toile, & vvherin he vvas vvont to repose so great affiance, vvill novv auaille him any longer, but rather afflict his soule vvith the memory therof, considering that novv he must leaue all to others, and goe himself to giue accompte for the gathering and vsing of the same (and that perhaps to his eternall damnation) vvholes in the meane tyme o- ther companions in the vworld doe liue merrily and pleasantly vpon that he hath gotten; little remembringe and lesse caring for him, that perhaps lieth burning in vnquenchable fire for those riches vnrighteously heaped and left vnto them. This vndoubtely is a most vvofull and lamentable point, vvwhich shall bring many a man to greate sorrow and anguish of heart at the last day; vvhen all earthly ioyes must be left, all pleasures and commodities for euer abandoned. O vvhat a dolefull day of partinge vvill this be? vvhat vvilt thou say (my friende) at this day, vvhen all thy glorie, all thy vveth, all thy pompe, is come to an end? What art thou the better novv to haue liued in credit vvith the vworld? in fauour of Princes, exalted of men, feared, reuerenced, and honoured of all fortes; seing at this instant all thy ioylity, pride, and pompe is at an end, all thy former felicity is arriued novv to her euerlasting periode?

10. BVT novv besides all this, there is a
third

third thing vvhich more then all the rest
will make this day of death to be most dread-
full and miserable vnto a vvorlly man : to
vvitt, the consideration vvhat shall become
of him, both in body and soule. And as for
his body; it wilbe no smal horroure, to thinke
vpon that saying of holy Scripture : *The end
of the vicked mans flesh shall be fire and ver-
mine, & his inheritāce shall be serpentes, beastes,
and vvormes;* that is, it must be throwen out
to be the foode of vermine. That body, I
meane, vvich vvas before so delicatly en-
tertained vvith all variety of meates, soft
pillowes and beddes of dovvne; so trimly
set forth in apparell, and other ornamentes
vvherevpon the vvinde might not be suffred
to blowv, nor the sunne to shine : that body
(I say) of vvhose beauty chere vvas so much
pride taken, and vvhereby so great vanity
and sinne vvas dayly committed : that bo-
dy vvich in this vvorld vvas accustomed to
all pampering and nicenes, and might abide
no austeritv, or discipline at all, must novv
be forlone and abandoned of all men, and
left only for a praye to be deuoured of
vvormes. Novv the tyme is come, vvhen
those vvordes of God must be fulfilled,
vvhich he vttered by his Prophet against
delicate people : *In this day God shall pull of all
ornamentes, chaines, braselets, ringes, ieuvels, po-
manders, &c. And then shall be in steed of sweet
sauours, stench; in place of rich girdles, a rope;
for curled hayre, a bald scull, &c.* All vvich
bodily disgrace & misery, albeit it cannot but
breed much horroure in the hart of him that
lieth a dying : yet is this nothing in respect
of the dreadful cogitations, vvich he shall
haue

The third
point.
Of misery
in death.

Eccl. 10.

The mis-
rab'e
change
of the
body.

Esa. 3.

Cogita-
tions of
him that
lieth in
dying.

haue touching his soule: to vvrit, vvhat shall become therof; vvhither it shall goe after her departure out of the body? And then cōsidering that she must appeare before the iudgement-seate of almighty God, and there receaue sentence, either of vnspeakable glorie, or insupportable paines: he falleth to consider more in particular the daunger therof, by comparing Gods iustice and threatens (set downe in holy vvrit against sinners) vvith his ovvne life: he beginneth to examine the vvitnes (vvhich is his cōscience) and findeth the same ready to lay infinite accusations against him, vvhen he commeth to the place of iustice.

11. And novv (deare Christian brother) beginneth indeed the inexplicable misery of this poore afflicted man; novv doe all the multitude of finnes present themselues before his face: novv doth he indeed see verified that sentence of sacred Scripture: *In fine Eccle. 11. hominis denudatio operum.* The vvorkes of euery man are laid open at his end. Novv doe muste before his eyes all Gods threats against vvicked liuers; neither is there any one seuerer saying of holy vvrit pronounced against sinners, vvhich novv doth not offer it self vnto his minde. Our ghostly enemy, vvhich in this life laboured to keepe all these thinges from our consideration, therby the more easely to entertaine vs in sinne and pleasure, vvill novv lay all, and more, before our face, amplifying and vrging euery point to the vttermost, and alleadging our conscience in euery thing for his vvitnes. Which vvhen the poore soule in dying can not deny, she must needs therby most vehemently
be ter-

A pitifull
plight of
a man in
dying.

be terrified. And so vve see it daily come to
 passe, euen in many most vertuous and holy
 men: vvhherof *S. Hierome* reporteth a very *Hierom. in
vita Hila-
rionis Ab-
basu.* memorable example of blessed *S. Hilarion*,
 vvwhose soule being greatly affrighted vvith
 these considerations, and exceeding loth to
 depart from his body, at length after long
 conflict, he tooke hart and said: *Goe forth my
 soule, goe forth, vvhy art thou so sore afraid:
 thou hast serued Christ almost threescore & ten
 yeares, and art thou nouw so fearfull to depart?*
 To like effect also the holy martyr of God *S.
 Cyprian* telleth of a vertuous & godly Bishop, *Cyp. lib. de
mortalis.* vvwhich dying in his tyme, vvvas greatly terri-
 fied at the houre of death, notvvithstanding
 he had liued very vertuously, vntill at length
 Christ appearing vnto him in the forme of
 a goodly yong man, rebuked him in these
 vvords: *You are afraid to suffer, and out of this
 life you vvill not goe; vvhat then shall I doe vn-
 to you?* vvwhich words and examples *S. Austen*
 did oftē vse to recoūt talking of this matter,
 as his scholar *Possidius* recordeth in his life.
 12. Nouw then if good men and Saints are
 so afraid at this passage, yea such as had ser-
 ued God vvith all purity of life and perfect
 zeale for the space of threescore and ten
 yeares together: vvhat shall they be vvwhich
 scarcely haue serued him indeed one day in
 all their liues, but rather haue spent their
 yeares in sinne and vanity of this vvorld? *Possidius in
vita Aug.*
 shall not these men (trouvv you) be in great
 extremity at this passage? Surely *S. Augu-
 stine* describeth the same very effectuously
 in one of his Sermons, and (according to
 his manner) doth giue a notable exhorta-
 tion vpon the same. If you vvill knowv
 deariy

Cap. 1.
de
vanitate
seculi.

dearly beloued (saith he) vvith hovv greate
 feare and paine the soule of man doth passe
 from the body: marke diligently vvhat I
 shall say vnto you. The Angels at that
 houre shal come to take thy soule and bring
 her before the iudgement seat of a most
 dreadfull iudge: and then she calling to
 minde her vvicked deedes, shall beginne ex-
 ceedingly to feare and tremble, and vvould
 gladlie flie and leaue her deeds behind her,
 seeking to entreate the Angels, and to re-
 quest but one houres space of delay. But
 that vvill not be graunted, and her euill
 vvorkes crying out all togeather, shal speake
 against her, and say: *we vvill not stay be-
 hinde, or parte from thee, thou hast done vs, and
 we are thy vvorkes, and therefore we vvill
 follow thee vvither soeuer thou goest, yea,
 euen vnto the seate of iudgment.* This (loe)
 is the state of a sinners soule, vvith parting
 from his body vvith most horrible feare,
 goeth onvvards to iudgement loaden vvith
 sinnes, and vvith infinite confusion. Con-
 trarivvise the iust mans soule goeth out of
 his body vvith greate ioy and comfort,
 the good Angels accompanying her vvith
 exultation. Wherefore (brethren) seeing
 these things are so; doe you feare this ter-
 rible houre of death novv, to the end you
 may not feare when you come vnto it. Fore-
 see it novv, that then you may be secure.
 Thus farre *S. Augustine.*

13. And for that this holy father and le-
 arned Doctor in Christs Church, maketh
 mention in this place of good and euill An-
 gels vvith are ready at the houre of death
 to receiue the soules of such as depart out of
 this

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this life: it shall not be from our purpose to note, that oftentimes God doth permit the apparitions of Angels both good and euill, as also of others Saints, to some men lying on their death-beddes, for a tast either of comfort or sorrovv, touching that vvhich shall ensue in the vvorlde to come. And this is also one singular priuiledge, among other, belonging to this passage. And concerning the iust, I haue shewed before an example of *S. Cyprian* and *S. Augustine* touching one to vvhome Christ appeared at the houre of his death. And *S. Gregory* the Great hath diuers like narrations to that purpose in the fourth booke of his Dialogues. As for example sake, of one *Vrsinus*, to vvhome the blessed Apostle *S. Peter* and *S. Paul* appeared. But as concerning euill spirits and vvicked Angels, vvhich shewed themselues vnto diuers sinners at the houre of death, and denounced vnto them their eternall damnation, and horrible torments appointed in hell: we haue many and most terrible examples recorded in many graue and auncient vvriters. As among other, that recorded by *S. Gregory* of one *Chrisorius* a great rich-man, but as full of sinne as of vvealth, to vvhome lying on his death-bed, the infernall fiendes in most vglie manner appeared, shewing how novv he vvas deliuered into their povver, and therefore vvould neuer depart from him vntill he dying, left his soule vnto them to be carried to eternall tormentes,

14. The like examples doth venerable *Bede* recount to haue happened in our Country about his time. And among other, of a certain

Appearing of
Angels at
the houre
of death.

Cap. 11. 12.
13. 15. &c.

Lib. 4. d. 42.
cap. 38.

Lib. 3. hist.
Angl c. 14

Cap. 8. 184 *Christian Directory lib. 1. part. 1.*

taine vicked Courtier in great fauour vvith King *Coenrede*, to vvhome lying in the pang-
 es of death, and being novv a little reco-
 uered, both the good and euill Angels ap-
 peared visibly; the one laying before him a
 very small booke of his good deedes, the o-
 ther a great huge volume of his enormous
 crimes. Which after they had caused him to
 reade; by the permission of the good Angels,
 they seized vpon him, assigning also vnto
 him the certaine houre of his departure, ac-
 cording as both himselfe confessed openly
 to all that came to visit him; and as by his
 horrible and desperate death ensuing (at the
 very houre by them appointed) he manifest-
 ly confirmed. The like story recordeth he
 in the Chapter followving of one vvhome he
 knevv himself; and (as both he, *S. Gregory*,
 and *S. Cyprian* also doe note) all these and
 such other visions vv ere permitted for our
 sake vv hich doe yet liue, and may take com-
 modity by the same; and not for their good
 that died, whome they nothing at all auailed.
 15 Which being so deare Christian bro-
 ther; that is, this passage of death being so
 terrible, so daungerous, and yet so ineui-
 table as it is: seing so many men doe perish
 and are ouervvhelmed daily in passing ouer
 this perilous gulfe, as both holy Scriptures
 and auncient Fathers doe testifie by exam-
 ples and recordes vnto vs: vv hat man of dis-
 cretion vv ould not learne to be vv ise by o-
 ther mens dangers? or what reasonable crea-
 ture vv ould not take heede and looke about
 him, being vv arned so manifestly & apparāt-
 ly of his owne perill? If thou be a Christian,
 and doest belieue indeed the thinges vv hich
 Christian

Bala, lib. 5.
cap. 15.

The ap-
 plication
 of all that
 hath byn
 said.

Christian faith doth teach thee: then doest thou knowv and most certainly belieue also, that of vvhat state, age, strength, dignity, or condition soeuer thou be novv; yet must thou thy self (vvhich novv in health and mirth doest read this point, and thinkest the same little appertaining vnto thee) one of these daies (and that perhaps very shortly after the reading hereof) come to proue all these thinges in thine ovvne person. That is; thou must vvith sorrow and griefe be enforced to thy bed, and there after all struglinges vvith the dartes of death, thou must yeeld thy body vvhich thou louest novv so dearly, to be the baite of vvormes, and thy soule to the triall of iustice, for her doinges in this life.

THE SECOND PART

OF THIS CHAPTER,

*Conteyning the application of the
Premisses.*

16. And novv it remayneth that after all A very
these declarations and discourses vve make profitable
some application of these thinges to our considera-
selues, for our ovvne profit, and direction in tion.
the guyding of our life: vvherfore imagine vpon the
novv my deare brother, & friend, euen thou premisses.
(I say) vvhich art so fresh and frolike at this
instant, that the ten, tvventy, or tvvo yeares
(or perhaps tvvo monethes or dayes) which
thou hast yet to liue, vv ere novv come to
an end, & that thou were euen at this present
stretched out vpon a bed; vv earied & vvorne
out

out vvith dolour and paine; thy carnall friendes about the vveeping and many of them desiring thy goodes; the phisitions departed vvith their fees, as hauing giuen thee ouer; and thou lying there alone mute and dumme in a most pittifull agonie, expecting from moment to moment the last stroke of death to be giuen vnto thee. Tell me in this instant, vvhat vvill all the pleasures and commodities of the vvhole earth auaille thee? vvhat comfort or ease vvill it be vnto thee novv to haue byn of honour in this world, to haue had the cappe and knee of the people; to haue gathered vvealth and purchased much; haue borne office, and enioyed the Princes fauour; to haue left thy children and kinred in abundance; to haue troden downe thine enemies; to haue stirred much, and borne greate svvay in this life? vvhat pleasure (I say) or benefite vvould it be to thee, to haue byn beautifull, to haue byn gallant in apparrell, goodly in personage, glittering in golde? vvould not all these things rather afflict, then profit thee at this instant?

The cogitation and speech of the soule at our dying day.
Prou. 11.
Iob. 21.

17. No doubt, but novv thou shalt vvell see and thoroughly perceauce the vanity of these trifles: thou shalt proue true the saying of the vvise-man: *Non proderunt diuitie in die ultionis*: Riches vvill profit nothing in the day of Gods reuenge. That most excellent demaunde of holy *Iob* vvill oftentimes offer it self vnto thy remembrance: *Quid ad eum pertinet de domo sua, post se?* What hath a man to doe vvith his house, familie, or kinred after he is gone; vvhat good or comfort shall he take therby? *Vvho vvill*

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vwill haue mercy of thee (saith God to Ierusalem by his Prophet Ieremy) or vwho vwill be sorrowfull for thee at this day? vwho vwill goe to intreate for thy peace? Thou hast abandoned me, saith God, thou hast gone from me; and now vwill I stretch out my hand, and kill thee. And yet further by another Prophet he demaundeth of vicked men: VWhat vwill ye doe in this day of my visitation, and of calamity that commeth vpon you? to vwhose helpe vwill ye flie? vwhere vwill ye leaue your glory? And in another place expressing yet more effectually their state and misery, he saith: They shall crie to the Gods vvhome they serued in this life, and they shall not saue them in this time of affliction: that is, They shall crie and call vpon their friends, acquaintance, vwealth, honour, and other idoles, vvhich they serued more then God in this life, but they shall receyue no help or comfort from them.

Ierc. 15.

Esa. 10.

Ierc. 17.

18. O deare Christian, vwhat difference of cogitations, vwhat change of iudgementes, vwhat discouery of vanities vwill this day bring? Thy hart vvithin thee vwill novv begin to reason; Loe, heere is an end novv of my delightes and vvorldly prosperities. All my ioyes, all my pleasures, all my mirth; all my pastimes are novv at an end. Where are my friends, that vvere vvont to laugh vvith mee; my seruants vvont to attend vpon me; my children vvont to disport the tyme vvith me? Where are all my coaches and horses, vvherevvith I vvas vvont to make so goodly a shevv; the cappes and knees of people accustomed to honour me; the troupes of Suiters follovving me? vwhere

A lamentable complaint.

vvhether are all my dalliances and trikes of loue; all my pleasant musicke; all my gorgeous buildings; all my costly feasts & banquetings? And aboue all other, vvhether are novv my deare and syweet friends, vvho seemed they vvould neuer haue forsaken me? But (alas) all are novv gone, & haue left me heere alone to answere the reckoning for al, and none of them vvill doe so much as to goe vvith me to iudgement, or to speake one vvord in my behalfe. Woe vvorthy me, that I had not foreseene this day rather, and so haue made better prouision for the same. It is novv to late, and I feare me I haue purchased eternall damnation, for a little pleasure; and haue lost vnspeakable glorie, for a fleeting vanity. O howv happie, and twise fortunate are they, vvho so liue, as they may not be afraid of this day? I novv see the difference betvvixt the ends of good and euill men, and maruaile not though the Scriptures say of the

Psal. 113.

Psal. 33.

one: *The death of Saints is pretious.* And of the other: *The death of sinners is miserable:* O that I had liued so vertuously as some others haue donne; or as I had often inspirations from God to doe; howv syweete and comfortable vvould the same be to me novv in this my last, and extremest distresse?

19. To these cogitations and ruful speeches (my louing brother) shall thy soule be driuen at the last houre of her departure, if novv thou preuent it not by vvisdome & diligēce. For vvhich preuention, the spirit of God hath reueiled vnto vs tvvo principal meanes: the first vvherof is, the diligent exercise of good vvorkes in this life, vvherunto Christ himself assureth a good and happie passage at our

Two meanes to preuent the terror of death.

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our death. For so he pronounced plainly by a
 voyce from heauen to his deare Apostle S.
John: They shall nowv rest and repose from their
labours; for that their good deeds doe followv Apoc. 14.
them. And holy *Dauid* the Prophet expresseth
 the manner of a good mans departure more
 in particular, saying: *Dominus opem feret illi* Psal. 40.
super lectum dolo- is eius. God shall help and
 assist him vpon the bed of his sorrowv;
 that is, vpon his death-bed, or bed of his last
 departure, vvhich to a vvordly man may
 rightly be called the bed of sorrowv, for that
 it is nothing els, but a collection and heape
 of all sorrowv together. Which sorrowves in
 a Christian man can no vvay better be pre-
 uented, then by doing good vvorkes in
 this life, vvhich at his death he may be sure
 vvill not faile him. For so assureth vs S. Paul Heb. 6.
 vvhen he saith: *God is not vnjust, that he can*
forget your good vvorkes and charity vvhich
you haue shevvved in his name, and haue, and
do minister vnto his Saintes. And our desyre is
 that euery one of you should continue the same
 solicitude (of ministring to Saintes, for sup-
 plying their necessities) to the fulnes of your
 hope, euen to the end. So S. Paul: vvhich is as
 much to say, as that at your ending-day, you
 may be full of hope, in respect of the almes,
 and other good vvorkes, vvhich you haue
 done to the seruantes of God, for his sake in
 your life time, which his diuine maiesty hol-
 deth himselfe so bound fully to reward vnto
 you at your last day, as though he might be
 accōpted vniust, if he did it not. What more
 excellent assurance can be geuen then this?
 What more comfortable exhortation, and
 perswasion to do good vvorkes in a mans
 health,

An excel-
 lent assu-
 rance giue
 by S. Paul
 for re-
 vvard of
 good
 vvorkes.

health then this of the Apostle, to obtaine therby *the fullnes of hope*, in the houre of our death; that is to say, that our soule in that dreadfull passage shalbe deuoid of feare, and replenished vvith all kind of hope, cōfidence and comfort from God himselfe.

20. This then is the first and chiefeſt preparation to comfort in our death, to be full of good vvorkes in our life, eſpecially almes-deedes, and vvorkes of charity, vvherof there vv ere no end, if we would beginne to treate, and declare vvhat both holy Scripture, & the ſpirit of God, in his Saints and ſeruantes, haue vttered in recommendation therof. The generall ſentence of Chriſt our Sauour is moſt admirable, being as it is, ſo vniuerſall, vvhen hauing ſpoken of moſt grieuous finnes in the *Scribes* and *Phariſies*, to vvitt of rapine, and iniquity, vvherof he exhorted them to clenſe their myndes; yet he addeth preſently this other generall remedy:

The force
& vertue
of almes
deedes.

LUC, 11. *Veruntamen date eleemoſynam, & ecce omnia munda ſunt vobis*: But notvvithſtanding do you geue almes, and behold all is cleane vnto you. Of vvhat a vvonderfull force is this, that it could clenſe euen the *Scribes* and *Phariſies* of rapine and iniquity; yea and of all other offences! But yet the ſpirit of God in the Prophet *Daniel* vv ent ſomevvhat further: for he offered not only to *Scribes* and *Phariſies* that beleeued in God to be clenſed this vvay; but euen vnto King *Nabuchodonosor* himſelfe, that vv as a meere Pagan and Gentile, exhorting him to redeeme his finnes vvith almes: *Heare my counſell, o King* (ſaith he) *and redeeme thy finnes vvith almes-deedes, and thy iniqui-*

Dan, 4.

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ties with workes of mercy towards the poore, for perhaps God will pardon thy sinnes by this meanes.

11. This was the Prophetes counsaile, and it was good counsaile: for by this meanes God had mercy vpon him indeed, before his death. And if God respect so much these charitable deedes, euen in heathen and vnbeleeuing people (according as we read also in the Actes of the Apostles, that the almes-deedes of *Cornelius* the Captaine were accepted by almighty God, and rewarded by sending *S. Peter* to him to conuert him to Christian faith:) how much more will God accept and reward the same in Christians, especially at their death, when they haue most need of his heauenly comfort. The spirit of God writeth of a godly woman, that had a large hand in giuing almes: *Manum suam aperuit inopi; & palmas suas extendit ad pauperem.* She opened her handes vnto the needy; and stretched out her armes vnto the poore. But what reward ensueth? Twenty blessinges truly, which you may read in the text, and one of the greatest is: *Et ridebit in die nouissimo*: And she shall laugh at the last day; that is to say, when others shall weepe and be afflicted at the day of her death, then shall she reioyce and be in myrth.

Act. 10.

Prou. 31.

22. Holy *Saint Chrysostome* was wont to make many earnest speeches about this matter vnto his people of *Constantinople*, in his ordinary sermons, and amongst other thinges he was wont to say: *That a great almes-man could not possibly be damned, nor haue an euill death: the reason is,*

The saying of *S. Chrysostome* about almes-deedes.

for

for that he had so many Lordes, and great Courtiers of heauen to pray and be intercessors for him (vvhich are the poore by Christes ovvne interpretation, vvhen he saith:

Mat. 6. *that poore men are blessed for that theirs is the Kingdome of heauen*) as it is impossible for God not to heare them, vvhen they ioyned together to obtayne pardon for any man; as alvvayes they do for a great almes-man. To vvvhich effect there is a history in the booke

Zeno the Emperour defended by almes-deedes. See *pratum spirituale. cap. 275.*

called *Pratum spirituale*, of a certaine woman that cried vengeance at Gods hand many daies together against Zeno the Emperour for taking avvay her daughter: vvvhich Zeno being a man that gaue great and large almes, it was answered to the vvoman in a vision, that those his many almes-deedes did defend him against her demaund of vengeance.

A comfortable example of the death of a repentant souldiar.

23. We read also of a certayne Captayne that hauing liued extreme vvickedly in all kind of loosenes, and liberty of a souldiars life, fell sicke at last euen vnto death, and being extremely afraid and vexed for diuers dayes together, vvith the conscience of so many heynous sinnes all the time of his life committed, at last falling into a great traunce there came into his mynd, and represented it selfe as it vvore before his eyes, vvith infinite comfort, that he had once in the sacking of a certaine Citty, saued a yong virgin from rauishing by another souldiar: in respect of vvvhich act (it being the only good thing that he could remēber done by him throughout his life) it seemed that almighty God vvould haue mercy vpon him, and giue him true repentance, and pardon for his sinnes: vvvhich cogitation as it did comfort him infinitely

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finity in that afflicted state of his, so it fell out also to be true very soone after, for that he feeling by this meanes an exceeding tendernes of harte tovvardes sorrow for his said sinnes committed, he brake forth into many teares, confessed himselfe according to the vse of Christes Catholicke Church, receyued the Sacraments both of *Penance*, *Eucharist*, and *Extreme unction*, & so dyed most happily repentant for his sinnes, and full of hope, comfort, and consolation from almighty God for his exceeding mercies tovvardes him.

24. This then is the force and vertue of this singular patronage of good vvorkes, to helpe and assyst vs; at our death, to which effect *S. Iohn Damascene* hath that excellent parable of the Stevvard that had three svvorne friendes to helpe him at all needes, and necessities: but vvhen at length he fell into disgrace & vvrathefull offence of his King, & vvvas called in hast to appeare before him, and giue vp his accomptes, he being greatly terrified vvith the suddayne change, ranne vp and dovne as a man amazed to seeke out his three friendes to go vvith him, & to be surety for him if need required: but when he came to the first, he vvvas answered by him, that for so much as the King vvvas a terrible man, he durst not appeare before him, only he said for that the Stevvards apparell vvvas not good, he would lend him some better apparell to appeare before him for his credit: going therfore to the second friend he denied in like manner to go in vvith him to the Kings presence, or to speake for him, but only for that he vvvas somewhat

A notable
parable of
S. Iohn
Damascen
in vita Bar-
laam.

handsomly apparelled he vould accompany him, for honours sake, vnto the pallace gate, and there vould leaue him.

25. The poore man being thus abandoned by his first two friendes, he ran vvith a sorrowfull harte to the third, vvho hearing his cause bid him be of good cheere for he vould go vvith him, and enter before the King, entreat and plead for him, and if need vvere, be suerty also for his debtes, and so he did, and the afflicted Stevvard vvvas deliuered therby, and restored to the Kinges fauour againe. This is the parable. And the first two faint and false friendes are the vvorld, and our carnal kinred and worldly friends, both forsaking vs at our death; the former lending vs only a faire cloath or two to be layd ouer the beere, vvherin vve are carryed; and the second accompanying vs only, for honours sake, vnto the graue, or pit vvhere vve must enter. But the third friend, which are our good vvorkes and almes-deedes, is content to enter vvith vs to the presence of the Prince himselve, pleadeth and entreateth for vs, and so pacifyeth his vvyrath, as by his earnest and affectuall intercession we are restored to his high fauour & friendship againe. This then is the first preuention, and preparation for Christian men to assure to themselues a comfortable dying-day.

The explication of the parable.

The second vvay of preuening the terror of death.

26. The second meanes to the same preuention is, that we premeditate, & thinke often of this passage of death, before hand, if vve will not feare the same, & be terrified therewith when it cometh. For as Philosophers say: *ab assuetis non fit passio*: thinges whervnto we are accustomed do not moue, or trouble

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vs much: As for example, a horse accustomed to the noyse, & terrour of warre, & to heare the beating of drumes, & to see the discharging of archibuges, & artillery, starteth not therat, as other horses will do, to whome the matter is strange & new: & so he that acquainteth himself before hand, with the gasifull visage of death, by dayly premeditation thereof, is lesse subiect to the feare and terrour of the thing it self, vwhen it commeth; for he hath made all his accomptes before hand, as good holy *Iob* had, vwhen he said of himself: *All the dayes of my life do I attend the comming of my change, or departure from this world.* So as euery day he thought of death: vwhose example all holy men haue commonly followed from time to time, & do at this day, and that with great reason, let carelesse men say what they will, that this meditation will let their mirth, breed melancholie, and such other toyes. For if this bitter cupp cannot passe, but that all must drinke therof, then is it wisdom, and prouidence, to looke vpon it, and thinke therof vwell before hand.

Iob. 14;

27. If there vvere a certaine riuer to be passed that no man could auoid, and that ech man and vvoman in their turnes must passe the same, & that perforce in hast vwhen they are called vnto it, & that most people were accustomed to perish & be drowned in that passage, were it not vvifedome for a man to go & view the place of passage before his turne commeth to enter, or to be forced so take his aduenture therein? vvere it not good, that he should go as neere the riuer as he could, to behold the entrance, examine the fordes, see & contemplate the passages of others, as wel

An exple
shewing
the vtility
of frequent
meditatiō
of death.

such, as haue miscarried, as those that haue happily escaped, and arriued safely to the other side? vvere not all this wisdom (thinke you) and most necessary and profitable prouidence? And how then in this most dangerous passage of death, through vvhich all must passe, and do passe daylie, and many are euerlastingly cast away in passing: how (I say) are vvorlly men so fondly negligent and delicate, as for not marring their mirth, they vvill not so much as thinke of it, nor trouble their mindes vvith cogitations of

any such matter, nor take any notice therof
Great fol-ly of care- at all, vntill the very iumpe, that themselues
les vvorl- must passe perforce. Oh pittifull deceyte! oh
ly men. lamentable folly and negligence! how many
thousandes might be saued both body and
soule vvich perish in this passage, if they
vvould vouchsafe but to view & looke vpon
it before hand.

28. We read of *S. Hierome* that he vvas
vvont to say, that no day passed him, nay no
howver, whether he were eating, drinking,
studying, praying, rising, or going to sleepe,
but he thought of this passage, and therefore
in his picture there is commonly painted a
Crucifix, vvith a deatnes-head by it, as a
double memoriall of our dying-day, wherto
some do adde an horver-glasse for to mea-
sure the time, how it runneth tovwards this
passage. And albeit some carelesse vvanton
people in the vvorl vvill laugh at this dili-
gence (vvich many seruantes of God do vse
also at this day) yet vvil they proue to their
cost in time, how profitable an exercise this
vvas and is: for that certainly no one thing
vnder heauen is more forcible and potent to
hold

The ex-
ample of
S. Hierome
vvith his
deatnes-
head.

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hold a man in good order, and to repress the fumes & furies of his rebellious passions and disordinate appetites in this life, then this often remembrance of death: For that it striketh downe the very top-sayles of vanity at one blow. And if Princes in their greatnes of fortune, and wordly men amidst their prosperities in their banquettings, feastinges, marriages, maskings, and the like, would admit but one serious thought of this last passage, and what they shalbe, and feelee therein, it would put vwater to all their wyne, and hold them vvithin such limites of temperate proceeding, at they might (according to our English proverbe) *Be both merry and vvise together*, and feast vvithout offending of God.

29. And to say a vvord or tvvo more of our deathes-head, or dead-mans scull, left before with *S. Hierome*; true it is, that it seemeth an vgly and loath-some sight to such as now flourish in flesh, and haue not yet their bones discovered, and dried vp, nor their faire faces disfigured, as that scull hath: but to spirituall vvise-men it seemeth a more pleasant sight then the other, & a much more true and necessarie spectacle; for that much more sincerely it maketh vs so see, vvhat vve are, and vvhat we shal be shortly. For vvich cause many deuout people, yea some Princes also, do vse to keepe the same by them in their chambers, neere about, vvhere often they may be admonished, therby to hold continually in their mind and meditations, the mistery vvich it representeth, especially by helpe of these vvordes vvich commonly are vvritten about the said scull: *Sum quod*

A contemplation about the dead mans scull

Cap. 8. 198 *Christian Directory lib. 1. part. 1.*

The
speech of
a deathes
head to
the behol-
der.

eris, fueramque quod es. I am that vvhich thou shalt be, and haue byn that vvhich thou art novv: that is to say, I haue byn as lustie, iocund, and frolicke as thou art at this present, I haue byn as prowd & vayne of my stature, bewtie, hayre, skinne, agility & nimblenes, and of other qualities, and deckinges vp of my bodie, as thou euer hast byn, that novv lookest vpon me, with disdayne & contempt, and shortly thou shalt be that vvhich I am novv; that is to say, a dried scul, bones without flesh, mouth vvithout tongue, eare-holes vvithout hearing, eye-pittes vvithout sight, brovves vvithout braynes, and head vvithout sense or feeling. The soule that vvvas vvonte to quicken me, and giue life to all, hath long agoe abandoned me, and left me to the food of vvormes; and so shalt thou be shortly also, notwithstanding all thy care and diligence novv in dressing, decking and preserving thy selfe: neither do thou thinke, that the time vvill be long; for it flyeth and fleeteth vvith the wind, nor stayeth for any occasion what-soeuer.

30. Remember then *S. Hieromes* houre-glasse that runneth continually, and for more assurance take thy selfe by the vvrest, and feele the beating of thy ovvne pulse, vvhich is the clocke or dyall of thy harte, and consider that euery blöve and stroke therof, is a stroke to the shortening of thy life, and the ending of thy pulse is the ending of thy dayes: For vvhen the pulse standeth still, and beateth no more, thy soule flyeth, and then shalt thou be as I am novv. And this is the speech of the deathes-head to him that beholdeth it, vvhich imagine (gentle reader)

reader) to be thy selfe, and therby seeke to profit thy selfe by other mens examples that haue come to that state before: which if thou wouldest seriously doe, and enter into consideration and contemplation therof, thou wouldest (no doubt) reape such singular commodity therby, as the same might serue thee for a light to guide and direct the residue of that little time which thou hast in this world to enioy, in the true path and course of vertuous life and conuersation.

31. And this may serue for this place, to shew the great and many vtilities, vvhich the frequent meditation, and serious consideration of this our last passage may bring vnto men: for that indeed it layeth truly before vs, vvhath a man is, how fraile and miserable a creature, how fond and wayne in the haughtines of his cogitations vvhile he is in health, and prosperity. It is the true glasse that representeth a man as he is indeed: other glasses are false, and counterfeit, and full of fraude in their representations; but this is sincere and simple, and beguyleth no man. For vvhich cause holy Fathers, that do labour to make vs truly to know our selues, and therby to repress some part of the swelling pride and insolency of our flesh and vvorlde cogitations, do principally persvade vs to looke often vpon this glasse, and aboue all other meditations, to make this our most frequent, and ordinarie, vvhether of diuers and sundrie most excellent effectes and fruites vwill ensue, vvhether I shall teach some few in this place, and therewithall make an end of this Chapter, and of this vvhole matter.

How profitable it is to thinke vpon death.

32. The first fruite is, that vve shall hereby stand in continuall awe and expectation of death, as you haue heard blessed *Iob* affirme of himselfe before, & King *Dauid* also confessed; *That the feare of death vvas fallen vpon him.* Out of vvhich feare doth proceed a second effect of great vveight in mans life, named heedfulnes or solicitude, vvhich the blessed man *Iob* had by his forenamed meditation of death; for so he saith of himselfe: *That by consideration, he vvas made solicitous, vvith feare;* and therupon he addeth further; *That he doubted all his vvorkes.* In vvhich case *S. Paul* also signifieth himself to be, vvhen he exhorted all men to be carefull to doe good vvorkes vvhiles they haue time; and for that this time is but short; so to use this present world, as though they used it not. The third effect that followeth by the meditation of death, is the vnderstanding of our ovvne basenes and vility, vvherevnto *S. Paul* exhorted the *Corinthians* vvhen he said vnto them: *Except you be reprobates, you know your selues.* For he that thinketh often vpon the state of a dead man, shall easily confesse vvith *S. Iames:* *That our life is a vapour;* and vvith *Esnay:* *That all the glory of man, is but as a flower of the field.* And vvill finally say to himself vvith the vvise-man: *Quid superbit terra & cinis?*
33. These are three most excellent effectes, that doe ensue, by frequent meditation and consideration of death. But besides these, there followeth also a fourth, vvhich is the casting from vs all superfluous vvorldlie cares, vvhich are commonly in them that consider

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sider not their end, according as the vvise-
man vvarneth vs vvhen he saith: God hath
giuen (or permitted) to the sinner affliction
and superfluous care, to scrape and gather to-
gether, to leaue it to such as to God it shall best
please. And out of this effect, is engendred
by little, and little, and by degrees, another
more high and excellent thing, called the
contempt of creatures for the loue of their
Creator, vvherunto S. Paul vvas arriued
vvhen he vvrote those fiery vvordes: *I doe
esteem all things as dunge, for the gayning of
Christ.* And from this proceedeth another
(vvhich is the first and last) called the con-
tempt, or rather the loue and desire of death.
Which S. Paul also had attained vnto, vvhen
he said of himself: *I doe desire to be dissolued,
and to be vvith Christ.* And the holy Prophet
David, vvho said in the beginning (as you
haue heard) *That the feare of death vvas fallen
vpon him:* came at length to cry out, *my soule
doth thirst after God, that is the liuely vvel-
spring; vvhen shall I come, and appeare before
the face of God?* So that from the feare of
death (vvhich is the first effect that springeth
of the remembrance and meditation therof)
he vvas come novv to the loue and most
earnest desire of the same, vvhich is the hi-
ghest degree of comfort, and the most su-
preme felicitie that Saintes doe arriue vnto
in this life.

34. Endeavour then (my deare Christian
brother) by frequent and diligent premedi-
tation of this passage, to attaine to this feli-
citie, or at leastvvise, to some parte or degree
therof. Feare death novv, that thou maist
not feare it then. For as God by his holy

Ecc. 2.

5.

Phil. 3.

6.

Phil. 1.

Psal. 54.

Psal. 41.

The hi-
ghest feli-
citie of
Saintes in
this life.

The con-
clusion
of all.

spirit assureth vs; He that feareth now, shall
 be in security at the last, in the day of his departure. Nay, as holy *Iob* further describeth the matter: He shall laugh at that day when other men are in spoile and famine: he shall not feare the beastes of the earth; his league shall be with the stones of Nations (that is, he shall be no more moued or terrified with comming of death, then stones are) he shall see, that his tabernacle shall be at that day in peace; he shall enter into his sepulcher in all abundance, as a moue of corne in the haruest time: that is; he shall departe hence in abundance of all grace and merit at the houre of his death, which to a vertuous man, is the day of haruest, wherein he shall reape the rewarde of his good deedes, which he hath sown in this life. Thus describeth *Iob* the blessed departure of a godly man, concluding his whole discourse with this admonition and exhortatiue clause: *Ecce, hoc ita est; quod auditum, mente pertracta.* Behold, this thing is as I haue said; which thou hauing vnderstood, passe it not ouer sleightly, but reuolue and discusse the same diligently in thy minde: especially adding the contemplation of the next ensuing Chapter, which will greatly helpe thee to this effect.



O F
THE GREAT
AND SEVERE
P A I N E S

And punishmentes appointed by God
 for wicked men and sinners
 after this life.

*As also of two kindes and sortes therof, the
 one temporall for them that shall be
 saued, the other eternall
 for the damned.*

C H A P. I X.



MONGST all other means vvhich almighty God vseth towards the children of men in this life, to moue and induce them to the resolution, wherof I entreate: the strongest and most forcible (cōsidering humane frailty) is the consideration of punishmentes prepared by him for rebellious sinners and transgressors of his commaundements. Wherfore he vseth this motiue often, as may appeare by all the
 Pro.

Prophets, vvho doe almost nothing els but thunder out & threaten plagues and destruction to offenders. And this meane hath oftentimes preuailed more then any other that could be vsed, by reason of the naturall loue vvhich vve beare tovvardes our selues; and consequently the naturall feare vvhich vve haue of our owne danger. So vve reade that nothing could mooue the *Ninivites* so much as the fortelling them of their imminent destruction. And *S. Iohn Baptist*, albeit he came in a simple and contemptible manner: yet preaching vnto the people the *terroure of vengeance to come, and that the axe vvvas nowv put vnto the tree, to cut downe for the fire, all such as repented not*: he moued the very Publicans and souldiers to feare (being othervvise people of very harde mettall) in such sort, as they came vnto him vpon this terrible embassage, and asked vvhat they should doe to auoide these punishmentes?

Of Godes punishment in generall.

2. Cor. 5.

Rom. 2.

2. For vvhich cause, hauing novv considered in the former Chapter of death, and of Gods seuere iudgment ensuing therevpon: (vvherin euery man hath to receiue according to his vvorks in this life) it followeth, that vve consider also of the punishmentes vvhich are appointed for them that shalbe found faulty in that accompt, herby at leastvvise (if no other consideration vvill serue) to induce Christians to this resolution of seruing God. For as I haue noted before, if euery man haue naturally a loue of himself and desire to conserue his ovvne ease: then should he also haue feare of perill, vvhereby he is to fall into misery and calamity. This expresseth *S. Bernard* very excellently

ACCO-

according to his vount. O man (saith he) *In serm. de*
 if thou haue left all shame (vvhich apper- *prima: dus*
 taineth to so noble a creature as thou art) if *medijs &*
 thou feele no sorrov (as carnall men doe *missimis*
 not) yet loose not feare also vvhich is found *nostra.*
 euen in brute and sauage beastes. We vse to
 loade an asse and to vveary him out vwith
 labour, and he careth not, because he is an
 asse: but if thou vvouldest thrust him into
 fire, or flinge him into a ditch, he vvould
 auoide it as much as he coulde, for that he
 loueth life & feareth death. Feare thou then,
 & be not more insensible than a brute beast:
 Feare death, feare iudgment, feare hell. This
 feare is called the beginning of vvifdome, &
 not shame or sorrov, for that the spirit of
 feare is more potent to resist sinne, then
 the spirite of shame or sorrov. Where-
 fore it is said; *Remember the end and thou*
shalt neuer sinne; that is, remember the finall *Eccl. 7.*
 punishments appointed for sinne, after this
 life. Thus far holy S. Bernard.

3. First therefore to speake in generall of the
 punishments reserued for the life to come: Three
 if the Scriptures did not declare in particular *lectures of*
 their greatnes vnto vs; yet are there many *the great-*
 reasons to persuaue vs, that they are most *nes of*
 seuer, grievous, and intollerable. For first, *punish-*
 as God is a God in all his vvorkes, that is to *ments.*
 say, great, vvonderfull, and terrible: so es- *Psal. 75.*
 pecially he shevveth the same in his punish- *Deut. 10.*
 mentes: vvhen he taketh vpon him to pu-
 nish, being called for that cause in holy
 Scripture, both *God of iustice:* and *God of re-*
uenge: And the Prophet *Dauid* doth so much *Psal. 46*
 exaggerate the terror of Gods punishmentes *Psal. 96*
 vvhen he is angry, as he doth not only say
 tyvile

Pfal. 89. *twise to God in one psalme; In ira tua defecimus: vve cannot subfist or stand in thy vvrath; but addeth also this exaggeratiue interrogation; VWho knowveth the pouuer of thy vvrath? or vwho for very feare can expresse thy anger, and force therof? Wherefore seeing all*

**His Ma-
iesty.**

Iere. 5.

*his other vworks are so maiefticall & exceeding our capacities as vve proue daylie: vve may likewise gather that his hand in punishment is no lesse vvonderfull, vvhen he be-
ginneth. God himself teacheth vs. to reason in this manner, vvhen he saith: And vvill ye not then feare me? and vvill ye not tremble before my face? vvho haue set the sandes for li-
mites to the sea; and haue giuen the vvaters a commaundement neuer to passe the same; no not then, vvhen they are most troubled, and the vvauues therof most outrageous? As vvho vvould say; if I be vvonderfull and doe passe your imagination, in these vvorkes of the sea and other of this vvorld, vvwhich you be-
hould dailie: then haue yee iust cause to feare me, considering that my punishments are like to be correspondent to the greatnes of my other actions.*

**2.
Gods
mercy.**

Pfal. 84.

*4. Another coniecture of the great and se-
uere iustice of God in punishing, may be the consideration of his infinite and vnsp-
eakable mercie; vvwhich as it is the very nature it self of God, and consequently without end or measure, as his godhead is: so is also his
iustice. And these tyvo are the tyvo armes (as it vvere) of his diuine Maieftie, em-
bracing and kyssing one the other, as the scripture saith. And therfore as in a man of this vvorld, if vve had the measure of one arme, vve might easely coniecture the length
of the*

of the other: so beholding daily the vnderfull examples of Godes infinite mercy towarde them that doe repent: vve may therby conceyue the seuerity of his Iustice towarde such as he reserueth to punishment in the life to come, and vvhome, for that cause, he calleth in holy vvrite: *Vasa furoris*, Rom. 9.² that is, vessels of furie, vvheron to exercise Eisa. 13.² the rage of his dreadfull and most terrible indignation.

5. A third consideration to induce vs to the vnderstanding of the greatnes of Gods^{3.} punishments in generall; may be his mar- Gods) pa- uailous patience, and long suffering of sin- tience. ners in this life. As that (for example) he permitteth diuers men from sinne to sinne, from day to day, from yeare to yeare, and from age to age, to liue continually in the contempt of his Maiesty, and transgression of his commaundementes; refusing all perswasions, allurementes, good inspirations, or other meanes of grace and fauour, that his mercifull goodnes can deuise to offer for their amendement. And vvhat man in the vvorld could suffer this? or vvhat mortall hart vvere able by inestimable sufferance and forbearing in this life, to shevv such patience? We say among men that *Patientia lasa vertitur in furorem*; Patience violated turneth it selfe into rage; but Godes patience vve see daylie in this vvorld, not only violated, and exasperated by the perseuerance of sinners in their sinnes, but neglected, and contemned also. Wherefore if this should not be requited vvith seuerity of punishment, in the vvorld to come, it might seeme to be against the

- the lavv of iustice and equity, and so one arme in God to be longer then the other. S. Paul toucheth this reason in his epistle to the Romans, vvhere he saith: *Doeſt thou not know that the benignitie of God is vsed to bring thee to repentance? and thou by thy hard and impenitent hart, doeſt heape vp vengeance vnto thy ſelf, in the day of vvrath and appearance of iuſt iudgementes, vvhich ſhall reſtore to euery man according to his vvorkes.* In vvhich ſentence S. Paul vſeth the phraſe of *heaping vvrath or vengeance*, to ſignifie thereby, that like as the couetous man doth lay vp money daily to make his heape encrease, ſo the vnrepētant ſinner doth heape ſinne vpon ſinne: and God on the contrary ſide heapeth vengeance to vengeance, vntill his meaſure be full, to reſtore in the end, *meaſure againſt meaſure*, as the Prophet ſaith, and to pay vs, as another Prophet ſaith, *according to the multitude of our ouune abhominations.*
- Rom. 2. 6. This vvvas the meaning of almighty God vvhen he ſaid to *Abraham: That the iniquities of the Amorrheans vvvere not yet complete:* As also in the reuelations vnto S. Iohn Euangelist, vvhen he vſed this concluſion of that booke: *He that doth euill, let him doe yet more euill: and he that lieth in filth, let him yet become more filthy: for beholds I come quickly, and my reward is vvith me, to render to euery man according to his deedes.* By vvhich vvordes God ſignifieth, that his forbearance and toleration vvith ſinners in this life, is a preparation of his greater ſeueritie in the liſe to come: vvhich the Prophet *David* doth inſinuate in like manner, vvhen talking of a careles ſinner, he ſaith: *God ſhall deride him for that*
- Eſa. 27.
Iere. 16.
Gen. 15.
Apoc. 22.

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that he seeth before hand, that his day vwill Psal. 36.
come. Which day (no doubt) is to be vnder-
stoode the day of accompt and punishment ,
after this life; for so doth God more at large
declare himself in another place in these Ezech. 7.
vvordes. And thou sonne of man, this saith ,
thy Lord God: the end is come; now (I say) the
end is come vpon thee. And I vwill shevv on ,
thee my furie, and vwill iudge thee according ,
to thy vvaies. I vwill lay against thee all thine
abhominations, and mine eye shall not spare ,
thee, neither vwill I take any mercy vpon ,
thee, but I vwill lay thine ovvne vvaies vpon ,
thee, and thou shalt knowv that I am the
Lord. Behold affliction commeth on, the
end is come, the end (I say) is come: it hath
vvatched against thee, & beholde it is come:
destruction is novv come vpon thee: the time
is come, the day of slaughter is at hand. ,
Shortly vwill I povver out my vvrath vpon ,
thee, and I vwill fill my furie in thee, and I
vwill iudge thee according to thy vvaies, and
I vwill lay all thy vvickednes vpon thee: ,
mine eye shall not pittie thee, nor vwill I take
any compassion vpon thee, but I vwill lay thy
vvayes vpon thee, and thy abhominations in
the middest of thee; and thou shalt knowv
that I am the Lord that striketh. Hitherto is
the speech of almighty God deluered
by the mouth of his holy Pro-
phet *Ezechiel.*

T H E

THE SECOND PART OF THIS CHAPTER.

*Of two sortes of punishments after this life,
the one temporall, the other eternall:
and first of the temporall.*

7. SEING then vve novv vnderstand in generall, that the punishments of God in the life to come are most certaine to be great and seuerer, to all such as fall into them (for vvhich cause S. Paul affirmeth; *That it is a horrible thing to fall into the hands of the living God:*) Let vs consider somewhat in particular, vvhhat manner of paines and punishments they shalbe. For better conceyuing vvherof, it is to be noted, that there be two sortes of sinners in this vvorld: the one, vvvhich die in the guilt of mortall sinne, and in the disfaour and hatred of almighty God, of whome it is said; *The portion of wicked men, shalbe in the lake burning vvith fire & brimstone, vvvhich is called the second death:*
- Apoc. 21. And Christ in the ghospell saith of the same men: *Paleas autem comburet igni inextinguibili:* God shall burne these kind of men vvvhich are but chaffe, vvith vnquenchable fyre. The other, vvvhich haue the guilt of their sinne pardoned by their repentance in this life, but yet haue not made that temporall satisfaction to Gods iustice, nor are so thoroughly purged in this vvorld, as they may passe to heauen vvithout punishment: and of these it is vvritten by S. Paul; *They suffer detriment,*
1. Cor. 3.

ishment, but yet they shalbe saued, as by fire. *Aug. in Psal. 37.*
 Vpon vvhich vvords the holy Father S. *Au-* *Temporal*
sten vvriteth thus. Because S. *Paul* saith that these men shalbe saued by fire, therefore this punishment in
 fire is contemned: but surely, though they Purgatory
 shalbe saued by it, yet is this fire more grie-
 uous then vvhathoeuer a man can suffer in
 this life; albeit you knowv hovv greate and
 intollerable thinges men haue or may suffer.

So he. And the same S. *Austen* in another place *Hom. 16.*
 expoundeth yet further the vvords of the *ex 50. hmq.*
 said Apostle in this māner. They which haue
 donne thinges vvorthy of temporall punish-
 ment (vvhome the Apostle saith, *they shalbe* *1. Cor. 3.*
saued by fire) must passe through a fiery riuer,
 and most horrible shallovves of burning
 flames, signified by the Prophet, vvhē he
 saith: *And a flood of fire vvent before him;* and *Dan. 7.*
 looke hovv much matter there is left in their
 sinnes; so long must they sticke in passing
 through; hovv much the fault requireth, so
 much shall the punishment of this fire re-
 uenge. And because the vvord of God doth
 compare the soule of a sinner, to a pot of
 brasse, saying: *Put the pot emptie vpon the coa-*
les, untill all the rust be melted of: therefore in
 this fire al idle speeches, al filthie cogitations
 all light sinnes shall boile out and consume,
 vvhich by a short vvay might haue byn sepe-
 rated from the soule in this life, by almes,
 and teares. Hitherto S. *Austen*.

8. AND the same holy Father in another *lib. de vera*
 place hath yet further these vvords. If a sinner *et falsa*
 by his repentance & cōuersion escape death, *pantheria.*
 & obtaine life; yet for all that I cannot pro- *cap. 18.*
 mise him, that he shall escape all paine or pu-
 nishments. For he that differred the fruits of

repē-

repentance vntill the next life, must be perfected in purgatorie fire: and this fire (I tell you) though it be not euerlasting; yet is it passing grieuous, for it doth far exceed all paines that man can suffer in this life. Neuer vvas there founde out yet so greate a paine in flesh, as that is, though martyrs haue abidden strange torments, and many melefactors haue suffered exceeding greate punishments, and tormentes for their euill factes.

9. To like effect doth *S. Gregory* vwrite of the seuerity of this punishment, expounding those vvords of Dauid: *O Lord rebuke me not in thy furie, nor correct me in thy vv wrath.* This is as if he said (saith *S. Gregory*) I knowv that after this life, some must be censed by purging fire, and others must receiue sentence of eternall damnation. But because I esteeme that purging fire (though it be transitory) to

Gregor. in Psal. 139. penitent.

Psal. 27.

The greuousnes of paynes in the purging fyre.

be more intollerable, then all the tribulation vvchich in this life may be suffered: therfore I doe not only desire, not to be rebuked in the fury of eternall damnation; but also I greatly feare to be purged in the vv wrath of transitory correction. Thus far *S. Gregory*. And I might adde an hundred like other sayinges out of the ancient holy Fathers, touching the extreme seuerity of this purging-fire after death, and of the greate feare vvchich they had therof. But that this already spoken may be sufficient to giue admonishment to Catholicke men, that agree vvith these Saintes in beliefe of this doctrine, more carefully to looke vnto themselves, for auoiding the rigour of this fire, especially by these two principall meanes of *Almes-deeds* and *Teares*, vvherunto *S. Augustine* most earnestly

August. in Psal. 37.

Of the punishments after death. 213 Cap. 9.

nestly exhorteth them in the place before alleaged; vvhether also he frameth this notable collection: You know (saith he) how great paynes vicked men haue, or may suffer in this life; and yet haue they suffred no greater, then good men may also suffer, and haue suffred. For vvhathsoeuer malefactors, theeues, adulterours, murderers, vicked and sacrilegious people haue suffred by lawes: no lesse, grievous haue Martyrs suffred for the confession of Christ, & both these are much more easie then the purging fyre before mentioned: *Gravior erit ille ignis, quam quis potest homo pati in hac vita*: This fire is more grievous then vvhathsoeuer a man can suffer in this life. These things therfore vvhich wee suffer heere, though much more easie then that fire; yet you see, that men vwill doe any thing rather then suffer the same: how much more then ought wee to doe that little which God commaundeth vs, to auoide that fire? This was the feeling vvhich learned *S. Augustine* had in these affaires

10. And truly it is very strange and v wonderfull to consider, how great feare & terror holy men of ancient tymes conceyued at the very cogitation of this fire, and how slenderly vve passe the same ouer now a dayes, hauing infinite more cause to feare then they had. Among other that blessed deuout man *S. Bernard*, vvhose lead so exemplar and strict a life, as the vvhorld doth know, entering into contemplation of this matter, brake forth into these vvords ensuing: O vvould God some man vvould now before hand prouide for my head abondance of vvater, & to myne eyes a fountaine of teares:

for

The feare that olde Sainres had of the fire of purgatory.

Bernar. ser. de sens tribulationibus. 16. & 55. in Cantica.

Cap. 16. &
55. in Can-
tica

„ for so perhaps the burning fire should take
„ no hould, vvhether running teares had clenfed
before. And againe in another place: I trem-
ble and shake for feare of falling into Gods
hands. I vvould gladlie present my self be-
fore his face already iudged of my self, and
not to be iudged then of him. Therfore I
vvill make a reckoning vvholes I am heere
both of my good deedes and of my badde.
My euill deedes shalbe corrected vvith better
vvorkes; they shalbe vvatered vvith teares;
they shalbe punished by fasting; they shalbe
amended by sharp discipline. I will rip vp the
very bottome of my vvayes and vvorkes, to
the end he may finde nothing vntried at that
day, or not fullie discussed to his handes.
And then I hope in his mercy, that he vvill
not iudge the same faults againe, as he hath
promised. Hitherto are the vvords of S. Ber-
nard, vvwhose feare & sollicitude for auoiding
these temporall punishments in the next
life, no maruaile though it vvas so great;
For that in another vvorke of his he hath
these vvordes. *Know ye that vvhat sinnes soe-
uer haue byn neglected by vs here in this life,
they shall be punished afterward an hundred
fold in the purging places of the life to come.*

Bern. serm.
de obitu
Kumberti.

Ambros.
Praefat.
preparat. 2.
Ad Mis-
sam.

Serm. 20.
in Psal.
118.

II. The like great feare vttered holy S. Am-
brose in these vvordes: O Lord, if thou reserue
any thing in me to be reuenged in the next life:
yet I humbly beseech thee, that thou giue me
not up to the powver of vvicked spirits, vvholes
thou vvipest away my sinnes, by the paines
of Purgatory. And againe, in another place:
I shallbe searched and examined as lead (in
this fire) and I must burne vntill all the lead
be melted away. And if then there be found

no

Of the punishments after death. 215 Cap. 9.

no siluer-metal in me: vvoe be vnto me, for I,,
must be thrust dovvne to the profoundest 1. Cor. 3.
partes of hell, or els vvholly vvaisted avway, as,,
stravv in the fire. But if any gold or siluer be,,
foud in me, not through my vvorkes, but by,,
grace & Christes mercy, & through the mini-
stery of my priestood, I shal also once say: *See Psal. 30.*
rely they that trust in thee shal neuer be cōfounded.

12. This vvvas the feeling-feare vvwhich these
holy men had of the iudgements of almighty
God, and of this temporall punishment
after this life. And now let vs lay our handes
vpon our hartes, and thinke that vvhen these
great Saintes, these great Counselours (as it
vvwere) of almighty God, and pillars of his
Church do vtter this dread, hauing liued as
they had; vvhat ought vve to do, liuing as we
do? For vvhen we heare these men speake, we
must imagine to heare the whole Church of
God of those tymes, with all the Saints ther-
of to speake vnto vs the same: for that their
iudgment, faith, & feeling was all one. Let vs
heare then yet a little further if you please,
vvhat they say vnto vs in this behalfe, what
cōfessell they giue vs, what forewarning & ca-
ueat they lay before vs for our greatest good.

13. First of all the aforesaid holy Father S.
Augustine, of vvhom we meane in this place
most to serue our selues, for that he seemeth
aboue all other Fathers to haue made most
particular cōsideration & reflectiō vpon this
matter, to stirre vs vp to vigilancy in this be-
halfe, he writeth thus vpon those wordes of
Genesis, *Thou shalt eate thy bread in the sweat
of thy browvs*. He that doth not till his
groūd wel, but suffereth the same to be ouer-
growne vvith thornes, shall feelee the maledi-

*How much the
holy Fa-
thers
vvordes
and ex-
amples
ought to
moue vs.*

*Gen. 5.
Aug. lib.
2. Gen.
cont. Ma-
nich. cap. 29*

ction

„ Aion of his said ground in this life in all his
 „ vvorkes, and after this life, he shall feele in
 „ the next vvorld the purging fyre, or paines
 „ euerlasting; so as no man may escape that
 „ sentence: and therefore vve ought to procure,
 „ that our suffering may be rather in this lyfe
 „ then in the next. This is his counsell, vvhich
 in many other places doth vrge as good
 and profitable.

Aug. con. 14. I beseech you brethren (sayth he) heare
3. in Psal. my vvords, and make profit of them, &c.
303. Whosoeuer liueth after a certaine kind of
 „ carnall life in this vvorld, and yet departeth
 „ not from the lappe of Christs Church, nor is
 „ not seduced by heretickes, or deuided into a
 „ contrary part, he shalbe purged by a fiery for-
 „ nace, for that vvithout this fornace, he can-
 „ not be placed at the right hand of God. So he.
 „ And yet further in another place more plain-
 „ ly and terribly he vvriteth thus.

Ezech. 14. 15. The vvord of God in a certaine place of
Aug. lib. 50 the Prophet doth compare a sinfull soule vn-
born. 16. to a pot of brasse, saying: *Set her empty vpon*
the hoate coales, untill her brasse and all her
tynne do melt away: In this tryall of this
 purging fire, all idle speeches, all dishonest
 cogitations, all the multitude of lighter sin-
 nes vvhich haue infected her purity, must be
 melted out: her tynne and lead of diuers de-
 „ fectes that vvcre crept vpon her, and did de-
 „ file her diuine image, must be consumed,
 „ vvhich heere in this life might haue byn se-
 „ parated from her by a short and compen-
 „ dious transaction of *teares* and *almes-deedes*.
Augustine. And againe in the very same place, O happie
 are they that novv liuing vvell, & contented
 „ vvith necessary riches to their body, libera'll

Diuers
 notable
 speeches
 and coun-
 sell of S.
Augustine.

Ibid.

of

of their owne, chaste in themselues, and not,,
cruel to others; do redeeme themselues from,,
this fyery fornace, &c. So he.

16. And for that some rash inconsiderate
and careles people of his time (as novv also
are found among Catholickes) though they
doubted not of these punishments, or of the
rigour therof: yet shewd not so great feare
or care to auoid them, as they should, for
that they vvere but temporall, and not eter-
nall; he reprehendeth greatly this inconfi-
deration in these vvordes: Some vse to say *I*

*cara not greatly how long so euer I stay in pas-
sing this fyre, seeing that at last I shall attaine*

Aug. serm.

41. de Sano

41.

to life euermlasting: But (alas) deare brother,

let no man say thus; for that this purgatory,,

fyre is more sharpe then any punishment,,

vvhich in this life can be seene, imagined, or,,

felt: and vvheras it is said of the day of iudg-,,

ment, *That one day shalbe as a thousand yeares,*

Psal. 89.

and a thousand yeares as one day; how doth,,

any man know whether his passage through,,

this fyre be for dayes, or monethes, or per-,,

happes yeares? And he that now vvill be loath,,

to put one of his fingars into burning fyre,

Markethis

reason of

S. Augustin

ought to feare the torment both of body and

soule in that fyre, though it vvere but for a

little time. And therfore let euery man la-
bour vvith all his forces, that he novv auoid,,

mortall finnes (vvhich cast into hell) and,,

to redeeme lesser finnes, by good vvorkes,,

as no part of them remaine to be consumed,,

by that fire. This is *S. Augustines* exhorta-
tion, and he that loueth his owne good,,

vvill harken vnto it.

17. And yet further a little after in the same

place this holy Father hauing spoken both

K

of

How
smaller
sinnes
may be
redeemed
according
to S. Au-
gustine.

1. Cor. 3.
* Enchir. 2.
67. & 68.
& lib. de
fide & o. a-
ritus 14. 15
16. & lib.
21. de crui.
s. 21. & in
Psal. 80.
Pointes to
be noted
out of S.
Augustine.

I.

of the euerlasting paynes of the dāned in hel,
as also of these temporal punishmēts in pur-
gatory, he concludeth thus: *Et ideo. &c.* And
therefore those vvhich desire to be deliuered
both from these perpetual paines, as also this
temporal purging fyre; Let them not com-
mit deadly sinnes. And if they haue hertofore
committed them, let them do fruitfull pen-
nance: And as for little, and daily sinnes, let
them not cease daily to redeeme with good
vvorkes. And yet further: *Et ideo continuis
orationibus. &c.* And therefore by continuall
prayers, & frequent fastinges, & large almes,
and especially by forgiuing them that haue
offended against vs, must ordinarie daily
sinnes be redeemed, least they multiplying
& growing to a great heape, should depreſſe
& drowne our soule: of vvhich sinnes what-
ſocuer is not redeemed by vs in this life,
must be purged by that fyre, vvherof the A-
postle speaketh: *That he which builded straw
ſtubble, and other ſuch matter upon the foun-
dation of his beſiefe ſhould ſuffer detriment,
but yet be ſaued, as by that fyre.* Thus ſarre S.
Augustine, who giueth the ſame expoſition of
S. Pauls vvordes in * many other places also
of his vvorkes, vvvhich vv ere ouerlong heere
to repeat: but herby his iudgment, ſenſe and
feeling in this affaire is euidently declared.
18. Wherefore to conclude this matter, for ſo
much as is neceſſary in this place, vve ſee
heere diuers pointes touched by S. Augustine:
as firſt, vvhat difference there is betveene
them that ſinne deadly, & dy without repen-
tance, & go directly to euerlaſting puniſh-
ment for the ſame (as preſently you ſhall
heare him more particularly auouch:) and
those

those others, whose sinnes are lesse grievous, and called by Deuines *veniall* (for that they separate vs not vvhollie from Gods grace, nor do make vs guilty of euerlasting damnation as the mortall doe:) vvhich sinnes are punished only vwith temporall paines in the next life, and not eternally. Secondly *S. Augustine* teacheth, that albeit these paines be not eternall: yet are they so grievous, as all wyse, and godly Christians ought greatly to feare them, they exceeding, in his opinion, the rigour of any worldly paines or punishmentes that can be deuised. Thirdly how great our care ought to be, not only vtterly to fly and auoid greater sinnes vnder paine of eternall damnation; but these ordinary lesser sinnes also, so farre forth as vve may: and that such, as through frailty do creepe vpon vs, ought to be remedied, and vvyped avvay by sorrowfull sighes, and frequētation of other good workes. All which pointes do declare vnto vs, vvhat an exact rule of Christian life is required of vs by our Sauiour, and how diligent, fearfull, and careful those ancient Fathers vv ere in performing the same, and how negligent, slouthfull and carelesse vve are novv a dayes in this important point.

19. And so for fynall conclusion of this matter, it may be obserued, that the common beliefe of these purging paines of the next life, vv as so vniuersally receyued in *S. Augustine*'s time, as diuers did passe to the other extremity to thinke, that all kind of sinnes and sinners might be purged and saved by this fyre: vvhich error *S. Augustine* himselte refuteth in diuers partes of his

Enchir.

cap. 67.

An opi^o
fic error
to thele of
our dayes
about Pur-
gatory co-
sisting in
extremes

That mor-
tal finnes
cannot be
purged by
the fyre of
Purgatory.

vworkes. One place only shall serue for an example. Thus then he writeth in his Enchiridion. *Creduntur autem a quibusdam. &c.*

Certaine men are of beliefe, that all such as retaine the name of Christ, & are baptized in his Church, & are not cut of from the same, by any schisme or heresie, shalbe saued by this fyre though they liue neuer so wickedly and although their finnes be neither vvyppd away vvith pennance, nor redeemed vvith

almes-deedes in this life, yea though they perseuere therin euen vntill their last day: nor vvithstanding they graunt that their punishment shalbe long, according to the greatness of their finnes, though not euermlasting.

But they vvich belieue this, and yet are Catholickes, seeme to be deceyued by a certaine pittifull affection. For that if vve consult holy Scripture, vve shall finde another answer. For the Apostles vvordes are plaine:

Be not deceyued, neither fornicators, neither Idolaters, nor adulterers &c. shall possesse the

1. Cor. 6. *Kingdome of God:* But if these men perseuering in these finnes, should not vvithstanding for the faith of Christ vvith they hold, be saued (by passing through this fyre) then should they also be receyued into the Kingdome of God, vvich is contrarie to the former vvordes of S. Paul.

20. Thus farre S. *Augustine*, vvherby vve may see, hovv farre off men in his dayes were from diuers in ours, that belieue no purging fyre at al, vvich these other men vvould haue to serue also for mortal finnes neuer so grievous. But it vvas an errour running to the other extreme, as hath byn declared And the reason hereof is, for that these, vvho are

to receaue benefit by this purging fyre do
dye in the state of Gods grace, and are his
children, & so as children haue this fauour,
that they may in this life vvith good workes
redeeme their temporall punishment for the
life to come, and after their death be relieved
also by the helpe of others that pray, and do
good deedes for them; and principally by
the publicke sacrifice of the Church, vvhich
to the others (though yet Catholickes). If
they dy in the guilt of mortall sinne, cannot
auaile, nor be profitable. So that to vse S. Au-
gustines vvordes: *A man must merite in this
vvorld by good life, that these helps of others
may auaile him after his death.* And this do-
ctrine the holy Father doth eueryvvhere in-
culcate in the name of the vvhole Church of
God in his dayes: vvherof I shall only giue
thee (good Reader) an example or two for
thy better instruction, and exhortation to
pietie, out of many places of S. Augustines
vvorkes, that may be alleaged.

21. First then in his vvorthy Booke *Of the
Cittie of God*, after a large and pious confi-
deratiō of this matter, he hath these vvordes:
*For some men, after their death, the prayers of
the Church or of pious people are heard; but it
is for such, vvho after their baptisme nei-
ther liued so euill, as they might be sudget
vvvvorthy of such mercy, neither yet so vvell,
as they needed not such mercy.* So this good
Father. But yet more at large doth he ex-
pound the matter in another place of his
vvorkes in these vvordes: No man may
doubt, but that the soules departed from this
vvorld are holpen by the prayers, and sacri-
fices of the holy Church, and by the almes-

None re-
ceane pro-
fit by Pur-
gatory but
such as dy
in
mortall
sinne.

Aug. En-
chir. cap.
110.

Aug. 116.
21. de Ciuib.
Dei cap. 24.

Aug. serm.
34. de verb.
Apost.

Cap. 9. 222 *Christian Directory lib. 1. part. 1.*

deedes vvhich are done for them, vvhether
 „ Almighty God is moued to deale more
 „ mercifully vwith them, then their sinnes
 „ haue deserued. For this doth the vniuersall
 „ Church of Christ obserue and practice, as
 „ receyued from our ancient forefathers, that
 „ vwhen cōmemoration is made in due place
 „ of the Sacrifice, for such as are departed in
 „ the communion of the body and bloud of
 „ Christ our Sauour: that then the said Sacri-
 „ fice be offered also for them &c. But this must
 be done for such men only, *vvhich did so liue*
before their death, as these thinges might be pro-
fitable to them after their death. For as for o-
 „ thers, that vvent out of this vworld without
 that faith, which the Apostle saith *doth worke*
by charity, & without receauing her Sacra-
 mēts, in vaine are these good offices of piety
 done for them, which had no piety when
 „ they liued vpon earth to merit this. So he.

What
 sort of
 men are
 holpen by
 other
 mens pray
 ers after
 death.
 Eph. 5.

Ans. in En-
chirid c. 100

„ 22. And yet more exactly doth he vrge this
 matter in his Enchiridion, or Instruction to
 the simple; for that he vwould haue the mat-
 „ ter the better to be remembred, & imprinted
 „ in the heartes of all good Christian, and Ca-
 „ tholicke people. It is not to be denyed (saith
 „ he) but that the soules of them that are de-
 „ parted, are much relieued by the piety of
 „ their liuing friendes, vwhen either the Sacri-
 „ fice of our mediator is offered for them, or al-
 „ mes are giuen in the Church in their behalfe:
But yet these thinges do only profit such, as de-
serued vvhile they liued, that these helpes might
profit them after their death: For that there is
 a certaine state of life, neither so good, but
 that it may haue need of these helpes after
 death, neither yet so euill, but that these of-
 fices

Different
 states of
 liuers
 in this
 vworld.

sices may profit them. And on the contrary ,,
side there is another state of men so good, ,,
as they need not this helpe. And of others ,,
so euill, as they cannot be holpen by it ,,
vwhen they are once dead. *VVherfore heere*
in this life all merit is gotten, vvhetherby after
this life a man may be relieved or not. And
let no man hope that after his death he ,,
shalbe able to merit that at Gods hand, ,,
vvhich he neglected to deserue vvholes he ,,
liued. &c.

23. Thus this holy Father not only in-
structeth vs, what the holy Church of Christ
did in his dayes both belieue, teach, and pra-
ctice concerning this affaire: but stirreth vs
vp also vvith holy stinges and prickes of deu-
otion, to do the like, both for our selues,
and for our friendes that are dead. For our
selues, by endeauoring novv by good life, to
make our selues capable of these holy helps
after our death: and for our friendes to be
faithfull and sollicitous for them after they
are departed, that these holy helps be pro-
cured and performed for them, especially
for such as vvee thinke did dye in such
case, as these helps might profit them; that
is to say, as before hath byntouched, such
as dyed in the Catholicke faith, and recey-
ued her Sacramentes before their depar-
ture. For to this conclusion *S. Augustine*
returneth againe presently in the same place,
as principally to be borne in mind: to
vvit: *That not all sortes of men, but some*
only are in case to take benefit by these helps
of the Church; that is to say, neither
those that are verie good, vvho go pre-
sently to heauen; neither those that are

*S. Augu-
stines con-
clusion a-
bout them
that are
holpen by
Purgatory*

very euill, and are throwne downe immediately into hell: but a meane or middle sorte of people betweene these both, vvhich may be presumed to be the greatest part of Catholicke Christians, vvwhose faith being secure, though in life they haue committed mortal finnes; yet dying repentant, and receauing the Sacramentes of the Church, the guilt is remitted, and so there remayneth ordinarily some temporall satisfaction only to be paid in this purging fire, as vve haue heard *S. Augustine* declare vnto vs before.

24. And yet further it is to be noted, that albeit in this life, we cannot know certainly of all that dye, vvwho appertaine to one sort, and vvwho to the other; vvwho go directly to heauen, vvwho to hell, and vvwho remaine in purgatory (except only Martyrs of vvwhome the Church assureth vs, that they presently passe to heauen, vpon vvwhich ground *S. Cyprian* saith, *That it is an iniury to Martyrdome to pray for Martyrs:*) yet notwithstanding vvwhen the matter is in doubt we may in charity pray for all: and you shall heare the reason out of *S. Augustines* ovvne vvwordes. For thus he vvriteth, repeating againe the former distinction of three sortes of people, that dy in different state & condition of life.

Aug. Ibid. ubi supra.

25. I haue said before (saith he) that these offices of the Church, and of pious people do not profit all men that are dead: and vvwhy
 “do they not profit all, but for the difference
 “of life, that ech man led in his body? When
 “soeuer then either Sacrifice of the Aultar, or
 “vvwhatsoever almes-deedes are offred vp in
 “generall for all baptized Christians that are
 “departed, vvwithout restraint; these oblations
 for

for such as are very good, are thanks-gi-
uings, and for such as are not very euill,
they are propitiations (or obtaynings of
pardon) and for such as dyed very euill, al-
beit they yeeld no helpe to the dead; yet are
they certaine consolations to the liuing. And
vvhome they do profit, it is vnto this; that
either their sinnes may vvholie be forgien,
or at leastvise that their damnation may be
made therby more tolerable.

26. Thus he. And for more testification that
in doubtfull cases vve may pray for all, let
vs heare hovv S. *Augustine* prayed and offred
Sacrifice for his mother, called *Monica*, after
she vvas dead, though he held her for a holy
vvoman, and that her sinnes vv ere already
vvholy forgien, before he prayed for her. I
beseech thee good Lord (saith he) euen by
the vvoundes of him that hanged on the
crosse for vs, and sitteth at thy right hand, to
make intercession for vs, that thou forgieue
the sinnes of my mother. I knowv that she
exercised herselfe in the vvorkes of mercy,
and forgaue from her hart all her enemyes
and debtors : Forgiue her (good Lord) her
debtes, forgieue, forgieue, forgieue I beseech
thee, and enter not vvith her into iudgment:
Thou hast promised mercy to them that are
mercifull: And albeit I do belieue that thou
hast done already that vv hich I do aske for
my mother : yet let these voluntary prayers of
mine be acceptable vnto thee ; for that she be-
ing neere vnto her death, did not thinke
hovv to haue her body sumptuously buried,
or the same to be embalmed with sweet per-
fumes, or to haue any choice monument or
sepulcher erected vnto her in her Countrey:

Aug. lib 9.

Confess.

cap. 13.

*S. Augu-
stines*

*prayer for
his mo-
ther after
her death.*

Iam. 2.

Psal. 142.

S. Augustine No she did not ordayne any of these thinges vnto vs that stood about her, but only desired that her memory might be made at thy Altar, to which she serued with such diligēce as she neuer omitted any one day to be present, knowing that from thence is dispensed that holy hoste or Sacrifice, vvhherby is blotted out the guilt of the vworld.

A considerable demand.

27. Thus vvriteth *S. Augustine* of his ovvne, and his mothers deuotion. And novv tell me (good Reader) vvhat iudicious, or discrete man in the vworld vvould not rather aduventure his soule vvith these holy people, and vvith the vvhole Church of Christ in their ancient dayes (for vve must presume that the vniuersall Christian and Catholicke Church in *S. Augustine*s time did belieue, teach, and practice no other then *S. Augustine* himselfe did, vvwhich vvvas a chiefe piller therof:) what man (I say) of iudgment, discourse, or care tovvardes his owne soule, vvill not rather aduventure the same vvith *S. Augustine*, & other like of his faith, learning, grauity, and merits; then vvith a nevv crew of good-felloses in our dayes, that laugh at these things and do assure men saluation vvithout either prayers or punishmentes, or paines at all: and being afraide or esteeming it ouer laboursome to enter into any particular accomptes of their ovvne life & actions in this world, or into any care or sollicitude for satisfying in the next; haue resolved rather to breake vvithall: not vnlke vnto certaine broken, & bank-rupt marchants who seeing themselues ouerwhelmed vvith debtes, do thinke it the best vvay to cast from them their accompt-bookes or cut them in peeces.

to the

to the end that they may neuer be forced to come to particular reckonings.

28. But our Sauour Christ doth teach vs another farre different course, vvilling vs to agree vwith our aduersary, or creditor while vve are heere in the vway of this life, least vve being once cast into prison (as carelesse bank-rupts oftentimes are) vve be forced to pay the vitermost farthing: (for to this doth holy *S. Cyprian* interpret this parable) vvhich is so effectuell an exhortation for vs to looke about vs, vvhiles vve are in state to helpe our selues, & to make all accomptes cleere, and streight in this life; as none but carelesse, or consciencelesse people vvill neglect the same. And thus much of this sort of men that are to suffer temporal punishments in the life to come.

Mat. 5.

*Cyp. ep. 92
ad Antonian.*

THE THIRD PART

OF THIS CHAPTER.

*Of the euerlasting punishment, vvhich
the damned are to suffer in
the next life.*

29. BUT nowv to passe from this sort of people to the other, whose lot must be in euerlasting fyre, *cum ardentibus sempiternis*, saith the Scripture; with eternall flames and burnings, and yet neuer to be consumed; I meane the reprobate that dye in Gods disfauour, be they Pagans, Heretickes, Schismatikes, or euill liuing Catholickes, of whom *S. Augustine* hath spoken before: these

Esay. 33.

(I say)

The difference between the fyre of hell and Purgatory.

(I say) are in a farre worse case, and more pittifull plight. For albeit according to *Dennies* the fyre of Hell and Purgatory be all one in substance, and the paynes of the one, as grieuous as the other, during the time: yet the difference betweene eternity, and temporality in the durance therof, is of such infinite importance, as there can be made no comparison at all: Besides the helps and alleviations vvvhich Christians receyue in the purging fyre, togeather vvith the assurance of their finall saluation, and hourly hope of their deliuey, abbreviation or mitigation of their paynes, do exceedingly comfort them in that case. Whervnto if you adde the presence of Gods grace, the knowvledge that they are in his fauour, and in the vnity and participation of his Catholicke Church, from vvvhich daily they recieue some sorte or other of ease, the visitation of Angels, which as their brethren, do come to animate and encourage them in their sufferinges (of all vvvhich pointes, no one is granted or permitted to them that are damned:) All these thinges (I say) being laid togeather do make the two states no lesse different, then hell and heauen, though Purgatory also be hell for the time.

30. And according to this proportion must we conceyue, that if the punishment of this purging fyre be so dreadfull a thing, as *S. Augustine*, and other Fathers before haue declared: vvhat vvill the paynes of hell it selfe be? And in this respect may the saying of our Sauour be considered vvvhich he spake to the good women of *Hierusalem*, who lameted his case, when he was going to his

his passion: *If they do these things in greene wood, what shall become of the dry?* Which wordes S. Peter seemeth in some part to expound, when he saith: *If the Iudgement of God beginne with vs which are his seruantes, what shall the end of wicked men be?* If those that dy in Gods grace, and in the vnity of his holy Catholicke Church, and shalbe in the end saued, and raigne eternally with him, be notwithstanding to be punished so seuerly for smaller faultes; how shall the reprobate and damned, that are his enemyes and members of the diuell, be punished in hell fyre prepared for them, for their euerlasting torment? Truly no vnderstanding, no tongue, no pen, no cogitation can expresse the greatness, rigour, dread or desolation of that punishment: yet shall I endeavour for our better admonishment and preuention (for so much as the thing is so little esteemed by many carelesse and senselesse worldlings, as by their actions, and order of life may appeare) to set downe breifly some of the considerations, and contemplations, speeches and sentences which the holy Scripture and ancient Fathers doe deliuer vnto vs for our warning in this behalfe.

31. And first of all, concerning the place itself of punishment appointed for the damned, commonly called *Hell*: the Scripture in diuers languages useth diuers names, but all tending to expresse the grieuousnesse of torments therein to be endured. As for example, in the latin tongue, it is called *Infernus*, that is, a place beneath or vnder ground, as most of the old Fathers and S. *Augustine* in particular doe interpret. But whether it be vnder ground

Luc. 23.

1. Pet. 4.

Of the names of hell in diuers tongues. Esa. 5. & 38. Infernus.

Aug. lib. 2. retrast. cap. 14.

ground or no, most certaine it is, that it is a place most opposite to heauen, vvhich is said to be aboue, and from vvhich *Lucifer* vvas throwne downe. And this name is vsed to signifie the miserable deiection and hurling downe of the dāned, to be troden vnder the feet, not only of almighty God, but also of all good men for euer. For so saith the Scripture. *Beholde the day of the Lord commeth, burning like a fornace, and all proud and vviacked men shall be strauu to that fornace; And you that feare my name shall tread them downe, and they shall be as burnt ashes vnder the soles of your feet in that day.* And this shalbe one of the greatest miseries that can happen to the proud and stoute Potentates of the vvorlde, to be throwen downe vwith such contempt, and to be troden vnder the feete of them, vvhome they so much despised in this vvorlde,

32. The Hebrue vvord vvhich the Scripture vseth for Hel, is *Sool*, vvhich signifieth properly a great ditch or dungeon. In which sense the same place is also called in the *Apo. 10.* *pocalips*, *Lacus ira Dei*, The lake of Gods vrath. And againe, *Stagnum ardens igne & sulphure*. A poole burning vwith fire and brimstone. In greek the Scripture vseth three vvords for the same place. The first is *Hades* vsed in the Ghospell, vvhich (as *Plutarch* noted) signifieth a place vvhich no light is. The second is *Zophos*, in *S. Peter*, vvhich signifieth darknea it self. In vvhich sense it is called also of *Iob*, *Terra tenebrosa & operta mortis caligine*. A darke land, and ouervvhelmed vwith deadlie obscurity. Also in the Ghospell, *Tenebra exteriores*, vttter darknesse

Iob. 11.

Esa. 14.

Mala. 4.

Sool.

Esa. 14.

Apo. 14.

Apo. 10.

Mat. 11.

Hades

In com. su

gra verba,

vino laten-

ser.

Zophos.

Iob. 10.

Mat. 22.

darknesse. The third greeke vvorde is *Tartarus*, vfed by S. Peter: vvhich vvorde being deriued of the verbe *tarasso* (vvhich signifieth to terrifie, trouble, and vex) importeth an horrible confusion of tormentors in that place: euen as Iob saith: *There is no order, but euermlasting horrour.* Which the holy Ghost in another place describeth more at large in these vvords: *There are spirites created to reuenge, and in their furie they haue fertised their tormentes. VVhen the finall day shall come, they shall pover forth the force and rage of him that created them; fire, hails, famine, death, teeth of beastes, scorpions, and serpents.*

Tartarus.

Iob. 10.

Ecccl. 39.

33. The Chaldean vvorde (vvhich is also vfed in Hebrevv, and translated into greeke) is *Gehenna*, first of all vfed by Christ our Sauour, for the place of them vvhich are damned, as S. Hierome noteth vpon the tenth chapter of S. Mathewvs Gospell. And this vvorde being compounded of *ges* and *hinnon*, signified a valley nigh to *Ierusalem*, called the *Valley of hinnon*, in vvhich the old Idolatrous Ievves vvere vvont to burne aliue their ovvne children, in honour of the diuell, and to sound vvith trumpets, timprels, and other loud instruments, whiles they vvere making of this abhominable Sacrifice, to the end, the pittifull shrieks & cries of their children might not be heard. And this place vvas afterward vfed for the receipt of all filthines, dung, dead carrens, & the like. And most probable it is that our Sauour vfed this word *Gehenna* aboue al o-ther, for *Hel*, therby to signifie the miserable burning of soules in that place, the pittifull clamours

Gehenna.

Math. 5.

Marc. 9.

The valley hinnon.

The loth-

sonnes

of hel

clamours and cries of the tormented, the confuse and barbarous noise of the tormentors, together with the most loathsome filthinesse of the place: which otherwise is described in the Scriptures, by the names of *adders, snakes, cocatrices, scorpions*, and other venomous creatures, as hath byn, and shalbe afterwards declared. And, with this word *Gehenna*, concurrerth also in signification another used by the Prophet Esay, to denote the same place, that is to say *Tophet*, which properly signifieth the forsaide valley of the children of *Hinnon*; but is applied expressly to declare and represent the most horrible dungeon of damned soules. Which Esay (talking of God as of a great King) describeth in these words: *From eternity is Tophet prepared by this King, a profound and spacious roome. His food is fire and store of wood: The breath of our Lords mouth doth kindle the same, like a maine riuer of brimstone.*

Tophet.

Esai. 30.

Of the paines of hell.

1. Cor. 2.

34. AND NOW hauing thus declared the names of this place, and therby also (in some part) the nature: it remaineth that we examine, what manner of paines men suffer in the same. For declaration whereof, we must consider, that as heauen and hell are contrary, assigned to contrary persones, for contrary causes: so haue they in all respectes contrary properties, conditions, & effects; in such sort, as whatsoeuer is spoken of the felicity of the one, may serue to inferre the calamity of the other. As for example, when *S. Paul* saith: *That no eye hath seene, nor eare hath heard, nor hart conceyued the ioyes that God hath prepared for them that shalbe sauued* we may inferre, that the paines of the damned

ned must be of like proportion. So againe, vwhen the Scripture saith, that the felicity of them in heauen is a perfect felicity, containing *all goodnesse*, so that no one kinde of pleasure can be imagined vvhich they possesse not: vve must thinke on the contrary part, that the misery of the damned, must be also an absolute misery, containing all afflictions that may be, vvithout vvant of any. So that, as the happines of the good is infinite and vniuersall: so is the calamity of the vvicked infinite and vniuersall also. Now in this life, all the miseries and paines vvich fall vpon man are but particular, & not vniuersall. As for example, vve see one man pained in his eyes, another in his teeth, another in his stomake, another in his backe, vvich particular paines notwithstanding are sometimes so extreame, as life is not able to resist them, and a man vvould not suffer them long for the gaining of a million of vvorldes.

Exod. 33.

35. But suppose that some one man vvere
tormented in all the parts of his body at
once, as in his head, his eyes, his tongue, his
teeth, his stomake, and in all other ioints and
members of his body besides: Suppose (I say)
he vvere most cruelly tormented vvith extreme
paines in all these partes together, vvithout ease or intermission: What thing
could be more miserable then this? vvhat
sight more lamentable? vvhat calamity more
vnspeakable? If thou shouldest see but a
brute beast ly in the street thus afflicted, I
know thou couldest not but take cōpassion
of him. Well then, consider vvhat difference
there is betvvenc abiding these paines for a
vvcke,

1.

The
paines of
hell infi-
nite and
vniuersal.

vvecke, or for all eternity: in suffering them vpon a soft bed, or vpon a burning grid-iron and boiling fornace: among a mans friendes comforting him, or among the furies of hell vwhipping & tormenting him. Consider this (I say gentle Reader) & if thou wouldest take a great deale of labour, rather then in this life temporally to abide the one; be content to sustaine a little paine, rather then to incurre the other in the life to come eternally.

2.
How euery
part
hath his
particular
torment
in hell.

36. But yet to penetrate these things a little further; not only all these parts of the body vvhich haue byn instruments to sinne, shalbe tormented together in this place of punishment; but also euery sense, both externall and internall, for the same cause, shalbe afflicted vvith his particular torment, contrarie to the obiekt wherein it delighted most and tooke pleasure in this vvorld. As for example; the lasciuious eyes shalbe afflicted vvith the vglie and fearefull sight of diuels: the delicate eares, vvith the horrible noise of damned spirits; the dainty nostrils, vvith poisoned stench of brimstone and other vnsupportable filth: the delicate taste, vvith most rauenous hungar and vnquenchable thirst: and all the sensible parts of the body, vvith burning fire. As also inwardly, the imagination of the damned shalbe tormented vvith the apprehension of paines both present and to come: the memory, vvith the remembrance of pleasures past: the vnderstanding, vvith consideration of the felicity lost, and the misery now come vpon them. O poore Christian, vvhat vvilt thou doe amidst the multitude of so intollerable calamities?

37. It is a vvonderfull matter, and able (as
 one Father saith) to make a reasonable man
 goe out of his vvittes , to consider vvhat
 God hath reueiled vnto vs in the Scriptures,
 touching the dreadfull circumstances of this
 punishment, and yet to see hovv little the
 rechelesse men of this vvorld doe feare it.
 For first, touching the vniuersality, variety,
 greatnes and extremity of the paines ; not
 only the reasons before alleaged, but also
 diuers other cōsiderations in the Scriptures,
 doe declare the same. As vvhere it is said
 of the damned : *Cruciabuntur die & nocte* ;
 They shalbe tormented day and night. And
 againe : *Date illi tormentum* ; giue her tor-
 ment, speaking of *Babilon* in hell. By vvhich
 vvords of torture and torment may vvell
 appeare, that the paines in hell are exercised,
 not for chastisment, but for affliction onlie
 and torment of the parients. And vve see
 commonly in this vvorld, that tortures and
 torments are so great, violent, and extreme,
 as the vvit of man can reach to deuise. Ima-
 gine then (good brother) vvhen God al-
 mighty shall bend his endeauiour and infi-
 nite endles vvisdome to create torments (as
 he hath done in hell) vvhat manner of tor-
 ments they are like to be ?

3.
 The
 paines of
 hel exer-
 cised for
 torment
 and not
 for cha-
 stisment.

Apo. 10.
 & 14.
 Apo. 18.
 Luc. 16.

38. If creating an element here for our
 comfort (I meane the fire) he made the same
 so insufferable as it is , in such sort, as a
 man vvould not hould only his hand therein
 one day, for to gaine a Kingdome : vvhat
 a fire (thinke you) hath he prouided for
 hell, vvhich is not prouided for comfort,
 but only for torment of the parties ? Our
 fire hath a thousand differences from that,
 and

4.
 The feare
 nature of
 hell fire,
 vvith the
 differences
 from ours.

- and therefore is truly said of the holy Fathers, to be but as a painted or feigned fire in respect of that. For first our fire vvas made to comfort (as I haue said) and that only to afflict and torment. Our fire hath need to be fedde continually vvith vvood and fuell, or els it goeth out: that burneth eternally without feeding, and is vnquenchable, *for that* (as Esay saith) *the breath of Gods ouune mouth both blowv, seede, and nourish the same.* Our fire giueth light, vvich of it self is comfortable; that admitteth none, but hath his desolation of inexplicable darkenes. Ours is out of his naturall place, and situation, and consequently of lesse force then it vvould be there; for vvich cause also vve see, that it endeuoreth vvith all force to mounte vp, and get from vs. But that of hell is in the naturall and proper place vvherin it vvas created, and therefore hath all his full strength and abideth perpetually. Ours consumeth the foode that is cast into it, and therby in short space dispatcheth the paines: that afflicteth and tormenteth, but consumeth not, to the end the paines may be euerlasting. Our fire is extinguished vvith vvater, and the rage therof greatly abated by the coldenesse of the ayre and other elementes about it: that hath no such abatement or qualification at all, but hath his absolute force remaining in all furie. And finally, vvhat a straunge and incredible kinde of fire that is, may appeare in part, by these words of our Sauour, so often repeated in the Ghospel: *There shalbe vveeping and gnashing of teeth.* For that vveeping, seemeth properly to be referred to the effect of extreme burning in that fire, seing the

Mat. 8. 13
22. 24.
Luc. 13.

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the paines of scalding and burning doe enforce teares sooner then any other paines; as appeareth in them, vvho vpon the suddaine doe put any burning thing in their mouthe, or doe vehemētly scald any tender & sensible part of their body. And gnashing or chattering of teeth (as euery man knowveth) proceedeth principally of great and extreme could. Imagine then (my brother) vvhat a fire this may be, vvwhich hath so contrary extreme effects both of heate & cold. O mighty Lord, vvhat a strange God art thou? how vvonderfull and terrible in all thy vvorkes and inuentions? howv bauntifull art thou to those that loue and serue thee? and howv seuer and terrible to them vvwhich contemne thy commaundements? Hast thou deuised a vvay, how they vvwhich ly burning in a lake of fire and brimstone, shall also be tormented vvith extreame cold? vvhat vnderstanding of man can conceyue how this may be? but thy Iudgments (o Lord) are depth without bottome, and therfore I leaue this to thy only prouidence, praising thee eternally for the same.

39. But novv besides these generall paines common to all that be in that place; the Scripture signifieth also, that there shalbe particular and seuerall torments, peculiar both in quality and quantizy to the finnes and offences of ech offendour. For to that end saith the Prophet Esay to God; *Thou vvilt iudge in measure, against measure.* And God saith of himself: *I vvill exercise Iudgement in vvright, and Iustice in measure.* And that is the meaning of all those threatens of God to sinners, vvhere he saith, that he vvill pay them home

Apo. 14.
& 21.

Psal. 35.

8.
Seuerall
paines for
seuerall
offenders.

Esa. 27.
Esa. 18.
Iere. 25.
Apo. 20.
& 22.

accor-

Cap. 9. 238 *Christian Directory lib. 1. part. 1.*

Pfal. 27. according to their particular vworkes, and
& 61. according to the inuentions of their ovvne

harts. In this sense it is said in the Apocalips
of *Babilon*, novv throwne dovne into the
lake: *Looke how much she hath glorified her self,*

Apo. 18. *& hath liued in delightes: so much torment and
affliction giue her.* Wherof the holy Fathers
haue gathered the variety of torments that
shalbe in that place. *As there be differences of*

*Lib. de vera
penit. c. 2.*

sinnes; so shall there be variety of torments:
(saith old Ephraem) for the adulterer shall
haue one kinde of torment, the murderer an-
other, the theefe a. other, the drunkarde an-
other, the lier another. And so he followveth
on shewing hovv the proude man shall be
trodden vnder feete to recompence his pride;
the glutton shall suffer inestimable hungar;
the drunkarde extreme thirst; the delicious
mouth shalbe filled vp with gal; and the deli-
cate body seared vvith hoate burning yrons.
This is the contemplation of this holy an-
cient Father. And truly the holy Ghost sig-
nifieth such a thing when he saith in the Scri-
ptures of the vvicked vvorldling: *His bread*
on his belly shall be turned into the gall of ser-
pents: he shall be constrained to vomit out a-
gain the riches, vvich he hath deuoured; God
shall pull them forth of his belly: He shall be con-
strained to sucke the galls of cocatrices, and the
tongues of adders shall flea him: He shall beare
the smart of all that euer he hath donne: & yet
shall he not be consumed, but shall suffer accor-
ding to the multitude of all his deuises. By
vvich words is plainly shewed, that vvicked
men shall receiue particular torments for
their gluttony, for extortion, and the like,
Which torments shalbe greater then any

Iob. 20.
A mar-
uailous
descriptiō
vsed by
the scrip-
ture.

mortall

mortall tongue can expresse: as may appeare by these vehement & dreadfull words which are heere vsed to insinuate the same.

40. And yet further, besides all this vniuersality, particularity, rigour, grievousnes and horrore which hitherto hath byn declared to be in these tormentes; the holy spirit of God reueileth vnto vs another condition or quality no lesse terrible then the former, vvhich is the most seuerer straitnes therof, without all possibility of any one iote of help, ease, intermission, relaxation, respiration, or comfort. This is signified by those seuerewords of our Sauour so oftentimes repeated: *That the damned shalbe cast into hel, bound hand and foote:*

6.
The straitnes of paines in hell.

Math. 12.

that is, vvithout all ability of resistance or struggling against their tormētts. Also by that most dreadful shutting vp of the gate, whereof our Sauour spake in such dolefull manner when he said: *Clausula est ianua*; the gate is shut vp, and made fast for euer: that is to say, in hell the gate of all mercy, of all pardon, of all ease, of all intermission, of all comfort, is shut vp for euer; and that both from heauen, from earth, from the creator, and from all creatures; in so much, that no consolation is euermore to be hoped for (as in the miseries of this life there is alwaies some) but extreme desolation for all eternity.

Math. 25.

41. This straitnes is likewise most liuely expressed in that dreadful parable of the rich glutton in Hell: vvho vvas driuen to that necessity, as he desired most pittifully, that *Lazarus* might dippe the top only of his finger in vvater, thervvith to coole his tongue, in the midst of that fire, vvherin he vvas tormented, and yet could not he obaine it.

Luc. 16.
The vvonderfull example of the rich glutton.

A small

The pittifull
case of
the rich
glutton.

The ex-
ample
of one
moueth
not an-
other.

Ezec. 23,

A small refreshing it seemeth that it would haue byn vnto him, if he had obtained his request; but yet to shew the straitnesse of the place, it was denied vnto him. O yee that liue in sinfull welth of the world, consider but this one example of Gods seuerity, and be afraid. This man was in that ruffe and ioylitic, a little before, as he would not giue the very crimes of his table to buy heauen; now would he giue a thousand worldes (if he had them) for one drop of water to coole his tongue. Good God, what demaund could be lesse then this? what request more humble? He durst not aske to be deliuered thence, or to haue his torments diminished, or to haue a great vessel of water wherewith to refresh his whole body; but onely so much as would sticke on the top of *Lazarus* his finger, to coole his tongue. To what extreme need was this poore man now driuen? what a strong imagination had he of the force of one drop of water; to what pittifull change was his tongue now come, that was accustomed to be so daintely bathed, and diligently tended with all kindes of pleasant liquors? O that one man cannot take example by another: O that *Ooliba* will not learne to be wise by seeing the punishments of her elder sister *Oolla*. God reueiled the calamity of the former, inflicted for her vickednes, thereby to terrifie the later from the like sinne; but for that she profited nothing by that example, he saith: *For so much as thou Ooliba hast walked in the waies of thy sister Oolla: this saith God vnto thee: I will lay the cup of thy sister upon thee: thou shalt drinke it as she did, both in depth and largenes; thou shalt drinke*

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drinke it vp euen vnto the very dregges.

42. Thus said the Prophet of God then to Hierusalem, that vould not be vvarned by the punishment of Samaria: And thus saith the sonne of God novv to all men, that vvill not be terrified by these torments of the damned Glutton: And if all this be true (as it must be, except the vvords of our Sauour could be false) then vvhat vvonderfull people are vve, that seing our selues in danger of this intollerable misery; doe not seeke vvith more diligence to preuent the same? In respect of these extremities & strait dealings of God, denying al comfort and consolation at this day of euerlasting reuenge, holy Scripture saith: That men shal fall into rage, fury and vtter impatience, blaspheming God, and cursing the day of their natiuity, vvith eating their ovvne tongues for grieve, and desiring the rockes and mountaines to come and fall on them, therby to end and finish their paines.

Eccl. 23.

Apo. 23.
& 16.

43. But novv, if vve adde to all this, the eternity and euerlasting continuance of these torments; vve shall see, that it encreaseth the matter beyond all humane cogitation. For in this vvorld, there is no torment so great, or affliction so violent, but that time either taketh avay or diminisheth the same. For either the tormentor or the tormented dieth, or some other occasion happeneth, wherby the extremity of the tribulation is mitigated. But heere no such hope or comfort may be expected; for that as holy vvrite affirmeth; *Cruciantur in sacula seculorum, in signo ardente igne & sulphure*: They shal be tormented for euer and euer, in a poole that

7.
The eterni-
ty of the
paines.

Apo. 20.
& 21.

L

burneth

burneth vvith fire, and brimstone. As long as God is God, so long must they burne therein. Neither shal the tormentor or the tormented die, but both must liue eternally, for the eternall misery of him that suffereth,

A wonderfull
sayings, &
cogitatio
of eterni-
ty.

44. Oh (saith one holy Father in a godly meditation) if a sinner damned in hell, did know he had to suffer those torments no more thousand yeares, then there be sandes in the sea, and grasse leaues on the ground; or no more thousand millions of ages, then there be creatures in heauen, hell, and in earth; he vvould greatly reioice: (for that he vvould comfort himself (at the least vvise) vvith this cogitation; that once yet the matter vvould haue an end. But novv (saith this good man) this vvord *never* breaketh his hart, considering that after a hundred thousand millions of worldes (if there might be so many) he hath as farre to his iourneys end, as he had at the first day of his entrance into those torments. Consider (good Christian) vvhat a length one houre vvould seeme vnto thee, if thou haddest but to hould thy hand in fire and bristome only during the space therof, or to be stretched on a racke, or other torture. We finde by experience, that if a man be grieuously sicke, though he be laid vpon a very soft bed; yet one night seemeth a long time vnto him. He turneth and tosseth himself from side to side, telling the clock, and counting euery houre as it passeth, vvhich seemeth to him a vvhole day. And if a man should say vnto him that he were to abide that paine but seauen yeares together; he vvould goe nigh to dispaire for grieve, Novv if one night seeme so long
and

and tedious to him that lieth on a good soft bed, afflicted only vvith a little ague: vvhat vvill the lying in fire and brimstone doe, vvhen he shall knowv euidentlie, that he shall neuer haue end therof? O deare brother, the satiety of continuance is loathsome, euen in things that are not euill of themselves. If thou shouldest be bound alvvayes to eate one only meate, albeit othervvise of it self it vv ere not ingrate: yet vvould it be displeasat vnto thee in the end. If thou shouldest be bound to sit still all thy life in one place, vvithout mouing: it vvould seeme grieuous and intollerable, albeit no man did torment thee in that place. What then vvill it be to ly eternally (that is to say, vvorld vvithout end) in most extreme torments and inexplicable desolations? is it any vvay to be comprehended, howv they may be suffered? o blind iudgement of man, that maketh no more accompt of preuenting these calamities.

45. And yet might I heere adioyne another circumstance of these punishmentes, vvich holy Scripture it self omitteth not, vvhen it saith; *That all these torments shalbe suffered in darkenes*; a thing dreadfull of it self vnto mans nature, as you knowv. For that there is not the stoutest hart made of flesh, but if he found himself alone, destitute, and naked in some desolate place of darkenes, & should heare the voices and cries of infernall spirits dravving tovvardes him; he vvould be stroken vvith feare in respect of the place it self, albeit as yet he felt no hurt vpon his body. For that nothing is more terrible to mans imagination, then to conceaue

8.
Dark-
kenes in
hell.

9.
The deri-
sion that
shalbe
vsed to-
wardes
the dam-
ned.

Psal. 36.

perils at hand vvhich the eye cannot disco-
uer: nor any thing more full of extreme de-
solation, then hauing our sight, to vvant for
euer the vse and object therof. This then is
the most pittifull and desolate state of such
as are damned, that their insupportable and
euerlasting paines are sustained in darknes.
vvherunto also may be added another cir-
cumstance recorded by the Prophet to knit
vp all the rest, vvhich is: *That God shall laugh*
at them in these their miseries; an affliction
perhappes to be nūbred amongst the great-
est of all others, For as in this life, to be
moaned by a mans friendes in time of aduer-
sity, is exceeding great comfort: so to be de-
rided and laughed at, especially by them,
vvho only may help and redesse our mi-
series, is a great and intollerable encrease of
calamity.

THE F O V R T H P A R T

O F T H I S C H A P T E R

*Of a second sorte of punishment vpon the
damned, which is called paynes of Losse
or Damage, with the remedy
to preuent them both.*

46. And now all this that hitherto hath byn
treated and layd before thine eyes (good
Christian Reader) is but only part of a dam-
ned mans punishment, called by Deuines
Pana sensus, the paynes of sense or feeling:
that is to say, the sensible tormentes, and af-
flictions vvich are layd vpon the soule and
body

body in that dreadfull eternall fyre, vvhherof vve haue spoken. But besides this, there is another part of his punishment tearmed in like manner by Deuines * *Pana damni*, The paines of losse or damage, which oftentimes may be as great, or greater then the other of *sense*, at least *appretiatiue*, as the Phrase of Schole-men is, that is to say, in estimation and vworth. As for example, if some great, and rich noble man vvere condemned to dy, and thervvithall to leese all that euer he hath or may haue in the vworld: there are tvvo paines, first offense, & the other of damage. The paine of sense is that feeling and sensible payne, vvhich he suffereth in his execution, according to the quality of his death: The paynes of damage are the losse of vvyse, and Children, of brethren, friendes, & kinsfolke, the losse of his goodes and landes, honours and estimation, the ruine of his posterity, the cutting off of his ovvne youth, the forgoing of his pleasures, & al delightes of this world: all vvhich put togeather and represented to his mind, doth oftentimes afflict him as much or more, then his corporal paines, & esteeme them for more greivous vnto his mind, then the other to his body.

47. And if this fal out so in vworldly losses and punishmentes, vvhherin notvvithstanding vvhatsoever is lost, is but temporall, and meere trifles in respect of eternall losses; much more is it to be vnderstood in the case vvhherof vve treat of damned people, vvwhose greatest losse and punishment of all other is, to haue lost for euer and euer the fruition and sight of almighty God, vvhherin *Deuines* do assigne the euerlasting beatitude and su-

* See S.
Thom. 1. 2.
quæst. 87.
art. 4. & 2.
2 q. 79. art.
4. & 3. part
q. 45. art.
6.

The difference between paynes of sense and damage.

Cap. 9. 246 Christian Directory lib. 1. part. 1.

S. Thom.

part 1. q. 1.

art 4. &

q. 12. art. 1.

& q. 6.

art. 3. &c.

preme felicity of man-kynd in the next life, according to the saying of that great and famous Doctor, *S. Thomas*; *Visio Dei per essentiam, est tota essentia nostra beatitudinis*. The sight of God, or to see God in his owne nature or essence, is the vvhole substance & essence of our euerlasting felicity in the life to come: which being so, we may imagin what a losse this is to be depriued of this sight. As if in this vvorld a man should leese for euer all sight, feeling, and influence of the sunne, his light, his heate, his vigor, his sense, & life, & should be condemned to liue in perpetuall darkenes & deadly cold; what a losse were it? or how would he esteeme it, if he were a sensible man? and yet doth it not expresse the thousand part of the other losse of God himselfe, & of the sight & fruition of his infinite, incomprehensible, & euerlasting glory. For which respect this losse is placed by the Scripture in the first ranke of all other losses, damages, and miseries to be layed vpon a damned man: *Tollatur impius, ne videat gloriam Dei*. Let the vvicked man be taken avway, to the end he may not see the glory of God. And this losse containeth all other losses and damages in it: as are the losses of eternall blisse and ioy, of eternall glory, of eternall society vvith the Angels, and the like: vvhich losses vvhen a damned man considereth (as he cannot but consider them perpetually) he taketh more grieffe therof (as Deuines doe proue) then of all other sensible tormentes, that he abideth besides.

Isa. 26.

The

vvorme of

cōscience.

48. And herof procedeth that great and generall torment, vvhich is so often repeated in holy vvrite, by the name of the vvorme of our

con-

conscience; so called, for that as a vvor-
me lieth eating and gnawing the vwood vver-
in she abideth; so shall the remorse of our
ovvne conscience ly vvithin vs, griping and
tormenting vs for euer. And this vvor-
me or remorse shall principally consist in bringing
to our mindes, the meanes and causes of our
present extreme calamities. To vvith, our fol-
lie and negligence, vvherby vve lost the fel-
icity vvich other men haue gotten. And at
euery one of these cōsiderations, this wor-
me shall giue vs a deadly pinch and gripe, vvich
shall reach euen to the very bottome and en-
tralles of our hart. As vvhen it shall lay be-
fore vs all the occasions that vve had offered
to auoide the miserie, vvherin novv we are
fallen, and to gaine the glory vvich vve
haue lost; hovv easie it had byn to haue done
it; hovv nigh oftentimes vve were to resolu-
e our selues to doe it: & yet how vnfortunatly
vve left of that cogitation againe. Hovv
many times we vv ere foretold of this dan-
ger, and yet hovv little care and feare vve
tooke of the same. Hovv vaine those vvordly
trifles vv ere, vvherin vve spent our time, and
for vvich vve lost heauen, and fell into these
most intollerable miseries. Hovv they are
novv exalted, vvhome vve thought fooles in
the vvorld: and hovv vve are novv proued
fooles and derided, vvho thought our selues
vvise. These things (I say) and a thousand
more, being laid before vs by our owne con-
science; shall yeld vs infinite grieve and deso-
lation, for that it is novv to late to amend
them. And this grieve is called the vvor-
me or remorse of our ovvne conscience; vvich
vvorme shall more enforce men to vveepe

Mar. 9.
Esa. 66.
Eccl. 7.
Indit. 6.

The cog-
itation of
the dam-
ned.

and houle at that day, then any torment els, considering how negligently, foolishly, and vainly they are come into these so insupportable torments, & that now there is no more time, place, or leaue to redesse their errors.

The time
of eternall
weeping.

49. Now only is the time of weeping, wailing, & of euerlasting lamentation for these men; and yet all in vaine. Now shall they beginne to fret and rage; & maruaile at themselves, saying: vwhere vvas our vvit? where was our vnderstanding? where vvas our iudgement, vwhen vve folloved vanities, and contemned these affaires of our saluation?

Sap. 5.

This is the talke of sinners in hell (saith the Scripture) *What hath our pride, or what hath the glory of our riches profited vs? They are all now vanished like a shadow: we haue wearied out our selues in the way of iniquity and perdition, but the way of our Lord we haue not known.* This (I say) must be the euerlasting song of the damned and tormented conscience in hell: eternall repentance without auaille. By which extremity, he shalbe brought to such desperation (as the Scripture also noteth) that he shall turne into fury against himself, teare his owne flesh, rent his owne soule (if it were possible) and inuite the fiendes and furies to torment him more, for that he hath so beastly behaued himself in this vworld, as not to prouide in time for this principall matter, only (in deed) to haue byn thought vpon. Oh if he could now haue but another short life to lead in the vworld, how would he passe it ouer? vwith what diligence? vwith vwhat seueritie? But this vvill not be graunted, neither is there any price of value to purchase it. Only vve (deare brethren) that

that are yet alieue, doe enioy this inestimable grace and treasure of time for our amende-ment, if vve vvere so happy as to resolute indeed, to make our gaine and commoditie therof. One of these daies vve shalbe past it also, and shall not recouer the same againe, no not one houre, if vve vould buy it with a thousand vworldes; as no doubt but that the damned vould doe, if it lay in their povvers. Let vs novv then so vse this benefite, as when vve are past hence, vve haue no need to wish our selues heere againe.

50. This is the only time vvherin vve may auoid all: novv is the season vvhen vve may put our selues out of daunger of all these terrible matters: now (I say,) if vve resolute our selues out of hand. For vve knowv not vvhat shal become of vs to morrow. It may be that to morrovv our hartes vvill be as hard and carelesse of these affaires, as they haue byn hertofore, and as *Pharao* his hart vvvas, after *Moyse*s departure from him. O that he had resolved himself throughly vvholes *Moyse*s vvvas vvith him: hovv fortunate a creature had he byn? If the rich *Glutton* had taken the time vvwhile *Lazarus* lay at his dore, hovv blessed a man had he made himself? He vvvas fortold his misery (as vve are novv) by *Moyse*s and other Prophets, according as our Sauour doth signifie; but he vvould not heare. Aftervvard he fell into such admiration of his ovvne folly, that he vvould needes haue *Lazarus* sent from *Abrahams* bosome vnto his brethren in the vvorld, to vvarne them of his error. But *Abraham* told him, it vvvas bootles; for that they vvould not haue beleueed *Lazarus* in this case, but rather (perhappes)

The pasc-
sing com-
moditie
of the pre-
sent time.

LUC. 16.

haue persecuted him as a liar and defamer of
 their honorable brother deceased, if he
 should haue reuealed vnto them his tormētts.
 And so in very deed vould the vicked men
 of this vworld doe novv, if one should come
 and tell them that their parents or friends
 are damned in hell, for such and such offen-
 ces, as themselues are intangled vvith all.
 What then can God deuise to doe for the sa-
 uing of these men? vvhat vvay, vvhat means,
 vvhat order may he take, vvhen neither
 warning, nor example of others, nor threats,
 nor exhortation vvill doe any good? We
 knowv, or may knowv, that leading the life
 vve doe, vve cannot be saued. We knowv,
 and ought to knowv, that many before vs
 haue byn damned for lesse matters. We
 knowv, and cannot chuse but knowv, that
 vve must shortly die, and receyue our selues,
 as they receiued, liuing as they did, or worse.
 We see by this laid downn before, that the
 paines are intollerable & yet eternall, which
 doe attend and expect the vicked, We con-
 fesse them most vnfortunate and miserable,
 that for any pleasure or commodity of this
 vworld, are novv fallen into them. What
 then should let vs to dispatch our selues
 quicklie of all impediments? to breake vio-
 lentlie from all bandes and chaines of this
 vicked vworld, that let vs from this true and
 zealous resolution? vvhy should vve sleepe
 one night in sinne; seing that night may
 chaunce to be our last, and so the euerlasting
 cutting off of all hope to come?

Great ne-
 gligence
 and ouer-
 sight.

The con-
 clusion.

51. Resolue thy self therfore (my deare bro-
 ther) if thou be vvise; and cleare thy soule
 from these daungers, vvhile God is vvilling
 to re-

to receiue thy amendment, and mouerh thee therunto by these meanes, as he did the rich man by *Moyſes* and his other Prophets, while he vvas yet in his prosperity. Let his example be often times before thine eyes, and consider it, and it shall doe thee good. God is a vvonderfull God; and to shew his patience and infinite goodnes, he vvooeth vs in this life; seeketh vnto vs, and layeth himself (as it vv ere) at our feet, to moue vs therby to our ovvne good; to vvinne vs, to dravve vs, and to saue vs from perdition, But after this life he altereth his course of dealing; he turneth ouer the leafe, and changeth his stile. Of a lambe he becometh a lion to the vvicked: and of a Sauour, a iust and seuerer punisher. What can be said or done more by his diuine Maieſty to moue vs? He that is forrevvarded and seerh his ovvne daunger before his face, and yet is not stirred vp, nor made the more vvary or fearfull therby, may vvell be pittied, but surely by no meanes can he be holpen, making himself incapable of all remedies, that may be vsed.

52. But heere novv, some perhaps moued vvith Gods holy spirit, may chance to say: wel, & what remedy for auoiding these miseries, thus threatned to vs, that liue in sinne? I see my owne perils (saith one) I belieue the menaces of God, here set downe, & my harte beginneth to tremble at them, for that my conscience is vvitnesse against me: but what remedy vvil you prescribe? Whervnto I answer first, that these very tvvo thinges by you mentioned, *faith*, and *fear of Gods iudgements*, are tvvo great steppes vnto the true remedy indeed: *faith* being the first foundation

The remedies for all.

Faith and feare tvvo good steppes to amendment

and

and ground of al good motions ; & *feare* the first part of building that is to be layd thereon : for vvhich cause *feare* is called also *The beginning of vvisedome*, and consequently also the beginning of our conuersion.

53. But yet these two only are not sufficient, for that *S. James* saith euen of the diuels them selues. *Quod credunt, & contremiscunt*: They belieue and feare, and yet shal not be saued. Wherefore vve must passe further vnto those other vertues also vvhich *Deuines* do require (together vwith *faith* and *feare*) as *hope* and *charity*, & that other, vvhich out of all these doth flow, & is the proper remedy indeed, to vvit, *penance*, and *repentance* for our former faultes, vwith firme resolution of true amendment for the time to come.

The excellency of repentance.

54. This (I say) is the true remedy indeed: this is the soueraigne salue and medicine for all our soares and maladies in this kind. This is the only preuention of all the forsaide miseries and calamities ; the anticipation of all perils ; the diuersion of Gods threats and menaces ; the pacification of his vvrath, and the very victory (in a certaine sorte) of a sinner ouer Gods iustice and iudgmentes ; and finally the *Antidotum* of hel-fyre it selfe. For as on the one side * *Deuines* do hold that God neuer did, nor vwill, nor can (by his ordinary power at least) forgiue any sinner that doth not repent: so on the other, do they also hold, that he neuer did, nor vwill, nor can (in his mercy) deny any sinner pardon, that truly returneth vnto him by due repentance. So that in this combat, vvhensoeuer the repentance of an humble sinner doth buckle and vvestle vwith Gods iustice,

it ouer-

* See S. Thom. 3. p. q. 86. art. 1. & 2. & q. 87. art. 1. 4. & 5. in 4. Sent. dist. 14. q. 2. art. 5. Note attentively.

it ouercometh, and hath the victorie.

55. And vvhv then (deare brother) vvilt thou not lay handes on this remedy vvwhile thou hast time ? Heare S. *Augustine* vvwhat he saith in this case: *The first stepp to our saluation* Aug. in Sent. 200. (saith he) *is not to sinne ; but the second is not to dispaire of pardon: and he doth everlastingly destroy himselfe, that vvwill not runne to his mercifull Iudge by the remedy of penance.* And the same Father in another place talking vvwith one that was sore troubled with feare. & vsed those vvordes of the Prophet : *Vvhhither shall I fly from his face ?* S. *Augustine* ansvvereth: Aug. hom. 50. cap. 14. vvhhither vvilt thou fly (my brother) but to his mercy by repentance, vvwhose omnipotency thou hast, by sinning, offended ; for that no man doth vvell fly from him , but vnto him, that is to say, from his seuerity, to his goodnes.

56. If this remedy for so great euils, and this assurance from so inexplicable calamities vvvere to be sought for , neuer so farre of, & with neuer so great labour or charges: yet all vvvisedome vvould persvvade vs to procure it: But much more, if it be neere vs, facile, and easie to be had. If a man condemned to die in this vvorld a most cruell death, vvwhat care men seeke by all sortes of torments, and being brought forth novv by the Iustice to be lead towards temporall his execution, one should come & tel him in death, but not eternall in his eare, that easely he might escape, or procure a remedy for al, by such & such meanes: how glad vvould he be? how willingly vvould he harken? howv diligently vvould he attend to procure the meanes of obteyning his pardon? howv iocunde, howv vigilant, howv careful vvould he shew himselfe? he vvould
neither

neither eate nor drinke, nor take rest; nor talke of other matter, vntill he had achiued his security: And yet is our case much more vrgent then this of his; for that he vvas condemned, but to temporall death: vvhervas a sinner is condemned to euerlasting, and is no lesse in the vvay tovvards his execution, then the other, and may arriue much sooner, for that he hath no minute of time secure in this life. And hovv then are vve so negligent and carelesse in so great and important affaire? The mercy of Christ our Sauiour, as it hath fortold vs of the danger; so hath it placed the remedy neere vs, and made it most facile, leauing it in our ovvne choise, vvills, and povvers to vse the same, and receaue the benefit therof, as often as vve shall haue need, and desire to do our selues good therby. For vvhat is more easie, then for a man to mislike his ovvne naughty life, and then to receaue remission therof by the keyes of Christes Catholicke Church, vvhich of his infinite mercy he hath left vnto her, to this effect, and are open and ready for all men; that vvhomsoever she by her Priests and Bishops (vpon their repentance) shall absolue and release on earth, Christ doth ratifie and confirme in heauen, according to his commission in the ghospell: *vvhose sinnes soeuer you forgive on earth, they are forgiven in heauen.* Let vs heare S. *Augustine* a little in this matter. Thus then he concludeth after a longer discourse in his Commentaries vpon S. *Iohns* Ghospell.

The easi-
nesse of
the reme-
dy that
deliuereth
from hell.

Ioan. 20.

Mat. 16.

57. Christ therefore gaue vnto his Church the keyes (in S. *Matthevvs* Ghospell) to bynd,

Of the punishments after death. 255 Cap. 9.

bynd, and loose finnes, in such sort, as *vwhat-
soeuer she should loose vpon earth, should be loo-
sed in heauen, & vwhatsoeuer she should bynde
vpon earth should be bound in heauen*: That is
to say, that vvhosoever vwill not belieue that
his finnes may be forgiuen him in Christes
Church, his finnes shall not be forgiuen: but
whosoever doth belieue that they may be,
forgiuen, and being vwithin the lappe of the
said Church, doth turne himselfe from his
finnes, he by that faith & correction of the
Church, is healed: but he that beleeueth not,
that they are forgiuen, is made vvorse by
dispayre. So he.

58. And the same Father in another Part of
his vvorkes, considering the folly and per-
uersity of many sinners in this behalfe, that
they did not vse the benefit of this excellent
diuine remedy, vvholes they haue time; *Aug. Homl.
10. c. 10.*
breaketh forth as it vvere into admiration,
and indignation against them, saying thus: "
And is there any man so much his ovvne
enemy, as feeling himselfe entangled vvith
the burden of finnes, after baptisme, vvill
doubt to make change of his life, vvhole
time serueth him, and vvhole he liueth and
sinneth in this vvorld? For in that he perse-
uereth in sinne, *he heapeth to himselfe ven-
geance in the day of the reuelation of Gods iust
iudgments*, as the Apostle testifyeth: and that
he yet liueth, it is the patience of almighty
God, endauoring to bringe him to pen-
nance. Wherfore is there any man, that be-
ing (as before I haue said) entangled vvith
the deadly chaynes of finnes, will refuse or
delay, or doubt to fly vnto the keyes of the
Catholicke Church, therby to be absolved
vpon

*Aug. 174th.
22. in loan.
& lib de
vtil. pan.
c. 3.*

*Aug. Homl.
10. c. 10.*

Rom. 2.

*S. Augu-
stines ex-
hortation
to vse the
Churches
benefit of
absolutiō.*

„ vpon earth, to the end he may be free in hea-
 „ uen? Or vvill any man dare to promise vnto
 „ himselfe faluation, after this life, only be-
 „ cause he is a Christian? Thus reasoneth *S. Au-*
gustine, and exhorteth men euery vvhere to
 esteeme highly, and to vse to their eternall
 vveale, this singular benefit of the Churches
 absolution, left by our Sauour vnder the
 name of *Keyes*: a spirituall authority to bynde
 and loose sinnes, and consequently also to
 open or shut heauen gates to such as make
 recourse vnto her.

*Cyp. li. 1.
 Ep. 2.*

59. And vvith *S. Augustine* do concurre in
 this point, all other ancient Fathers, as
 that blessed bishop and martyr *S. Cyprian*,
 vvho vvriting to *Cornelius* Bishop of *Rome*
 in his time, acknowvledgeth this singular
 priuiledge of Catholicke Christians that liue
 vvithin the vnity of the Church, to vvhome
 he saith, that vvhen they dy: *Ecclesiam pul-*
santibus & dolentibus, ac deprecantibus, they
 calling vpon the Church vvith sorrovv and
 prayers, *spei salutaris subsidium non denegatur*:
 the helpe of healthfull hope is not denyed:
 vvhich helpe he expoundeth to be this most
 comfortable lawe of Christ (for so he calleth
 it:) *vt solui possent in calo, que hic prius in Ec-*
clesia soluerentur: that they may be absolued
 in heauen of those sinnes, vvherof they were
 first absolued in the Church vpon earth.

*Hieron. Ep.
 ad Heliod.*

60. *S. Hierome* also extolleth vvonderfully
 the greatnes of this benefit, and priuiledge
 vvhich we receaue by the handes of Priestes
 in the Catholicke Church, in absoluing vs
 from our sinnes; Of vvhome he saith: *Qui*
clauas regni calorum habentes, quodammodo ante
diem Iudicij indicant: they hauing the keyes
 of the

of the Kingdome of heauen in their handes,
do in a certaine sort (by bynding & loosing
sinnes) iudge before the day of iudgment. Or
as that other great Saint, and most ancient
Father S. Hilaries vvordes are : *Quorum ter- Hilar. can.
restre iudicium praiudicata autoritas sit in 16. in ma.
calo; ut qua in terris aut ligata sunt aut soluta,
statuti eiusdem conditionem obtineant in calo.*

Whose iudgment vpon earth (to vvit of
Priestes) becometh a preiudicate authority
in heauen : so as vvhatsoever sinnes are
bound or loosed by them on earth , do ob-
tayne the same nature of decree in heauen.
What thing can be spoken more effectually
then this.

61. But yet aboue all other Fathers in a cer-
taine sort, doth good S. Chrysostome exagger-
ate this matter, and the singular importance
therof; as also condemneth the madnes of
vvorldly negligent men and sinners, in not
making their profit of this heauenly trea-
sure, vvhich Christ hath lefte them for their
release of sinnes in this life, and therby the
auoiding of hell fyre in the next. Heare his
vvordes: Earthly Princes (saith he) haue power
indeed to bynde, but it is only our bodies,
but the povver of Priestes, vvherof I haue
spoken, toucheth also our very soules; yea
it reacheth euen to heauen it selfe, in such
sorte, as vvhatsoever Priestes do determine
heere beneath, that doth God ratifie aboue,
confirming the sentence of his seruants on
earth. And vvhat vvill you say then of this,
but that all heauenly povver is granted vnto
Priestes also in this vvorld : vvwhose sinnes soe-
uer you retayne (saith Christ) they are retay-
ned. What greater authority (I pray you)

*Chrysost. lib.
3. de Sa-
cerd.*

*S. Chryso-
stomes dis-
course of
Priestes
authority
in absol-
ving sinne*

Ioan. 20.

can

„ can there be imagined then this? God the
 „ Father hath giuen al power to his Sonne, and
 „ I see that God the Sonne hath giuen all that
 „ powver againe to Priestes vpon earth. Thus
S. Chrysostome, exhorting men exceedingly to
 make great accompt of this rare benefit, and
 therby to seeke to preuent the punishmentes
 of the life to come.

62. And novv my deare brother, vvilt thou
 not rather ioyne thy selfe vvith these holie
 Fathers *S. Cyprian*, *S. Hilary*, *S. Hierome*, *S.*
Chrysostome, *S. Augustine*, and others their
 equalls: (for all are of one doctrine) then
 to aduenture thy soule vvith the ignorance,
 and carelesse negligence of rechlesse people?
 Thou seest the infinite benefit heere offer-
 red thee: Suppose it vvere offered to one
 that already is novv in hell-fyre; how
 vvould he harken vnto it? Thou seest how
 easie the matter is made vnto thy handes;
 For I see but tvvo conditions only heere
 required by these Fathers for thee to enioy
 the benefit, and to be set free from thy
 sinnes, and consequently also from the dan-
 ger of all those punishmentes due vnto sinne
 before mentioned. The one condition is,
 that thou be vvithin the lapp of the Catho-
 licke Church (for that *S. Augustine*, and
S. Cyprian expressly before required, if vve
 remember.) The other, that the benefit be
 taken during this life, for that after it is to
 late: and for that vve haue spoken sufficient-
 ly before of the second condition out of
Saint Augustine also in this very Chapter,
 I vvill novv only record vnto you about the
 first condition, that not only *Saint An-*
guistine; but all other Fathers in like manner
 do euery

Two co-
 ditions re-
 quired for
 the bene-
 fit of deli-
 uery from
 our sinnes

do euery vvhere so greatly inculcate this condition of being a member of the Catholicke Church, as that vvithout this, no remission of finnes can euer be had or hoped for at all. For that except he be vvithin the vnion and communion of this Church, he can receaue no benefit at all, either by keyes, or other spirituall riches therof, be they Sacramentes, Sacrifice, Prayers, Merits, Almes-deedes, or vvhatsoever other benefit besides, vvich more at large vve haue also shevved and declared * els vvhere: yea albeit he should suffer death and martyrdome it self, for the name and profession of Christian Religion, yet can he not be saued. For that the common sentence of all the Fathers and Doctors of Christ his Catholicke Church is, and hath alvvayes byn firmly held by all, and euery one: THAT OUT OF THE CHURCH THERE IS NO SALVATION.

63. Wherfore to conclude this vvhole matter (deare Christian) if God do moue thy hart to amend thy life, and to get thy selfe out of the dangerous state of sinne, vvherin thou standest, and this by the meanes heere set dovvne (for that other meanes there is none at all:) the first point vvich thou hast to do, is, to make thy selfe capable of this benefit, according to the meaning of those holy Fathers before mentioned; and then hauing receaued that freedome from the burden of sinne, together vvith the inward consolation of Gods holy spirit, vvich true repentant people are vvont to receaue in that Church, thou maist vvith more comfortable hope & consolation, attend vnto the exercise of good

* In the examen of Fox his Calendar in prefat.

The conclusion of all.

Cap. 9. 260 *Christian Directory lib. 1. part. 1.*

Luc. 3.

of good vvorkes, vvhich holy Scripture calleth, *The vvorthy frutes of true penance*: and so thou shalt come not only to auoid at last the danger of those Internall fyres before mencioned, both temporall, and euerlasting: but to gaine also to thy selfe that rich and pretious crowne of iustice, vvhich *S. Paul* (arriued novv neere vnto his death) did assure asvvell to himselfe, as to all others, that follovve his example. Of vvhich crowne, and of the glorie and riches thervnto belonging, vve are novv to treat more particularly in the Chapter following.

OF



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OF THE
MOST HONO-
RABLE, EXCEL-
LENT, AND

magnificent rewards and
 -payments,

*Ordained for such as truly serue God, and doe
 imploy their time in performance of his
 most holy commandementes*

CHAP. X.

THe motiues, reasons, and con-
 siderations laid downe before,
 in the precedent Chapters,
 might vuell suffice to stire vp
 the hart of any one reasonable
 Christian, to take in hand this
 resolution vvhherof vve presently treat, and
 vvhervnto I doe so much couet to persvade
 thee (for thy only good and gaine) gentle
 Reader. And for that all harts are not of one
 constitution in this respect, nor all vvilles
 dravven and moued vvith one and the same
 means and inducementes : I purpose to ad-
 ioyne heere a consideration of commodity,
 vvhervnto commonly ech man is prone by
 nature

God the
best pai-
maister.

nature: and consequently may be (perhaps) of greater force to worke that effect, which we desire, then any thing else that hitherto hath byn spoken. I intend therefore in this place, to treat of the benefits which are reaped by the seruice of almighty God; of the gaine procured therby; and of the good pay, and most liberall revvard, which God performeth to his seruants, aboue all other maisters that may be serued. And though the iust feare of punishment (if we serue him not) might be sufficient to drue vs to this resolution; and the infinite benefites already receyued, might induce vs to the same, in respect of gratitude (of both which somwhat hath byn said before:) yet am I content so farre to enlarge this liberty to thee (good Reader) that except I shew this resolution, which I craue to be more gainfull and profitable, then any thing els in the world, that can be thought of; thou shalt not be bound vnto it for any thing that hitherto hath byn said in that behalf. For as God in all other things is a maiesticall God, full of bounty, liberality, and princely magnificence: so is he in this point aboue all other, in such sort, as albeit whatsoeuer we doe, or can doe in his seruice, be (indeed) but debts and tribute due vnto him, and for that cause of it self deserueth nothing: yet of his munificent Maiesty, he letteth passe no one iote of our seruice vnrewarded; no, not so much as a cuppe of cold water bestowed for his loue.

Mat. 10.

Marc. 9.

Gen. 22.

2. God commaunded Abraham to sacrifice vnto him his only sonne Isaac, vvhom he so dearly loued: But vvhon he vvas ready to

Of rewarde in the life to come. 263 Cap. 10

doe the same, God sayed vnto him: Doe it
 not, it is enough for me that I see thine obe-
 dience. And for that thou hast not refused
 to obey me; *I sweare to thee (saith he) by
 myself, that I will multiply thy seede as the
 starrs of heauen, and as the sands of the sea:
 and among them also one shalbe the messias &
 Saviour of mankind.* Was not this (trou you)
 a most liberall pay for so little paines? King
 David discourting with himself on a certaine
 time, how his owne pallace being richly
 builded of Cedar timber, the arke of his
 Lord and maker vvas lodged only vnder a
 poore tent; resolued vwith himself, to erect a
 house and temple for the same. Which only
 cogitation God tooke in so good part, as he
 sent Nathan the Prophet vnto him presently,
 to refuse the thing: but yet to tell him, that
 for so much as he had determined such a
 matter, God vwould build a house, or rather
 a Kingdome to him and his posterity, vvhich
 should last for euer, and from vvhich he
 vwould neuer take away his mercy, vvhich
 finnes or offences soeuer they committed.
 Which liberall promise we see now fulfilled
 in the Church of Christ, descended originally
 from that noble family. What should I la-
 bour to heape together more examples to
 this effect? Christ himself giueth a generall
 note hereof, vvhich he calleth the vvorke-
 men, and payeth to ech man his vyages so
 duely; as also vvhich he saith of himself: *Be-
 hold I come quicklie, and my reuward is vwith
 me.* By vvhich places it is euident, that
 God suffereth no labour in his seruice to
 be lost or vn timer. And albeit (as here-
 after * in place conuenient more amply
 shalbe

Liberall
 payment
 for little
 paines.

2. Reg. 7.

10.

Psal. 88.

Mat. 20.

Apo. 22.

* In the
 second
 part and
 second
 Chapter
 of this
 booke.

shalbe shewved) he payeth also (and that abundantly) in this life present: yet (as by these two texts appeareth) he deferreth his chiefe pay vntil his comming in the end
 Ioan. 9. of the day; that is, after this life, *in the resur-*
 Luc. 14. *rection of the iust*, as himself saith in another place.

THE FIRST PART OF THIS CHAPTER

Of the Rewvvard and Payment in Generall.

3. OF THE ~~payment~~ then reserued for Gods seruants in the life to come, vve are nowv to consider, vvhat manner a thing it is, and vvwhether it be worth so much labour and trauell, as the seruice of God in this vvorld requireth. And first of all, if vve belieue the holy Scripture, calling it *a Kingdome, a hea-*
 Mat. 25. *nenly Kingdome, an eternall Kingdome, a most*
 2. Tim. 4. *blessed Kingdome*: vve must needes confesse it
 2. Pet. 1. *to be a maruailous great rewvvard*: seing that
 Luc. 14. *in this vvorld hardly can there be found so*
bountifull a Monarch, as vvill bestovv a
Kingdome vpon his seruant in recompence
of his seruice. And if he vvould, and vvvere
able to performe the same; yet vvould it be
neither heauenly, nor eternall, nor blessed
Kingdome, such as this is vvwhich God hath
promised vnto his seruants. Secondly, if vve
credit that vvwhich S. Paul saith of this re-
vvvard: That neither eye hath seene, nor eare
 1. Cor. 2. *heard, nor hart of man conceyed howv great*
 E. G. 64. *a matter it is: then must we yet admit a grea-*
ter opinion therof. For that vve haue seene
many

Of rewardes in the life to come. 265 Cap. 10.

many vvonderfull things in our dayes; vve haue heard more vvonderfull; we may conceaue most vvonderfull and almost infinit.

Hovv then shall vve come to vnderstand the grates and value of this revvard? Surely no tongue created either of men or Angels can expresse the same; no imagination conceive, no vnderstanding comprehend it.

Christ himself hath said; *Nemo scit nisi qui accipit*: No man knowveth it but he that enjoyeth it. And therefore he calleth it *hidden manna* in the same place. Notvvithstanding

as it is reported of a learned *Geometrician*, vvho finding the length of *Hercules* foote vpon the hill *Olympus*, drevv out his vvhole body by the proportion of that one part: so we by some things set downe in holy Scripture, & by some other circūstances agreeing therunto, may frame a coniecture of the matter, though it be farre vnequall and inferiour to the thing it self.

4. I haue before declared, hovv this reward in holy vvrite is called *A heauenly, everlasting, and most blessed Kingdome*. By vvhich vvords is signified that all shall be kinges, and most happy kinges, that shalbe found vvorthy of this revvard. To like effect it is called in other places; *A crowne of glory, a throne of Maiessty, a paradise, or place of pleasure, a life everlasting*. S. Iohn the Euangelist being in his banishment, by speciall priuileage made priuy to some knowvledge and feeling therof, asvvell for his ovvne comfort as for ours, taketh in hand to describe it, by comparison of a Citty: affirming, that the vvhole body therof vvvas of pure gold, inuironed with a great and high vvall of the pre-

Apoc. 2.

Hovv the greatnes of heauenly ioy is foundout.

1. Thes. 2.

Apoc. 2.

& 3.

Mat. 25.

Luc. 18.

The description
of paradise
used by S.
Iohn.

Apoc. 21.
& 22.

precious stone, called *Iaspis*. This vvall had also
twelue foundations, made of twelue distinct
precious stones, which he there nameth: also
twelue gates made of twelue rich stones cal-
led *Margarites*, and euery gate vvas an en-
tire *Margarite*. The streetes of the Citty
were paved vvith gold, interlayed also vvith
pearls and precious stones. The light of the
Citty vvas the clearnesse and splendour of
Christ himself, sitting in the midst thereof:
from whose seat proceeded a riuer of water,
as cleare as christall, to refresh the Citty; and
on both sides of the bankes, there grevv the
tree of life, giuing out continuall and per-
petuall fruit. There vvas no night in that
Cittie, nor any defiled thing entred therin-
to: but they which are vvithin shal raigne
(sayth he) for euer and euer.

Math. 13.
Ioan. 14.

5. By this description of the most rich &
precious things that this vvorld hath, S. *Iohn*
vvould giue vs to vnderstand, the infinite
value, glorie, and Maiestie of this felicity,
prepared for vs in heauen: though (as I haue
noted before) it being the princely inheri-
tance of our Sauour Christ, the kingdome
of his Father, the eternal habitation of the
holy Trinity, prepared before al vvorldes to
set out the glory, & to expresse the povver
of him that hath no end or measure, either
in povver or glory: we may very wel thinke
vvith S. *Paul*, that neither tongue can de-
clare it, nor hart imagine it. When God shal
take vpon him to doe a thing for the vtter-
most declaration (in a certaine sorte) of his
povver, vvisdome, and eternal Maiesty: ima-
gine you vvhat a thing it vvil be? It pleased
him sometime, to make certaine creatures

The mag-
nificency
of God ex-
pressed di-
uersly.

to serue him in his presence, and to be vvitnesses of his glory: and therevpon vvith a vvord he created the Angels, both for number and perfection of nature so strange and vvonderful, as the cogitation therof astonisheth our vnderstanding. For as for their number they vv ere almost infinite, passing the number of al the creatures of this inferiour world, as diuers * learned men & some ancient Fathers are of opinion: albeit *Daniel* (according to the custome of holy write) doe put a certain nūber for an vncertaine, when he sayeth of Angels: *A thousand thousands did minister vnto him* (that is vnto God) *and ten thousand times a hundred thousand did stand about him to assist.* And for their perfection of nature, it is such (being as the Scripture saith, celestial spirits and like burning fire) as they farre surpasse all inferiour creatures, in naturall knowvledge, povver, beautie & all other excellencies, vv hich in one Angel are more for perfectiō of nature (not respecting grace) then in all other creatures of the vvorld put togeather. What an infinite Maiesty then doeth this argue in the Creator.

6. After this, vvhen many of these Angels vv ere novv fallen: it pleased almighty God to frame another creature, farre in nature inferiour vnto this, to fill vp the places of such as vv ere fallen; and therevpon created man of a peece of clay, appointing him to liue in this vvorld, as a place of entertainment and trial for a time: vv hich place God notwithstanding determined aftervvard to destroy againe. But yet in creating this transitory vvorld (vv hich is but a base cottage in regard of his ovvne eternall habitation)

I.
By the
creation
of Angels.

* See S.
Thom. part
1. q. 50. art.
3. & Dionis.
de celesti hier.
c. 14.
Dan. 7.

Psal. 103.

2.
By the
creation
of the
vvorld for
man.

Apoc 21.

consider (good Reader) vvhat pouer, magnificence, vvhat maiesty he hath shewed? vvhat heauens and how vvonderfull hath he created? vvhat infinite starres & other lights hath he deuised? vvhat elements hath he framed? and how maruailously hath he compacted them together? the seas tossing and tumbling vvithout rest, and replenished vvith infinite sortes of fish; the riuers running incessantly through the earth like veines in mans body, and yet neuer empty nor ouerflovvving the same: the earth it self so furnished vvith all variety of creatures, as the hundred part therof is not vsed nor employed by man, but only remaineth to shew the full hand, and strong arme of the Creator. And all this (as I said) vvvas done in an instant, vvith one vvord only, and that for the vse of a small time in respect of the other future life, which is to endure for al eternity. What then may vve imagine that the habitation prepared for that eternity shalbe? If the cottage of his meanest seruāt, made only for a time, to beare of (as it yvere) a shovver of raine, be so princely, so gorgeous, so magnificent, so maiesticall, as vve see this world is: vvhat must vve thinke that the Kings palace it self is, appointed for all eternity, for himself and his friends to raigne together? We must needs thinke it to be as great, as the pouer and vvildome of the maker could reach to performe, & that is, incomparably, and aboue all measure infinite.

Marke
this col-
lection.

Hest. 1.

7. The great King *Assuerus*, vvwhich raigned in *Asia* ouer an hundred ttenty and seauen Prouinces, to discouer his pouer and riches vvato his Subiects, made a feast (as the Scri-
pture

ture saith) in his great City of *Susa*, to all the Princes, States, and Potentates of his dominions, for an hundred and fourscore dayes together. *Esay* the Prophet saith, that our God and Lord of hosts, vwill at the last day make a solemne banquet to al his people vpon the hill and mount of heauen; and that a haruest-banquet, of fat meates and pure vvines. And this banquet shall be so solemne, as the very Sonne of God himself, chiefe Lord and Patrone of the feast, shall be content to gird himself, and to serue in the same, as by his ovvne vvords he promiseth. What manner of banquet then shall this be? how magnificent and maiestticall? especially seing it hath not only to endure an hundred and fourscore dayes (as that of *Assuerus* did) but more then an hundred and fourescore millions of ages: not serued by men (as *Assuerus* feast vvas) but by Angels, and by the very Sonne of God himself: not to open the povver and riches of an hundred tventy and seauen Prouinces; but euen of almighty God, the King of Kings, and Lord of Lordes, vvwhose povver and riches are vvithout end, and greater then all his creatures puttogeather can count and conserue. How glorious a banquet shall this be then? how triumphant the ioy of this festiuall day? how incomprehensible a blisse to be partaker thereof? O most miserable and foolish children of *Adam*, that are borne to so rare and singular a dignity, and yet cannot be brought to consider, loue, or esteeme of the same.

8. Other many things there be, vvherby to coniecture the exceeding greatnes of this reward

3.
By the
promisse
of a banquet.
Esa. 25.

4.
By the
pleasures

and commodities
of this
life.

Apoca 9.

*August. so-
biog. c. 21.*

vvard and felicity. As for example, to consider, that if God haue giuen so many pleasures and comfortable giftes in this life (as we see innumerable in the vworld) being a place notvvithstanding of banishment, an habitation of sinners, a vale of misery, and appointed only for a time of repenting, vweeping, mourning, and bevvayling: vvhat vvil he doe in the life to come, to the iust, to his friends, in the time of ioy and marriage of his sonne. This vvvas a most forcible consideration vvith good *S. Augustine*, vvho in the secret speach of his soule vvith God, said thus: O my Lord, if thou for this vile bodie
 ” of ours, hast giuen vs so great and innume-
 ” rable benefites, from the firmament, from
 ” the ayre, from the earth, from the sea, by
 ” light, by darkenesse, by heate, by shadowv,
 ” by dewes, by showvers, by vvindes, by rai-
 ” nes, by birds, by fishes, by beasts, by trees, by
 ” multitude of hearbes, and variety of plants,
 ” and by the ministerie of all thy creatures:
 ” O sweet Lord vvhat manner of things, how
 ” great, hovv good, and hovv innumerable
 ” are those vvwhich thou hast prepared for vs,
 ” in our heauenly countrey, vvhere vve shall
 ” see thee face to face: If thou doe so great
 ” things for vs in our prison, vvhat vvilt thou
 ” giue vs in our pallace? If thou giuest so
 ” many things in this vworld, to good and
 ” euil men togeather: vvhat hast thou laid vp
 ” for only good men in the vworld to come?
 ” If thine enemies and friends togeather are
 ” so vvell provided for in this life: vvhat shall
 ” thy only friends receaue in the life to come?
 ” If there be so great solaces in these daies of
 ” teares: vvhat ioy shall there be in that day
 of

of marriage? If our goayle & prision cōtaine
so great matters, vvhath shal our countrey &
Kingdome doe? O my Lord and God, thou
art a great God, and great is the multitude of
thy magnificence and sweetnes. And as there
is no end of thy greatnes, nor number of thy
mercies, nor depth of thy wisdom, nor mea-
sure of thy benignitie: so is there neither end,
number, depth, length, greatnes, or measure
of thy revwardes to them that loue thee and
doe fight for thee. Hitherto *S. Augustine.*

9. Another meane vvhetherby to conceaue
some part of this revward in the life to come,
is to remember and weigh the manifold pro-
mises of almightie God, to honour and glo-
rifie al those that shall loue and serue him.
Vvhosoever shall honour me (sayth he) *I will*
make him glorious. And the Prophet David,
as it vvere complaineth ioyfullie, that Gods
friends vvere to much honoured by him.
Which he might with much more cause haue
said, if he had liued in the new Testament, &
had heard that promise of Christ, vvhetherof I
spake before, that his seruants should sit
dowae and banquet, and that him self would
serue and minister vnto them, in the King-
dome of his Father. What vnderstanding can
conceaue howv great this honour shall be?
But yet in some part it may be ghesse, by
that he saith; *That they shall sit in iudgment*
vwith him; and (as *S. Paul* addeth) *shall be Iud-*
ges not onlie of men, but also of Angels. It may
also be coniectured by the exceeding great
honour which he at certaine times hath done
to his seruants, euen in this life, vvhetherin not-
vwithstanding they are placed to be despised,
and not to be honoured.

5.
By the ho-
nour that
God hath
vsed to his
seruants
in this
life.

1. Reg. 2.
Psal. 133.

Luc. 12.

Math. 19.
Luc. 12.
1. Cor. 6.

Mat. 10.

Gen. 12. 10. Howv great honour vvas that (trouv
14. 20. you) vvhich he did to *Abraham* in the fight
Abraham. of so many Kings and Princes of the earth,

Exo. 5. 6. as of *Pharao*, *Abimelech*, *Melchisedech* and

7. 8. others? Howv great honour vvas that he did
Moyſes to *Moyſes* in the face of *Pharao* and of all his

Court, by the vvonderfull ſignes that he
vvrought by him? What exceſſiue honour

Iofue. vvas that he did to holy *Iofue*, vvhen in the
fight of all his army, he ſtayed the Sunne
and Moone in the middeſt of the firmament,
at *Iofues* appointment, obeying therein (as

Iofu. 10. the Scripture ſaith) to the voice of a man?

Eſa. 38. What honour, vvas that he did to *Eſay* in the
preſence and fight of King *Ezechias*, vvhen
he made the Sunne to goe backe tenne de-
grees in the heauens? What honour vvas

Helias. that he did to *Helias* in the fight of vvicked

3. Reg. 17 *Achab*, vvhen he yelded the heauens into his
hands, & willed him to ſay, that neither raine
nor deyv ſhould fall vpon the ground (for cer-
tain yeares) but by the vvords of his mouth
only? What honour vvas that he did to *Eli-*

Elizem. *zeus* in the fight of *Naaman* the noble *Syrian*,

4. Re. 5. vvhome he cured only by his vvord from

4. Re. 13. the leproſie, vvhoſe bones alſo after his death,

raiſed vp (by only touching) the dead to
life? Finally not to alleadge more examples
herin, vvhat ſingular honour vvas that he

The Apo- gaue to all the Apoſtles of his Sonne, that as
ſtes. many as euer they laid their handes vpon,

Act. 5. vvwere healed from all infirmities, as *S. Luke*
affirmeth? Nay (vvhich is yet more) the very

Act. 19. girdles and napkins of *S. Paul* did the ſame
effect: and yet more then that alſo, ſo many

Act. 5. as came vvithin the only ſhadow of *S. Peter*,
vvwere healed from their diſeaſes. It not this

maruailous honour euen in this life? Was there euer Monarch, Prince, or Potentate of the vworld, that could vaunt of such points of honour? And if Christ did this to his seruants, euen in this vworld, vvherof notwithstanding he saith his Kingdome vvas not; vvhat honour shall vve thinke he hath reserved for the life to come, vvhere his Kingdome shall be in all fulnes, and vvhere all his seruants shall be crowned, as eternall Kings vvith him?

Ioan. 18.
2. Tim. 4.
Apo. 4.

II. Lastlie, for some further declaration of this matter, and for expressing the incomparable excellency of heavenly blisse; some Deuines doe vse a consideration of the three different places, vvhervnto man by his creation is ordained, albeit in all pointes it be not necessary to hould the same iust proportion. The first of vvhich places, is our mothers wombe; the second, this present world; the third is *Cælum Emphyreum*, vvhich is the place of blisse in the life to come. Novv in these three places (say the learned) vve must hould some like proportion (by all reason) betvvene the third and second place, as vve see sensibly to be obserued betvvene the second and first. So that, in vvhat proportion the second doth differ from the first: in like measure must the third be different from the second, or rather much more; for that eternall & heavenly things doe exceed all comparison of transitory things among themselves. By this proportion then, vve must say (for examples sake) that as far as the vvhole vvorld doth passe the vvombe of one priuate vvoman: so much in all beauty, delights, and Maiesty, doth the place of hea-

By the 3.
places
vvhere to
man is
appointed

Markethe
collectio.

i.

2. uenly blisse passe all this vvhole vvorld, with the ornaments therof. And as much as a man living in the vvorld, doth exceed a child in his mothers belly, for strength of body, beauty, vvit, vvnderstanding, learning and knowvledge: so much and far more, doth a Saint in heauen passe all men of this vvorld, in all these excellencies, & infinite more besides.
3. And looke hovv great horroure a man of perfect age vvould conceave, to returne into his mothers vvombe againe: so much and far greater vvould a glorified soule haue, to come backe from that eternall blisse into this vale of misery.
4. The nine moneths also of life in the mothers vvombe, are not so little in respect of any mans age in the world, as is the longest life vpon earth, in respect of everlasting life in heauen. Nor the blindness, ignorance, and other miseries of the child in his mothers vvombe, are any vvay to be compared to the cecity, darknes, folly, and other calamities of this life; in respect of the cleare light, most excellent knowvledge, diuine vvnderstanding, and other singular prerogatiues of the Saintes in heauen. So that by all these reasons laid together, there may a generall coniecture be framed of the most infinite and incomprehensible excellency of this reward, where-
of vve treat.

T H E

THE SECOND PART

OF THIS CHAPTER.

Of the two Partes of felicity in
heauen: to wit, of the soule,
and of the body.

And first of the body.

12. BUT nowv to consider the same thing
somewhat more in particular; it is to be no-
ted, that this revvard or glory of heauen,
shall comprehend in it self two partes or
members; the one called *essentiall*, belon-
ging to the soule: the other termed *acciden-
tall*, belonging to the body. The essentiall
part consisteth in the vision or sight of God,
as before you haue heard, and aftervvard
shalbe shewed againe. The accidentall con-
sisteth in the change and glorification of our
flesh after the generall resurrection, vvherby
this corruptible body of ours shall put on
incorruption (as *S. Paul* saith) and of mor- 1. Cor. 15.
tall, become immortall. All this flesh (I say) Sap. 9.
of ours, that nowv is so cumbersome and ag- Ephes. 4.
grieveth the minde; that nowv is inuested
vvith so many inconueniences; subiect to
so many mutations; vexed vvith so many
diseases; defiled vvith so many corruptions;
replenished vvith so infinite miseries and ca-
lamities, shall then be made glorious and
most perfect, to endure for euer, vvithout
change or mutation, and to raigne vvith our
soule euerlastingly. And for this purpose
(as

Cap. 10. 276 *Christian Directory lib. 1. part. 1.*

* See S. (as * Deuines doe proue) the same shalbe
The 3 par. endued vvith certaine excellent qualities and
q. 82. 14- giftes from God, vvhich S. *Anselme* (vvhome
suppl. in this matter I vvill follovv) doth reckon
Anselmus to be seauen; to vvith, beauty, agility, forti-
t. de simil. tude, penetrability, health, pleasure, and per-
c. 48. & petuity. All vvhich excellencies, either doe
49. vvvant in the damned bodies; or else their
 Seuen pri- vvant in the damned bodies; or else their
 uileges of the glori- contraries are found therin.

13. And first of all, concerning the priui-
 ledge and high excellency of beautie, hovv
 singular it shalbe in the bodies glorified, our
 Sauour himself in some part declareth, vvhen
 he saith: *At that day shall the Iust shine as the*
Mat. 13. *sunne in the Kingdome of their father.* A mar-
 uailous speech, & in humane sense almost in-
 credible, that our putrified bodies should
 shine and become as cleare as the sunne.

Whereas on the contrary part, the bodies of
 the Jamned shalbe as black and vglie, as filth
 it self. The second prerogatiue assigned to the
 bodies of the iust, is agility, or velocity,
 wherby their flesh is deliuered from all lum-
 pish heauinesse, vvhervvith it vvas pestered
 in this life, and made as light as the Angels
 themselues, vvhich are spirites, and doe passe
 from place to place vvith infinite sviftnesse,
 as also doe ascend & descend of themselues,
 against the nature of corruptible bodies:
Mat. 22. vvheras in the meane space the damned bo-
 dies shall be bound both hand and foote,
 not able once to moue, as the Scripture ex-
 pressly noteth.

3. The third gift and quality is superna-
 rurall strength, whervvith the glorified body
 shall so abound (as *Anselmus* saith) that he
 shall be able to moue the vvhole earth if he
 vvould;

vvould: and contrariwise, the damned body shall be so vveake and impotent, as he shall not be able to remoue the very vvormes from his ovvne face and eyes. The fourth ^{4.} quality is penetrability, or free porver of Penetra-
passage, vvherby the glorified body shalbe bility.

enabled to pearce and penetrate any other bodies vvhatsoever, as vvalles, doores, the earth, or firmament, vvithout any resistance, quite contrary to the nature of a corruptible ^{Ioan. 20.} body. So vve see that Christs body glorified,

after his resurrection, entred the house vvhere his disciples vv ere, the doores being shut, and pearced also the heauens at his Ascension. The fift rare quality is most abso- ^{5.} lute health, vvherby the glorified body shall Healib;

be deliuered from all diseases and paines of this life, and from all troubles and encombrances belonging to the same; as are eating, drinking, sleeping, & other like; and shalbe set in a most perfect and flourishing state of health & freedome, neuer decayable againe: vvheras the damned bodies in contrary manner, shall be filled and stuffed vvith innumerable diseases, paines, & torments, which no tongue of man is able to expresse.

15. The sixt perfection is delight & plesure, ^{6.} vvherevvith the glorified body aboue all Pleasure;
measure shalbe replenished: all his senses togeather finding novv their peculiar and proper obiects in much more excellency, then euer they could in this vvorld. Novv (I say) euery part, sense, member, & ioynt shall be filled with exceeding delectation and pleasure; according as in the damned, ech part and sense shall contrariwise be afflicted ^{Ansel. c. 37} and tormented, I vvill alleage S. Anselmus ^{vbi. supra}

his

his vvordes , for that they expresse vnto vs
this matter most liuely. All the vvhole glo-
rified body (saith he) shalbe filled vvith a-
bundance of all kind of comfört; the eyes,
the eares, the nose, the mouth, the hands, the
throate, the lunges , the hart , the stomacke,
the backe, the bones, the marrowe , and the
very entralles themselues, & euery part ther-
of, shalbe replenished vvith such vnspeaka-
ble svveetnes and pleasure; that truly it may

Psal. 35. be said: *That the vvhole man is made to drinke
of the riuer of Gods diuine delights, and made
dronke vvith the abundance of Gods house.* In
contrariwise the damned body shalbe tor-
mented in all his partes and members; euen
as if you saw a man that had a burning yron
thrust into his eyes, another into his mouth,
another into his brest , another into his rib-
bes , and so through all the ioynts , parts,
and members of his body: Would you not
thinke him miserable , and the other man
happy.

16. The seauenth and last excellency of a glo-
rified body, is called perpetuity or security
of life, vvherby it is made assured neuen
to dy, or alter more from his felicity; ac-
cording to the saying of holy Scripture: *The
iust shall liue for euer.* And this is one of the
chiefest prerogatiues and most excellent dig-
nities of a glorified body, vvherby all care,
doubt and feare is taken avvay, all daunger
of hurt and anoyance. For if all the vvorld
should fall togeather vpon such a body , it
could not hurt or harme it any thing at
all: vvhereas the damned body lieth al-
vvay in dying, and is subiect to the grieve
of euery blow and torment laid vpon it,
and

and so must remaine for all eternity.

17. These seauen most excellent qualities, prerogatiues, dignities, and preheminences shall adorne and beautifie, or rather deifie (in a certaine sort) the bodies of the iust in the life to come. And albeit this vniuersall happinesse be but accidentall (as I haue said) and nothing indeed to the essentiall felicity of the Queene and Maistres her self, that is our soule: yet is it a matter of no small importance, as you see, but such, as if any body in this life had but one iote of the least part therof, vve should esteeme it most happy. And to obtaine so much in this vworld, many men vwould aduenture farre: vvheras to get them all togeather in the life to come, no man almost vvill moue his finger.

18. But novv to leaue this, and come to the most excellent and essentiall point of this felicity, that is, to the part vvch pertaineth to the soule: it is to be vnderstood, that albeit there be many things that doe concur in this felicity, for the accomplishment & perfection of full happinesse: Yet the fountaine of all is but one only thing, called by Deuines *Visio Dei beatifica*: The sight or vision of God that maketh vs happy. *Hac sola est summum bonum nostrum*, saith S. Augustine: This only sight of God is our entire happinesse. Which Christ also affirmeth, vvhen he saith to his Father: *This is life everlasting, that men know thee true God, and Iesus Christ vvhome thou hast sent.* S. Paul 1. Cor. 13, also putteth our felicitie, in seeing God face to face. And S. Iohn, in seeing God, as he is. And the reason of all this is, for that all the pleasures

The second part of felicity, called essentiall, pertaining to the soule

Aug. lib. de Trin. c. 13.

Ioan. 17.

1. Cor. 13,

How the
vision of
God shall
make men
happy.

pleasures delightes and contentations of this
vworld, wherein mortal men doe solace them-
selues, being nothing els but little peeces and
crumes of Gods incomprehensible felicitie:
the same are contained much more perfectly
and excellently in God himself (from whence
they are deriued) then they are in their
ovvne natures , imparted vnto man; as also
all the perfections of Gods creatures are
more fully in him, then in themselves. Where-
of it followeth, that vvhofoeuer is admitted
to the vision and presence of almighty God,
the Creator and fountaine of all delightes ;
he shal there finde all the goodnesse and per-
fection of vvorldly things compact, and vni-
ted together , and presented vnto him at
once. So that vvhatsoever may delight ei-
ther body or soule, there he shall enioy it,
vvholy knit vp together (as it vvere) in
one bundle , and vvith the presence therof,
shalbe rauished in all partes both of mind &
body; in such sort, as he shall not be able to
imagine, thinke, or vvish for any ioy vvhat-
soever, but there he shall finde the same in his
full perfection. There he shall find all know-
ledge, all vvisedome, all beauty, all riches, all
nobility, all pleasure , and vvhatsoever be-
sides may deserue either loue or admiration,
or vvorketh any pleasure or contentation
vnto man.

God to
the saued,
shal be all
in all.

19. All the povvers of our mind shalbe fil-
led vvith this sight , presence, and fruition of
God: all the senses of our body shalbe satis-
fied and passingly contented vvith the same.
God shalbe the vniuersall felicity of all his
Saints; containing in himself alone all parti-
cular felicities , vvithout end , number , or
measure.

measure. He shall be a glasse to our eyes,
 musicke to our eares, hony to our mouthes,
 most sweet and pleasant balme to our smel.
 He shall be light to our vnderstanding, con-
 tentation to our will, continuation of eter-
 nity to our memory. In him shall we enioy
 all the variety of thinges that delight vs
 heere: all the beauty of creatures that allure
 vs heere: all the pleasures and ioyes that con-
 tent vs heere. In this vision of God (saith *Hug. lib. 42*
 one Doctor) we shall know, we shall loue, we *de anima.*
 shall reioice, we shall praise. We shall know *ca. 15.*
 the very seerets and iudgements of God, "
 which are a *depth without bottome*: As also, "
 the causes, natures, beginnings, offsprings, "
 and ends of all creatures. We shall loue in- *Psal. 53*
 comparably, both God, (for the infinite *Know-*
 causes of loue that we see in him) and our *ledge.*
 brethren and companions, as much as our *Loue.*
 selues, for that we shall see them as much, "
 loued of God as our selues, and for the same "
 cause for which we are loued: whereof en- "
 sueth, that our ioy shall be without mea- "
 sure; both for that we shall haue a particular *The great-*
 ioy for euery thing we loue in God, which *nes of ioy*
 are infinite; and also for that we shall reioice *in heauen.*
 at the felicity of euery one of our brethren "
 as much as at our owne: and by that meanes, "
 we shall haue so many distinct felicities, as "
 we shall haue distinct companions in our fe- "
 licity; which being without number, it is "
 no maruaile though Christ sayd: *Goe into the* "
joy of thy Lord, and not, let thy Lordes ioy enter *Mat. 23*
into thee: for that no one hart created can "
 receaue the fulnes and greatnes of this ioy. "
 And hereof finally it doth ensue, that we shall "
 praise God without end or wearines, with "
 all our

„ all our hart , vvith all our strength , vvith all
 „ our povvers, vvith all our partes , according
 Psal. 83. as the Scripture saith; *Happy are they that line
 in thy house (ô Lord) for they shall praise thee
 eternally vvithout end.* Hicherto this learned
 Doctor.

The
 speech of
 S. Augu-
 stine tou-
 ching the
 vision of
 God.
 Tract 4 in
 ep. iuan. &
 cap. 36. so-
 hlog.

Mat. 5. 20. Of this most blessed vision, sight, posses-
 sion, & fruition of almighty God, vvherunto
 in heauen the elect are admitted, the learned
 Father S. *Augustine* vvriteth thus. Our Sau-
 our in the Gospell said vnto his Disciples;
*Happy are the cleane of hart, for they shall see
 God.* By vvich vvords we are let to vnder-
 stand, that there is a sight and vision of God,
 vvich is sufficient of it self to beatifie men,
 and make them happy. A vision vvich nei-
 ther eye hath seene in this vvorld ; or eare
 1. Cor. 3. „ hath heard , nor hart conceaued. A vision
 „ (deare brethren) that passeth all the beauty
 „ of earthy things ; of gould , of siluer , of
 „ vvoodes, of fieldes, of sea, of ayer, of sunne,
 „ of moone, of starres, of Angels: for that all
 „ these things haue their beauty from thence.
 1. Cor 13. „ *Vve shall see him face to face* (saith his Apo-
 „ stle) *and vve shall know him , as vve are*
 „ *known.* That is, vve shall know the power
 „ of the Father , vve shall know the vvisdome
 „ of the Sonne , vve shall know the goodnes
 „ of the Holy Ghost, vve shall know the in-
 „ diuisible nature of the most Blessed Trinity.
 „ And this very *seeing of the face of God*, is the
 „ ioy of Angels, and of all other Saintes and
 „ celestiall spirites in heauen. This is the re-
 „ vvard of life euerlasting, this is the glory of
 „ all blessed Cherubins; their euerlasting plea-
 „ sure; their crowne of honour; their game
 „ and goale of felicity; their rich rest; their
 beau-

beautifull quietnes; their inward and out-
 ward consolation; their diuine paradise;
 their heauenly Ierusalem; their happines of
 life; their fulnes of blisse; their eternall
 triumph; their precious *peace of God, which* Phil. 4.
passeth all vnderstanding. This sight of God
 is the full beatitude, the totall glorificatiō of
 man and Angels, to see and behould him
 (I say) that made both heauen and earth; to
 see & behould him (deare brother) that made
 thee, that redemed thee, that glorified thee.
 For in seeing him, thou shalt know him; in
 knowing him, thou shalt loue him; in louing
 him, thou shalt possesse him, in possessing
 him, thou shalt praise him; & in praising him
 thou shalt spend thy vvhole eternity. For he
 is the inheritance of his people; he is the pos-
 session of their felicity; he is the revvrd of
 their expectation. *I wilbe thy great revvard* Gen. 15.
 saith he to Abraham. O Lord, thou art great,
 and therefore no meruaile, if thou be a great
 revvard. The sight of thee therfore is all our
 hyre, all our revvard, all our ioy and felicity
 that vve expect: seing thou hast said: *That* Ioan. 17.
this is life everlasting, to see and know thee
our true God, and Iesus Christ vvhome thou
hast sent. Thus vttered *S. Augustine*
 his feeling in these
 affaires.

T H E

THE THIRD PART OF THIS CHAPTER.

Of Circumstances increasing the ioyes of Heauen.

*S. Augu-
stine ap-
prehensio
of the
ioyes of
heauen.
August.
Soli anima.
cap. 35.
Phil. 4.
Esa. 51.
Esa. 35.*

21. AND NOW hauing thus declared the two generall parts of heauenly felicity, the one appertaining to our soule, the other to our body: it is not hard to esteeme, what excessse of ioy both of them ioyned together, shall worke vnto vs, and in vs, at the most happy day of our glorification. Which the forsaide holy *S. Augustine* conceaued and expressed in these most zealous and affectuous vvords: O ioy aboue all ioyes, passing all ioyes, and vvithout vvich there is no ioy: vvhen shall I enter into thee, vvhen shall I enioy thee, to see my God that dvvelleth in thee? O euerlasting Kingdome, ô Kingdome of all eternity, ô light vvithout end, O peace of God that passeth all vnderstanding, vvherin the soules of Saintes doe rest vvith thee (ô Lord) and euerlasting ioy is vpon their heades, & they doe possesse ioy and axultation, and all paine and sorrow is fledde from them. O how glorious a Kingdome is thine (ô Lord) vvherin Psal. 103. all Saintes doe raigne vvith thee, adorned vvith light, as vvith precious apparell, and haue crownes of precious stones vpon their heades? O Kingdome of euerlasting blisse, vvhere thou art present (ô Lord) the hope of all Saintes, and the diademe of their euerlasting glory, replenishing them vvith ioy on euery side by thy blessed sight. O Lord in this

this Kingdome of thine, there is infinite ioy, „
and mirth vvithout sadnesse; health vvithout „
sorrov; life vvithout labour; light vvithout „
darknesse; felicity vvithout abatement; all „
goodnes vvithout euill. Heere youth flori- „
fieteth that neuer vvaxeth old; life that know- „
eth no end; beauty that neuer fadeth; loue „
that neuer cooleth; health that neuer dimi- „
nisheth; ioy that neuer ceaseth. Heere sor- „
rov is neuer felt; complaint is neuer heard; „
matter of sadnesse is neuer seene; nor euill „
successe is euer feared. For that they professe „
thee (o Lord) vvwhich art the perfection and „
culme of their felicity. Hitherto blessed „
S. Augustine.

22. And novv deare Christian brother, if 1.
vve that liue in these dayes and doe reade Of the ioy
these things, vvould enter indeed into these full imuta-
considerations, as this holy man and other tion at a
his like did; no doubt, but vve should be iust mans
more inflamed vvith the loue of this hea- death.
uently felicity, prepared for vs, then vve are;
& consequently, should strue more to gaine
it, then (alas) vve doe. And to the end thou
maist conceaue some more feeling in the
matter, consider but a little vvith me, vvhat
a ioyfull day vvill that be at thy house, when
hauing liued in the feare of God, & achued
in his seruice the end of thy peregrination;
thou shalt come (by the meanes of death)
to passe from misery & labour, to life of im-
mortality; and in that passage (vvhen other
men beginne to feare) thou shalt lift vp thy
head in hope, according to thy Sauours pro-
mise: *For that the time of thy saluation com-*
meth on: tell me (I say) vvhat a day of ioy
shall that be vnto thee, vvhen thy soule step-
ping

Luc. 21,

ping forth of prison, and conducted by the Angels to the tabernacle of heauen, shalbe receaued there with the honorable companies and troupes of that place? vvith al those Hierarchies of blessed spirites that are mentioned in Scripture: as *Principalities, Powvers, Vertues, Dominations, Thrones, Angels, Archangels, Cherubines, and Seraphines*; with the holy *Apostles* and *Disciples* of Christ; vvith *Patriarches, Prophets, Martyrs, Virgines, Innocentes, Confessors*, holy *Bishopes, Priestes*, and other *Saintes* of God? All vvwhich as they did reioice at thy conuersion from sinne: so shall they triumph novv at thy coronation and glorification. What ioy and iubiley vvill thy soule receaue at that day (deare brother) vvhen she shalbe presented by her good Angel, in the presence of al these Princely States, before the Seate and Maiesty of the blessed Trinity, vvith recital and declaration of al thy good vvorkes donne, and trauelles sustained for the loue and seruice of almighty God; vvhen (I say) those blessed spirites shall lay downe in that honourable Consistory, all thy vertuous actes, vvith their particularities; all thy almes-deedes; all thy prayers; all thy fastinges; all thy innocency of life, all thy patience in bearing iniuries; all thy constancy in aduersities; all thy temperance in meates, and drinckes; all the vertues of thy vvhole life; vvhen all (I say) shall be recounted there, all commended, all rewarded; shalt thou not see now the value and profite of vertuous liuing? shalt thou not confesse now from the bottome of thy hart, that gaineful and honourable is the seruice of God? shalt thou not now be most ioyful,

and

Ephe. 1.

Colos. 1.

1. The. 1.

Esa. 6.

Luc. 15.

and blesse the houre ten thousand times, where in first thou resolvedst thy self to leaue the slavery of this miserable world, to serue only so bountifull a Lord? shalt thou not think thy self now beholden most deeply to him, or her, that perswaded thee first to make this resolution? yes verily.

23. But yet more then this; vwhen thou shalt looke about thee and consider into what a porte and hauē of security thou art arriued, and shalt cast backe thine eyes vpon the daungers which thou hast passed, & wherein other men are yet in hazard: thy cause of ioy shall greatly be encreased. For thou shalt see euidently now, how infinite times thou wert in peril to perish in that iourney, if God had not held his special hand ouer thee. Thou shalt now see the daungers vwherein other men are; the death and damnation vwherein to many of thy friends and acquaintance haue fallen; the eternal paines of hel incurred by sundry, that vsed to laugh and be merry vvith thee in the vvorld. All vvich shall augment the vnspeakable felicitie of this thy so fortunate a lot. And now for thy self, thou maist be secure, thou art out of all daunger for euer and euer. There is no more need now of feare, of vvatch, of labour, or of care. Thou maiest now lay dovvne all armour, as the children of Israel did, vwhen they came into the land of *Pro-* *Gen. 3.* *Sap. 17.* *missē*; for there is no more enemy to assaile thee; there is no more vvily serpent to beguile thee: al is peace, al is rest, al is ioy, all is security. Good *S. Paul* hath no more neede now to fast, to vvatch, or to punish his bodie: Good old *Hierome* may now cease

2.
The ioy
of secu-
rity.

Ios. 21.
22.
Gen. 3.
Sap. 17.

1. *Cor. 9.*

Hierom. ep. cease to afflict himself both night & day for
21. ad the conquering of his spirituall enemy. Thy
Eustoc. only exercise must be novv to reioice and
Apoc. 18. triumph, and to sing *Alleluya* to the *Lambe*,
 vvhich hath brought thee to this felicity,
 and will continue thee therin for euerlasting
 eternity.

24. O deare Christian and most louing bro-
 ther, vvhat excessiue ioy and comfort vvill it
 be at that day, to see that holy *Lambe* sitting
 in Maiesty vpon his seate of State? If the three
 vvise-men of the East came so farre of, and
 so reioiced to see him lying in a manger:
Mat. 2. vvhat vvill it be to see him novv triumphing

in his glory? If *S. Iohn Baptist* did leape at
 his approching tovvards him in his mothers
 vvombe; vvhat shall his presence doe in this
 his royall and eternall Kingdome? *It passeth*
all other ioy & glory that Saintes haue in hea-
uen (saith blessed *S. Augustine*) *to be admit-*
ted to the inestimable sight of Christ his face,
and to receaue the beames of glory from the
splendour of his Maiesty. And if vve vvere to

Serm. 37.
de Sanctis.

„ suffer torments euery day, yea, to tolerate
 „ the very paines of hell for a time, therby to
 „ gaine the sight of Christ in heauen, and to
 „ be ioyned in glory to the number of his
 „ Saintes: it vvere nothing in respect of the
 vvorthines of the revvard. O that vve made
 such accompt of this matter, as this holy
 and learned man did: vve vvould not liue as
 vve doe, nor loose the same for such vaine
 trifles, as most men in the vvorld doe loose
 it daily.

4

25. But to goe forvvard yet somvvhat fur-
 ther in this consideration. Imagine (deare
 brother) besides all this, that hitherto hath
 byn

byn said, what a ioy it shall be vnto thy soule at that day, to meete with al her godly friēds in the Kingdome of heauen; vvith father, vvith mother, vvith brethren, vvith sisters; vvith vvife, vvith husband, vvith maister, vvith schollers, vvith neighbours, vvith familiars, vvith kinred, vvith acquaintance: the vvclcomes, the mirth, the svveet imbrace-ments that shall be there; the inestimable ioy whereof the holy ancient Martyr and most blessed Father and doctōr S. *Cyprian* exprefseth in these vvords. *VVho is there in peregrination abroad* (saith he) *that reioyceth not exceedingly at the very thought of his returne to his friendes & Cuntrey: O deare brethren, heauen is our Cuntrey, and the inhabitantes of that place, are our friends and kinsfolke: VVhy make vve no more hast to salute and imbrace them? In heauen an infinite multitude of our parents, brethren, children and acquaintance doe expect vs. VVhat a ioy vvill it be, both to them and vs, to meete and imbrace, and solace our selues together? howv inestimable vvill the delight of those heavenly Kingdomes be, and howv extreme the felicity, vvhere eternity of life shall be voide of all feare of death?* Thus far S. *Cyprian*; adding further a most vehement exhortation, that vve should make hast to the attaining of this meeting.

Meeting
vvith our
friendes in
heauen.

The saying
of S. Cy-
prian l. de
mortalit.
in fine.

26. This then shalbe a most high and incomprehensible ioy. But yet further, adde to this, the most triumphant exultation that daily shalbe in that place at the fresh arival of nev vbrethren and sisters, comming thither from time to time, vvith the spoiles of their enemies, conquered and vanquished in this vvorld: O vvhat a comfortable sight will

N it be,

5.
The daily
annuall of
new bre-
thren to
Heauen.

2. Tit. 4.

Ap. 2. 3. 4.

*Lib. de mor-
tal.*

it be, to see those seates of Angels fallen, filled vp againe vvith men and vvomē of flesh, from day to day? to see the crownes of glory set vpon their heades; and that in all variety, according to the infinite variety of their combates and cōquestes. One for martyrdome or confessiō against the persecutor; another for virginity or chastity against the flesh; another for pouerty or humility against the vvorld; another for many conquestes togeather against the diuel? There the glorious quiar of Apottles (saith the forsaide holy *S. Cyprian*) there the number of reioicing Prophēts, there the innumerable multitude of holy Martyrs shall receaue the crownes of their deathes and sufferinges. There triumphing virgines, vvhich haue ouercome concupiscence vvith the strength of continency: there the good Almnens vvhich haue liberally fedde the poore, and according to our Lordes commandement, haue made ouer their earthly riches to the store-house of heauen, shal receaue their due and peculiar reuward. So he. O how shal vertue shew her self at this day? How shal good deedes content their doers? And among all other ioyes and contentations, this shall not be the least, to see the poore soules that come thither at a iumpē, either from the paines and miseries of this life, or from the torments of the purging fire, how they shal be rauished, remaine astonished, and, as it vvēre, besides themselves, at the suddaine mutation, and excessiue honour donne vnto them.

27. If a poore afflicted man, that vvēre out of his vvay, vvandering alone in a deepe, myry, and dyrtty lanç, in the midst of a darke

darke and tempestuous night, far from company, destitute of money, beaten vvith raine, terrified vvith thunder, stifled vvith cold, vvearied out vvith labour, almost famished vvith hunger and thirst, and neare-brought to despaire vvith multitude of miseries; should vpon the suddaine, in the twinkling of an eye, be taken out of that affliction, and be placed in a goodly large and rich pallace, furnished vvith all kinde of cleare lightes, comfortable fire, sweet saouours, dainty meates, soft beddes, pleasant musicke, delicate apparel, and honourable company: all prepared for him alone, and all attending, his comming, to receaue and imbrace him, to serue and honour him, and to annoint and crowne him a King for euer: What vvould this poore man doe trovv you? how vvould he looke? What could he say? Surely I think he vvould be able to say little, but rather, breaking forth into teares, vvould for ioy remaine mute and dumme, his hart being not able to containe the suddaine and exceeding greatnesse of so inestimable comfort.

28. Well then (deare brother) so shall it be, and much more vvith these vvise happy soules, that come to heauen from the troubles of this life. For neuer vvvas there coole shadow so pleasant in a hoat burning sunny day; nor the wellspring to the poore trauailer in his greatest thirst of the sommer; nor the repose of an easy bed to the vvearied seruant after his labour at night: as shalbe this rest of heauen, to an afflicted soule vvich cometh thither. O that we could conceaue this; that vve could imprint this in our hartes;

A similitude expressing the suddain ioy of the iust after their departure.

Cap. 10. 292 *Christian Directory lib. 1. part. 1.*

The value that vve had a feeling of this that I say: would
of heauen, vve follow vanities as vve doe? vwould vve
and the accompt neglect this matter as vve doe? No doubt,
that old but that our coldnes in purchasing these
Saintes ioyes, doth proceed of the small opinion
made vve doe conceaue of them. For if vve made
therof. such accompt and estimate of this leuell of

Hebr. 12.

heauenly blisse, as other marchants before
vs (more skilful and vvise then our selues)
haue done: vve vwould bid for it, as they did,
or at least vvise vwould not let it passe so ne-
gligently, vvwhich they sought after so care-
fullie. *S. Paul* saith of our Sauour: *Proposito*
sibi gaudio sustinuit Crucem; He laying be-
fore his eyes, the ioyes of heauen, iurkeined
the Crosse. A great estimation of the matter,
vvwhich he vwould buy at so deare a rate. But
vvhat counsaile giueth he to other mē about
the same? Surely none other: *But to goe and*

Math. 13.

Phillip. 3.

Hierom.
in catal.

Ser. 31. de
Sauitu
& 37.

sell all they haue, to purchase this treasure. S.
Paul of him self, vvhat sayeth he? Verily,
that *he esteemed all the vvorld as dung*, in re-
spect of the purchasing of this leuell. *S. Pauls*
schollar Ignatius, vvhat biddeth he? Heare his
owne woordes. Fire, gallows, beastes, breac-
king of my bones, quartering of my mem-
bers, crushing of my body, al the tormentes
of the diuel together, let them come vpon
me, so I may enioy this treasure of heauen.
S. August. ne that learned Father, vvhat offe-
reth he? You haue novv heard, that he vwould
be content to suffer tormentes euery day,
yea the very tormentes of hell it self, to gaine
this ioy. Good Lord, how far did these holy
Saints differ from vs? how contrary vvare
their iudgementes to ours in these affaires?
vvho vvill novv maruaile of the vvisdome of
the

the world, iudged folly by God, and of the
wisdom of God iudged folly by the world?
Oh children of men (saith the Prophet) *why* 1. Cor. 1.
doe ye loue vanitie, and seeke after a lie? Why 2. & 3.
doe you embrace strau, & contemne Gould? Psal 4.
strau (I say) and most vile chaffe, and such
as finally will set your owne houses on fire,
and be your ruine and eternall perdition?

THE FOURTH PART OF THIS CHAPTER.

**VVherunto a Christian is borne
by Baptisme.**

VVith

*A Conclusion of this first Part contayning
Motiues to Resolution.*

29. But now to draw towards an end in
this matter (though there be no end in the
thing it self:) let the carefull Christian con-
sider vvherunto he is borne, and vvherof he
standeth in possibility, if he will. He is borne
heyre apparent to the Kingdome of heauen:
A Kingdome without end, a Kingdome void
of limitation, a Kingdome of eternal blisse,
the Kingdome of almighty God himself: he Gal 3. & 4
is borne to be ioint-heyre vvith *Iesus Christ* Eph. 1. & 3
the Sonne of God; to raigne vvith him; to Colos. 3.
triumph vvith him; to sit in Iudgement of Tit. 3.
Maiesty vvith him; to iudge the very Angels Rom. 8.
of heauen vvith him. What more glory can Iacob. 2.
be imagined, except it were to be God him Hebr. 1. 9.
self? Al the ioyes, al the riches, al the glory 1. Pet. 1. 3
that heauen containeth, shall be poured 2. Pet. 3.

Apoc. 1. forth to make him happy. And to make this
 Mat. 19. honour and triumph yet more; the glorious
 Luc. 22. Lambe that sitteth vpon the throne of Maie-
 1. Cor. 6. sty, vvith his eies like fire, his feete like bur-
 Apo. 1. ning copper, and his face more shining then
 & 4. the precious diamant, from vvhose seat there
 Luc. 12. proceederh thunder and lightening vvithout
 end; and at vvhose feete the foure and twen-
 ty Elders lay downe their crownes: This
 lambe (I say) this glorious God and man,
 shal rise, and honour him with his owne ser-
 uice. Who then vvould not esteeme of this
 royal inheritance? Who vvould not make
 greater accompt therof, then vve doe; espe-
 cially seing the gayning and vvynning of the
 same is now (by the benefit of our redemp-
 tion and grace purchased vnto vs therein)
 brought to be in our owne handes? accor-
 ding to the expresse vvordes of our Sauour,
 saying: *The Kingdome of heauen doth suffer vio-*
lence, and men doe lay hãd-fast vpon it, by force.
 That is to say, by the force of Gods couenant
 made vvith Christians, that they liuing ver-
 tuously, shall obtaine the same; vvhatsoever
 Christian doth performe this vertuous life,
 taketh heauen (as it vvere) by force and by
 violence. *The matter is put in the pouver of the*
doer (saith S. Augustine) for that the Kingdome
of heauen suffereth violence. This thing (ô man)
that is, the Kingdome of heauen, requireth no
other price but thy self: It is so much vvorth,
as thou art vvorth: giue thy self, and thou shalt
haue it. By vvhich he signifieth, that euery
 mã, how poore or needy soeuer he be in this
 vvorld, may gaine this inheritance to him-
 self; may make himself a Prince, a King, an
 Emperour, if he vvil: euen the meanest and
 misera-

Mat. 11.

Serm. 37.
de Sanctis.

miserablest man (I say) vpon earth. O most vvonderfull bounty and liberality of our Sauour! ô Princely hart and vnspeakable mercy! ô incredible prodigality (in a certaine manner so to say) of treasures so inestimable, as are the most infinite and endlesse riches of heauen.

30. Tell me now (gentle Reader and most louing and deare brother) vvhy vvilt thou not accept of this offer of thy Sauour? Why vvilt thou not accompt of this his Kingdome? vvhy vvilt thou not buy this endles glory of him, for so little a labour as he requireth for it? Heare how earnestly he perswadeth thee to bargain vvith him: *Suadeo tibi emere à me* (saith Christ) *aurum ignitum, probatum, vt locuples fias.* I doe giue thee counsaile, to buy of me pure and tried gould, to the end thou maiest be rich. Why vvilt thou not follow this counsaile, especially of a merchant that meaneth not to deceaue thee? Nothing can grieue this thy Sauour more, then that men vvill seeke with such paines, to buy straw and chaffe in Egypt, vvheras he vvould sel vnto them fine gould at a lower price at home: And that they vvill needes purchase puddle vvater, vvith more labour and cost, then he vvould require for ten times so much pure liquour, out of the very fontaine of life it self. There is not the vvickedst man that liueth in the world, but taketh more trauaile in gaining hel (as after more largely shall be declared) then doth the most painfull seruant of God in purchasing of heauen and eternall blisse. O folly! ô madness!

31. Follow not then (ô thou carefull Christian) this fanatical frenzy of earthly vvif-

The
buying of
heauen.

Apoc. 3.

Exod. 5.

Iere. 2.

Apoc. 21.

The folly
of seeking
vworldly
vanities.

Luc. 6.

Luc. 12.

Math. 26.

1. Cor. 2.

Ep. Iud.

A simili-
tude.

1. Cor. 2.

dome; make not thy self partaker of their error. For the day vwill come, vwhen thou shalt see them doe heauie penance for their folly, at what time thy hart shall be right iofull that thou hadst neuer any part or portion among them. Let them goe novv and bestovv their time in transitorie vanities, in sinfull pleasures and delightes of this world; let them build novv their pleasant pallaces; let them purchase dignities, scrape peeces & patches of earth and ground togeather: let them hunt after honours and frame castels in the ayre; the time will come ere long (if thou belieue Christ himself) vwherein thou shalt haue small cause to enuie their felicity. If they doe imagine & talke basely novv of the glory and riches of God and of his Saints in heauen; not esteeming them indeed, in respect of their ovvne, or contemning them rather, for that carnall pleasures are not reckoned therein: doe thou make little accompt of their vvordes; for that, *The sensuall man vnderstandeth not the things vvhich are of God.* If horses vv ere promised by their maistres a good feast and banquet, most euident it is, that they could imagine nothing els, but pro-uander and vvater to be their best cheere, for that they haue no knowvledge of daintier dishes: so fareth it with these men who being accustomed onely to the puddle of fleshlie pleasures; can mount vvith their minds to no higher thing then brutish sensuality. But I haue shewed to thee before (gentle Reader) some vvaies and considerations, to conceaue greater matters; albeit as I haue aduertised thee often, vve must confesse stil, vvith

S. Paul; That no humane hart can conceaue the

the leatt parte therof. For vvhich cause also, it is not vnlike that *S. Paul* himself vvvas forbidden to vtter the things vvhich he had seene and heard, in his most vvonderfull miraculous assumption vnto the third heauen.

2. Cor. 12.

32. Wherefore to conclude at length this vvhole Chapter; thou hast to consider, my deare and louing brother, that this great Game and Goale of heauenly blisse, vvhich hitherto I haue endeauored to discribe vnto thee, is set vp only for them that vvil runne vnto it, as *S. Paul* vvell noteth: and no man is crowned in this glory: *But such onely as vvill fight for it*, according as the same Apostle doth teach and forwarne vs: *It is not euery one that saith to Christ, Lord, Lord, shall enter into the Kingdome of heauen: But they onely vvhich shall doe the vvill of Christs eternall Father that is in heauen.* Albeit this Kingdome of Christ be set out to al men; yet euery mā shall not arriue to raigne with Christ, but such only as shall be content to suffer vvith Christ. Though the Kingdome of heauen be subiect to violence (as hath bene said:) yet no man can enter there by force, but he onely whose good deedes shall follow him to make open the gates: that is, *Except he enter* (as the Prophet saith) *vvithout spot, and haue vvrought Iustice.* My meaning then is, that as I haue shewed the exceeding greatnes and vvorthines of this treasure (gentle reader:) so thou being a Christian, shouldest also conceaue the right way of gaining the same; vvhich is no other by the testimonie of Christ himself, but only by holy and vertuous life, in keeping his commaundements. Thou art therefore to sit downe & consider

The conclusion vvith the applicatiō of all that hath bene said.

1. Cor. 6.

Philip. 3.

2. Tim. 2.

1. Tim. 6.

Hebr. 12.

Math. 7.

19. 25.

Rom. 8.

Math 11.

Apoc. 14.

& 20.

Psal. 14.

Math. 7.

& 19.

Ioh. 14. (according to thy Sauours counsaile) what

Luc. 14. thou wilt doe and determine herin; vwhether thou haue so much spirituall money, as is sufficient to build this towver, and to make this heauenly vvarre, or no: that is, vwhether thou haue so much good vil and holy manhood in thee, as to bestow the paines of a vertuous life (if it be rather to be called paines then pleasure) required for the gayning

The finall
end of all
that hath
bene said.

of this eternall Kingdome. This is the question, this is the principall point, this is the very vwhole issue of all the matter. And hitherto hath appertained vwhatsoever hath bene spoken in this Booke before, either of thy Creatour and Creation; of thy particular end; or of the Maiesty, bounty, and iustice of thy God and Sauour: as also of the accompt he vvill demand of thee; and of the punishment or rewardes laid vp for the life to come. All this (I say) hath byn meant by me to this only end and purpose, that thou (measuring the one part & the other) shouldest finally resolue thy self what thou wouldest doe, and not to passe ouer thy time in careles negligence, as many are accustomed to doe, neuer espying their owne errours, vntill it be to late to amend them.

An exhortation.

33. For the loue of God then (deare Christian brother) and for the loue thou bearest to thy owne soule and eternall welfare, shake of this most daungerous security, vwherein flesh and bloud is vvont to lull the carelessse people of this vvorld. Make some earnest Resolution, for looking to thy State in the life to come. Recall to minde oftentimes that vvorthy sentence: *Hoc momentum, vnde pendet aternitas*: This life is the moment, whereof de.

of dependeth all eternity of vveale or vvoe herafter. If it be but a moment (deare Brother) and yet a moment of so great consequence and importance: How is it passed ouer by earthly men vvith so little care, and cogitation? What reason may be alleaged of thy so dangerous a negligence? What cause may be assigned of so extreme a folly? All the creatures of earth, heauen, and hell, euen from the very first to the last, if thou examine them all, may be argumentes and motiues vnto thee, to leaue this perilous course wherein thou art: All are, or may be Bookes, lessons, and Sermons vnto thee, preaching and protesting (some by their punishment, some by their glory, some by their beauty, and all by their creation) that thou oughtest without delay, to make *Resolution* of another kinde of life; and that all is vanity, all is folly, all is iniquity, all is misery, besides the only seruice of thy Lord and maker. And so vvith this, vvill I make an end of this first Part, reseruing some other thing to be spoken of in the second, for remouing of such impediments, as our spirituall aduersary is vvont to cast against this good vvorke of *Resolution*, as against the first step and degree of our saluation. Our Lord God and Sauour Iesus Christ, vvho vvas content to pay his owne precious blood for the purchasing of this noble inheritance of his Kingdome vnto vs; giue vs his holy grace, to esteeme of it, as the great vveight of the matter requireth, & not by negligence to loose our title and portion therein.

A saying
to be re-
membered.

The end of the first Part.



THE
SECOND
PART





T H E

SECOND PART OF THIS BOOKE,

Which treateth of the lettes and impediments that hinder *Resolution*: And how they may be remoued.

THE ARGVMENT.



*I*N THE former Part of this Booke (gentle Reader) there haue byn layed do vne sundry reasons and considerations, vtherby to stirre vp men to the firme Resolution of serving God; Which might be sufficient (no doubt) to that effect (the nature of vertue being also considered, which of her self dra veth reasonablen men to the loue and admiration of her:) vvere not the subtiltyes of our spirituall enemy very great and dangerous in this behalfe, and his indeauours most diligent against our purpose. For so it fareth, that vwhen he seeth by the former reasons and demonstrations alleaged, that the iudgement of man is conuincid in the points which are treated, and that it can no longer resist or deny, but that the only true vvisdome vvere (indeed) to break of from the vanities and sinfull life of this vworld, and to betake our selues to the most honourable, and gainfull seruice of almighty God:

The effect of the first Part.

The subtilty of
the diuel

God: then this infernall foe being not able further to delude our iudgmentes, or to blynd our vnderstandings, imploeyeth himself by al meanes possible (for retaining of his pray) to stay our vvil from yelding consent vnto our iudgement; alleazing for his dissuasion either the difficulty of obtaining pardon, or the paines and hardnes of vertuous life, or the losse of vworldly honour and earthly commodities, or some other such like fraude or trifle: (though in the eye of flesh great and vweighty) vtherby to let and hinder our resolution, or at least vwise to prolonge it so far forth, as he may be in hope, that vve shall neuer make it after vwards to our gaine or comfort.

The effect of
this second
Part.

For preuenting of vvhich malicious and most perilous endeaunour of our ghostly aduersary, this second Part is adioyned, conteining the chiefe and principall impedimentes, that vsually doe rise against resolution, eyther out of our o vne corrupt nature, or infirmity, or suggested by our mortall foe: The remouall and confutation of vvhich lettes and impedimentes shall bring no small light (I hope) vnto the studious Reader, for the true vnderstanding both of his o vne estate, and of the deceiptes and illusions vsed to vwards him by his said enemies: Read then this Part also (deare Christian brother) vwith no lesse diligence then the former: for that the profit thereof shall be equall, and thy contentement perhappes farre greater; in respect of the variety of matters handled therein, and of the manifold comforts, vvhich thy soule in perusing the same, shall receaue therby.



OF
THE FIRST
IMPEDIMENT

That is wont to let Sinners from

RESOLUTION:

*vvhich is, the mistrust and diffidence in
Gods mercy, through the multitude and
griuousnes of their offences.*

CHAP. I.



None all other griuous
and most perilous cogita-
tions, which in this world
are accustomed to offer
themselves to a minde en-
tangled and loaden vvith
great finnes; this vsually is Dispaire
the first (through the nature of sinne itself an ordina-
& craftie suggestion of our ghostly enemy) ry tempta-
tion, to
to fall into distrust and dispaire of Gods great sin-
ners,
mercy. Such vvas the cogitation of most vn-
happy Cain, one of the first inhabitants of
mankind vpon earth; who after the murder
of his ovvne only brother, and other finnes
by him committed, burst forth into that hor-
rible and desperate speach, so greatly offen-
sive to his Lord and Maker: *Mine iniquity is Cain
greater,*

Gen. 4. *greater, then that I may hope for pardon.* Such
 was in like manner, the desperate conceit of
 Iudas, one of the first of them that
 were chosen to the peculiar service of our
 redeemer; who seeing his conscience op-
 pressed with manifold enormous iniquities,
 and most of all with the prodicion of his
 owne Lord and maister: tooke no other way
 of amendmēt or redresse, but to destroy him-
 self both in body and soule; adioyning only
 those vvords full of miserable distrust and
 desperation: *I haue sinned in betraying the*

Mat. 27. *innocent & iust blood,* not asking forgiuenes,
 nor hoping for pardon. By vvhich vvords
 and his most vvretched end, he more grie-
 uously offended and iniured his most louing
 and mercifull Sauour, then by all his for-
 mer iniquities committed against him.

The ship-
 wracke of
 soules
 ouerloa-
 den vvith
 sinnes.

2. This then (good brother) is the first and
 greatest rocke, vvherat a sinfull soule ouer-
 burdened vvith the charge of her ovne ini-
 quities, and tossed in the vvaues of dreadfull
 cogitations, by the blaistes and stormes of
 Gods threats against sinners, doth cōmonly
 make her shipwracke. This is that most hor-
 rible depth and dungeon, vvherof the holy

Pro. 11.

Scripture saith: *The impious mā, whē he is come
 into the bottome & profundity of his sinnes, con-
 temneth all.* This is that remediles soare and
 incurable vvound, vvhervvith God himself
 charged *Ierusalem* vvhen he said: *Insanabilis
 fractura tua:* Thy rupture is irremediable: &

Iere. 3.

the Prophet *Michaas* considering the same
 people, through the multitude of their wic-
 kednes, to encline novv to despaire of Gods
 goodnes towards them; brake forth into
 this most pittifull complaint: *For thus vvill*

Mich. 1.

I vveepe

I weepe and lament extremely; I will strip of my clothes, and vnder naked; I will roare like vnto Dragons, and sound out my sorrow as Struthions in the desert, for that the wound and maladie of my people is desperate.

3. This is that great and maine impediment that stoppeth the conductes of Gods holy grace from flowing into the soule of a sinfull man. This is the knife that cutteth in sunder all those heauenly blessed cordes, vvhervvith our svvet Lord and Sauour endeauoreth to dravv vnto repentance the hartes of sinners, saying by his Prophet: *I will pull them vnto me vvith the chaines of loue and charity.* For by this meanes euery sinful conscience cometh to ansvvere almighty God, as did *Ierusalem*, when being admonished of her sinnes, and exhorted by his Prophet to amendment of life; she said: *Desperavi, nequaquam faciam;* I am become desperate, I vvill neuer thinke of any such thing. To vvich lamentable estate, vvhen a sinfull man is once arriued; the next steppe he maketh, is (for auoiding all remorse and trouble of conscience) to ingulfe himself into the depth of all detestable enormities, and to abandone his soule to the very sincke of all filth & abominations; according as *S. Paul* said of the Gentiles in like case: *That by despair they deliuered themselves ouer to dissolute life, thereby to commit all manner of uncleanesse.*

4. Which desperate resolution of the impious, is the thing (as I haue noted before) that most of all other offences vpon earth, doth exasperate the ire of almighty God, depriuing his diuine Maiesty of that most excellent property, vvherin he chiefly delighteth

The miserie of desperation.

Oze. 11.

Iere. 2.

Ephe. 4.

Rom. 1.

The thing vvherin God most delighteth is mercy.

lighteth and glorieth, vvvhich is his infinite and vnspeakable mercy. This might be declared by diuers and sundry examples of holy vvrit; howbeit, tvvo onely shall suffice for this present. The first is of the people of Israel not long before their banishment to *Babylon*; vvho being threatned from God by the Prophet *Jeremie*, that manifold punishments vvvere imminent ouer their heads, for their gryeuous sinnes committed against his Maiesty, beganne (in steed of repentance) to fall to desperation, and consequently resolved to take that impious course of all dissolute life, alleaged before out of *S. Paul*. For thus they answered God exhorting them by his threats to reforme their vvicked liues:

A desperate resolution.

We are now groouen desperate, and therefore vve vvill herafter follow our owne cogitations, and euery one fulfill the vvickednes of his owne conceite. Wherat God stormed infinitely, and brake forth into this vehement interrogation: *Interrogate Gentes: quis audiuit talia horribilia?* Aske and enquire of the very Gentiles, vvwhether euer among them vvvere heard any such horrible blasphemies. And after this, for more declaration of this intollerable iniury herin offered to his Maiesty, he commaunded the Prophet *Jeremie* to goe forth of his owne house, and to get him to a potters shoppe, vvvhich in the village vvvas framing his vessels vpon the vvheele. Which

Jerem. 18.
A marvellous example of Gods clemency.

Jeremie hauing done, he savv before his face a pot crushed and broken by the potter all in peeces vpon the vvheele; and thinking therby that the vessel had bene vtterly vnprofitable, and to be cast avway; he savv the same clay presently framed agayne by the potter,

potter, into a new vessel more excellent then before. Whereat he maruailling; God said vnto him: *Doeſt not thou thinke (Ieremie) that I can doe vvith the house of Iſrael, as this potter hath done vvith his veſſell? Or is not the house of Iſrael in my handes, as the clay is in the handes of this craſtesman? I vvill denounce vpon the Iudaine againſt a Nation and Kingdome, that I vvill roote it vp and deſtroy it; and if that nation or Kingdome doe repent from their vvickednes, I alſo vvill repent me of the puniſhment vvich I intended to lay vpon them.* And then he proceedeth forvvard, declaring vnto Ieremie the exceeding grieve and indignation vvich he conceaueth, that any ſinner vvhatſoeuer, ſhould deſpaire of mercy and pardon at his hands.

Ierem.
Ibid.

5. The ſecond example is of the ſame people of Iſrael during the time of their baniſhment in *Babilon*, at vvhat time being afflicted vvith many miſeries for their ſinnes, and threatned vvith many more to come, for that they changed not the courſe of their former vvicked conuerſation: they began to deſpaire of Gods mercy, and to ſay to the Prophet *Ezechiel* that liued baniſhed among them, and exhorted them to amendment, vpon aſſured hope of Gods fauour tovvards them: *Our iniquities and ſinnes doe ly grievouſly vpon vs, and vve languish in them; and vvhat hope of life then may vve haue? At vvich cogitation and ſpeech, God being greatly moued, appeared preſently to Ezechiel, and ſaid vnto him: Tell this people; I doe liue, ſaith the Lord God of hoſtes, I vvish not the death of the impious, but rather that he ſhould turne from his vvicked*

Another
example
of Godes
vvonder-
full mercy

Ezech. 33.

*Indgmet
and Iusti-
ce to be
vſed in
true repē-
tance; that
is, iudg-
ment vpo
our ſelues,
and iusti-
ce towar-
des others

vicked vvaies and line. VVhy will the house of Israel dy in their ſinnes, rather then turne vnto me? And then he maketh a large and vehement protestation, that how grieuouſly ſoeuer any perſon ſhall offend him, and how great puniſhments ſoeuer he ſhall denounce againſt him; yea, if he had giuen expreſſe ſentence of death and damnation vpon him: yet, *Si egerit panitentiam a peccato ſuo, fecerit q̄ iudicium & iuſtitiam*: That is, if he repent himſelf of his ſinne, and exerciſe *iudge-ment and iuſtice for the time to come: *All his ſinnes that he hath committed ſhalbe forgiven hym* (ſaith almighty God) *for that he hath done iudgment and Iuſtice.*

6. And this now might be ſufficient (albeit nothing els vvere ſpoken) for remouing this firſt obſtacle and impediment of true reſolution, vvhiſh is the deſpaire of Gods infinite goodnes and mercy. Neuertheles, for more euident clearing and demonſtration of this matter; and for the greater comfort of ſuch as feele themſelues burdened vvith the heauy vveight of their iniquities, committed againſt his diuine maieſty: I haue thought expedient in this place, to declare more at large, this abundant ſubieſt of Gods mercy, towards all ſuch as vvill truly turne vnto him; in vvhat time, ſtate, condition or age ſoeuer in this life: which ſhal be ſhewed and ſet downe by theſe foure points and Parts that doe enſue.

THE FIRST PART
OF THIS CHAPTER.

What manner of loue God beareth to man.

7. FIRST of all then, this endles mercy may be comprehended by the infinite and incomprehensible loue that almighty God beareth vnto man; vvhich loue is alwaies the mother of fauour, grace, & mercy. If you demaund of me in vvhatsort I doe proue, that the loue of God is so exceeding great tovvards man: I ansvvere, as the Cosmographer is vvont to doe, vvho by the greatnes and multitude of the streames and riuers, doth frame a coniecture of the fountaine from vvhich they flowv. The proper riuers vvhich are deriued and doe runne forth of loue, are good turnes and benefits; vvhich seeing they are infinite, endles & inestimable, bestowed by God vpon man (as in place before hath byn declared, & the vvhole vniuersall frame of this vvorld doth abundantly heere vvittnesse) it followeth most euidently, that the origen, fountaine, and vvellspring of all these fauours, graces, and good turnes, must needs be infinite, immeasurable, and far surpassing all compasse of mans vnderstanding.

8. If you require of me the cause and reason, vvhy almighty God should so vvonderfully be affected tovvards man; I can directly yeeld you none at all, but rather maruaile therat vvith holy *Iob*, vvhy so soueraigne a Maiesty should set his hart vpon so base

Forver
Partes of
this Chap-
ter.

Iob. 7.

Sap. 11.

1.
The first
cause why
God lou-
ueth vs,
for that he
is our
Creator,
and we
are his
ovne
workes.
Ezech. 18

Psal. 77.

base subiect. Notwithstanding, the holy Scripture seemeth to alleage one principall reason of this loue, vvhen it saith: *Nihil odisti eorum que fecisti, & parcis omnibus, quia tua sunt, Domine, qui diligis animas.* That is; Thou (ô Lord) vvhich louest soules, canst not hate those thinges, vvhich thou hast made, but doest vse mercy towards all, for that they are thine. And the like manner of reasoning vvseth God himself, vvhen he saith by his Prophet Ezechiel: *Behould, all soules are mine:* and hereupôn he inferreth a little after: *Numquid voluntatis mee est mors impij?* Can I haue then the vvil to damne a vvicked man, seing that his soule is mine, created and redeemed by me? as vvho vvould say, this vv ere a case against all order and equity. And the reason of this manner of speech and argument is, for that euery man naturally is inclined to loue the things that be of his ovne making. So we see that if a man haue an orchard vvherin be great variety of trees and plantes; yet if there be but one of his ovne peculiar grafting, that florisheth & prospereth vvell; he taketh more delight therein, then in any of the rest, for that it is his ovne vvorkmanship. So in like manner if a man haue a vineyard of his ovne planting and trimming. For vvhich respect, the holy Prophet *David* finding himself, and the vvhole Kingdome of *Iury* in great affliction and calamity: thought no other meanes so forcible to draw God to compassion and commiseration of their case, as to cry out to him in this manner: *Thou vvhich governeest Israel, looke towards vs and be attent; Thou hast brought forth a vineyard out of Egypt, thou hast par-
ged the*

ged the same from Gentiles, and hast planted it. Thou, o God of all power, turne towards vs, looke vpon vs from heauen, and visite this thy vineyard which thy owne right hand hath planted. The like manner of persuation vsed the holy Prophet Esay to mooue God vwhen *Esa. 43.* he said: *Looke vpon vs I beseech thee (o Lord) & 64.* who are the vuerke of thine owne hands.

9. But aboue al other, the blessed man *Iob Iob 1.* standeth, as it vwere, in argument and disputation vwith God about this matter, saying; *Haue not thy hands made me? Haue they not framed me of clay and earth? Hast not thou compacted me as cheese is made of milke? Hast not thou knit my bones and synovues togeather, and couered my flesh vwith skinne? Hast not thou giuen me life, and conserued my spirite vwith thy continuall protection? How soeuer thou seeme to dissemble these matters and hide them in thy hart; yet I know that thou remembreit them all, and art not unmindful of them.* By vvhich vvords this holy man signified, that albeit God suffered him greatly to be tempted and afflicted in this life, so far forth, as he might seeme to haue forgotten him: yet vvas he vvell assured that his diuine Maiesty could not of his goodnes forsake or despice him, for that he vvas his creature and the proper vvorkemanship of his owne hands. In vvhich very name of vvorkemanship, holy *Dauid* tooke such great comfort, considering that the vvorkeman cannot chuse but be louing and fauourable towards his owne vvorke (especially so excellent and bountifull a vvorkeman as is almighty God, towards a vvorke made as man is, to his owne shape and likeness) That in all his

The confidence of Iob in that God had made him.

The assured hope
David had
in that he
was Gods
vvorkmā-
ship.

necessities, yea euen in his greatest infirmities of flesh, & most grieuous offences committed against his Maiesty, he conceaueth most assured hope of mercy and pardō, vpon this consideration, *that he vvvas his vvorkmāship*; and consequently, vvell knovven to his diuine vvisdome, of how brickle and infirme a metall he vvvas made. For thus at one time among other, he reasoneth of this matter. *Loke how far distant the East is from the VVest; so far of hath God remooued our ini-*

Psal. 102. quities from vs. Euen as a Father doth take compassion of his owne children; so doth our Lord take mercy vpon vs: for that he vvell knoweth the mould vvherof vve are made, and doth remember that vve are nothing els but dust.

10. In vvvhich discourse the holy Prophet maketh mention of tvvo things, that did assure him of Gods mercy; the one, that God vvvas his Creator and maker, and therby priuy to the frailty of his constitution and nature: the other that he vvvas his Father, vvwhose property is to haue compassion on his children; and this is a second reason, more strong and forcible perhappes then the former, vvwhy euery man may be most assured of pardon, that hartely turneth vnto almighty God; considering that it hath pleased his diuine Maiesty, not onely to be vnto man a Creatour (as he is to all other things:) but also a Father, vvvhich is the title of the greatest loue and coniunction; that nature hath left to things in this vvorld. Wherof a certaine Philosopher said vvell: That no man could conceaue the loue of a parents hart, but he only that had a child of his owne.

For

2.
The secōd
reason of
assurance
of Gods
loue, for
that he is
our Father

For vvvhich respect, our Sauour I E S V S to put vs in mind of this most feruent loue; and therby, as it vv ere, by one fire to enkindle another vvithin our hartes; did vse often times and ordinarily to repeate this sweet name of *Father* in his speeches to his follo-
 wers, and therupon founded diuers most excellent and comfortable discourfes; as at one time, vvhen he dehorted them from ouer much care and vvorldly solicitude, he addeth this reason: *Your Father in heauen knowveth that you haue need of these things*: As vvho vvould say, he knowing your vvantes and being your Father, you shall not need to trouble your selues vvith great anxiety in these matters: for that a Fathers hart can not but be prouident and carefull for his children. The like deduction maketh he in the same place, to the same effect, by comparison of the birdes of the aire and other irreasonable creatures. For vvvhich, if God doe make (saith he) so abundant prouisiō, as all the whole world may vvitness that he doth: Much more carefull vvil he be to prouide for men that are his owne children, vvvhich are more deare vnto him, then any other terrestriall thing created.

II. All vvvhich speeches and reasons of our Sauour, are deriued from the nature and property of a parent, vvvhich can not but affect and loue his children; especially such a Father vvhom Christ calleth *Celestial*, vvho in this perfection of true Fatherly loue, so far exceedeth all earthly parents put together; as in power, clemency & goodnes, almighty God surpasseth the infirmity of his feeble creatures. Such a Father, as hath not only giuen

Mat. 5. 6.

8. &c.

Math. 6.

What a Father God is.

Cal. 4.

Esa. 63.

Christes
comforta-
ble em-
bassage.
Ioan. 20.

How
greatly the
respect of
a Father
moueth
God.
Icr. 21.

life and being vnto his children; but also (as
S. Paul saith) hath powred into their harts
the diuine spirit of his only eternall Sonne,
stirring them vp to most assured confidence
and inuincible hope in his fatherly goodnes
and protection. And vpon assurance of this
hope haue aswell Sinners as Saints from the
beginning, fled vnto him confidently vnder
this title of *Paternitie*, and *Fatherhood*, & ne-
uer vvere deceaued. So the Prophet *Esay* as-
wel in his owne name, as in the name of the
sinfull people of *Israel*, doubted not to crie:
*Thou art our Father; Abraham hath not kno-
wen vs, and Israel is ignorant of vs. Thou, o
Lord, art our Father, thou art our redeemer.*

And to confirme this assurace vnto vs, Christ
sent that most sweet and comfortable embas-
sage vnto his disciples, presently vpon his re-
surrection; *Goe and tell my brethren, that I doe
ascend vnto my Father and vnto your Father;
vnto my God, and vnto your God.* By vvhich
two vvords of *Father* and *God*, the one of
loue, and the other of power, the one of in-
finite good vvill, the other of endles ability,
he tooke away all doubt of not speeding,
from each man that should make recourse to
this mercifull Lord and Father.

12. God himself also after many threat-
es vsed by the Prophet *Ieremie* against the peo-
ple of *Israel*, for their sinnes, in the end, lest
they should despaire, turneth about his talke,
and changeth his stile, assuring them of ma-
ny graces and fauours, if they vvould retur-
ne vnto him; telling the house of *Israel* that
he had loued her from the beginning, and
had sought to draw her vnto him by threats,
to the end he might take mercy vpon her:

And

And that now he intended to build her vp againe, to adorne her vvith ioy and exultation, to gather her children from all corners of the earth, to refresh them vvith the waters and riuers of life: And al this (saith he) *Quia factus sum Israël's Pater*: For that Iam become now a Father to Israel. And in the same place to vvicked Ephraim (the head Citty of the rebellious Kingdome of *Samarita* that vvas to receaue mercy) he saith: *Ephraim is become my honourable Sonne, my delicate & dearly beloued child*: Therefore my bowels are moued vvith compassion vpon him, and in abundance of mercy vvill I take pittie of him. So much attributed God to this respect of being a Father vnto *Israel* and *Ephraim*, and of their being his childeren; that for this cause only (notvvithstanding their infinite enormous sinne) his bowelles of endles mercy vvere moued vvith loue and compassion towardes them.

13. And these are those tender mercifull bowels of mercy (a vvonderfull speech) vvich holy *Zacharie* Father to *S. Iohn Baptist* protesteth to be in almighty God towards mankinde that had offended him. These are those entralles of true and tender commiseration, vvich vvere in that good old Father mentioned in the Gospel, vvho being not onely offended, but also abandoned by his yonger sonne, yet after he saw him returne home againe, notvvithstanding he had vvasted all his thrift and substance, and had vvearied out his body vvith vvicked life: he vvas so far from disdainig to receaue him, as he came forth to meete him, fel vpon his neck, and kissed him for ioy, adorned him vvith new

apparell and rich iewels, provided a solemne banquet for him, innited his friends to be merry with him, and shewed more exultation and triumph for his returne, then if he had neuer departed from him at all.

14. By vvhich Parable our Sauour IESVS endeauored to set forth vnto vs, the incomprehensible mercy of his heauenly Father towards sinners: In vvhich respect he is truly called by his Apostle *Pater misericordiarum*, the Father of mercies. For that (as *S. Bernard* vvell noteth) this sea and Ocean of mercies doth flow peculierly from the hart of a Father, vvhich can not be said so properly of the gulfe and depth of his iudgements. For vvhich cause he is called in Scripture *The God of iustice and reuenge*, and not the Father.

2. Cor. 1.

2. Cor. 1.

de nata.

Psal. 35.

What the name of Father doth import.

And finally this blessed name of *Father in God* doth import vnto vs by Gods owne testimony, all sweetenes, all loue, all friendship, all comfort, all fatherly prouidence, care, and protection; all certainty of fauour, all assurance of grace, all security of mercy, pardon and remission of our sinnes, vvhensoeuer vnfainedly we turne vnto him. And in this point his diuine Maiesty is so foreward and vehement, to giue vs assurance; that being not content to set forth his loue vnto vs by the loue of a Fathers hart; he goeth further and protesteth vnto vs, that his hart is more tender towardes vs in this behalf, then the hart of any mother can be to the only child and infant of her owne wombe. For thus he saith to *Sion*, vvhens for her sinnes she began to doubt least he had forsaken her: *Can the mother forget her owne infant, or can she not be mercifull to the child*

Esa. 49.

of his

of her owne wombe? If she could, yet can I not forget or reiect thee: Behold, I haue written thee in the flesh of my owne handes. And this for so much as God is called our Father.

15. There remaineth yet a third consideration, vvhich more setteth forth Gods inestimable loue, then any of the other demonstrations before handled. And this is, that he gaue the life and bloud of his only begotten and eternall Sonne for purchasing and redeeming vs, vvhen vve vv ere lost: A price so infinite and inexplicable, as (no doubt) his diuine vv isdome vvould neuer haue giuen, but for a thing vv which he had loued aboue all measure. Which our Sauour himself, that vv as to make the payment, doth plainly signify; and therefore also seemeth, as it vv ere, to vv onder at such a bargaine, vvhen he saith in the Ghospel: *So dearely hath God (my Father) loued the vvorld, that he hath giuen for it his only begotten Sonne.* In vvich vvords he ascribeth this most vvonderfull dealing of his Father, vvnto the vehemency and exceeding aboundance of loue; as doth also his dearest disciple and Apostle S. Iohn, saying: *In this appeareth the great loue and charity of God towards vs, that he hath sent his only begotten Sonne into the vvorld to purchase life for vs.* In this (I say) is made euident his exceeding charity, that vve not louing him, he loued ys first; and gaue his owne Sonne to be a ransome for our sinnes.

Wherunto also the holy Apostle S. Paul agreeth, admiring in like manner the excessive loue of God in these vvordes: *God doth maruailously commend and set forth his great*

The third argument of Gods loue: The giuing his Sonne for vs.

Ioan 3.

1. Ioan 4.

Christ vv as giuen for loue. ROM. 5.

Ephe. 2.

loue vnto vs, in that vve being yet sinners, he gave his Sonne to the death for our redemption. And in another place framing out, as it were a measure of Gods mercy by this abundance of his loue, saith thus: God, vvhich is rich in mercy, through the exceeding loue vvhich he bare vnto vs, vve being dead in sinne, he reuiued vs in Christ, and raised vs vp euen vnto heauen, making vs to sit doune there vwith him, to the end he might declare to all ages and vvhorlds ensuing, the most abundant riches of his grace and goodnes towards vs.

The conclusion of this point made by S. Paul.

Rom. 8.

Rom. 5.

16. This vvas the opinion of that noble Apostle S. Paul, & of all his coequalls, Apostles, Euangelists, Disciples, and Saintes; that this worke of our redemption proceeded only from the inflamed furnace of Gods immeasurable loue. And therefore to make no other conclusion herof then that vvhich S. Paul himself doth make: If God haue not spared his owne proper and only begotten Sonne, but hath giuen him vp to death for gaining vs vnto him: How can it be, that vwith him he hath not giuen vnto vs all other things? If vvhē vve vvere his enemies and thought not vpon him, he sent to seeke vs so diligently, by such a messenger, as he loued so dearly; allowing him to lay downe a price for vs vvhich he so infinitely esteemed: vvhath shall vve thinke that he vvill doe vnto vs now (we being made his owne by our redemption) if vve returne vvillingly vnto him, vvhen our receauing shall cost him nothing els, but onely a mercifull looke vpon vs, vvhich is not so much from the infinite bowels of his bottomles mercy, as is one droppe of vvater from the most huge gulse of the maine Ocean sea. And this

this shall suffice for this first point of Gods loue, declared vnto vs, by the three most sweet and comfortable names and respects, of *Creator, Father and Redeemer*.

THE SECOND PART OF THIS CHAPTER.

*How God hath expressed his loue
towards Sinners.*

17. NEXT after vvhich, vve are to consider in vvhhat manner God is accustomed to expresse and declare this loue of his, in his dealings and proceedings towards sinners for their conuersion and saluation. And first of all the Wise-man (hauing had long experience of this matter) beginneth to describe and set it forth in this sort, saying vnto God himself: *Thou (O Lord) doest dissemble* Sap. 11.

the sinnes of men to give unto them time of repentance. And then vvhhen they vwill not vse this benefite of his forbearing, but vwill needes enforce him to punish and correct them; he saith further of this correction; *Such as* Sap. 12.
vwillfully doe runne astray (O Lord) and vwill not turne vnto thee; thou doest correct them

suely by little and little, admonishing and exhorting them to leaue their sinnes and to be- lieue in thee. These two points then of exceeding clemency, by the testimony of the Wise-man are found in almighty God. First, to vvinke at the vvicked life of men, and to expect their conuersion, vvith inspeakable patience and longanimity, according as the

Two rare
pointes of
clemency
in God.

Esa. 50. Prophet *Esay* beareth vvitnes, adioyning the cause therof in these vvordes : *Your Lord doth attend your conuersion , to the end he may take mercy on you , and therby be exalted.* And secondly , for the same respect vwhen he is enforced by reason of his Iustice , to chastice them ; yet doth he the same vvith such moderation and mildnes, as alwaies in this life he reserueth place of pardon.

18. And novv to these two we may adioyne yet a third propriety of his mercy, more admirable (perhaps) then the former ; vvhich is (as *Tertullian* excellently noteth) that he being the party offended , yet first and principally desirerth reconciliation; he hauing receaued the wrong & iniury, yet doth he most busylie intreat for amity and attonement. And wheras in all right and equity he might deny vs pardon , and in his povver take reuenge of vs at his pleasure : yet doth he not only offer vs peace of his owne accorde, but also sueth vnto vs by all meanes possible to accept therof, humbling (in a certaine manner) his diuine maiesty and greatnes, to our basenes and vility , as though he had need of vs; and behauing himself in this respect as a Prince, that vv ere inamored of his bond-slaue and abiect seruant.

God that
is offend-
ed seeketh at-
tonement
vvith vs.

*Tertul. in
Apol. ad. 2.*

19. This might be declared by many of his ouyne speeches and doings in holy Scripture ; but one place out of the Prophet *Esay* shall serue for all, vvhere almighty God so earnestly vvooeth (as it vv ere) the conuersion of *Ierusalem*, as no louer in the vvorld could vtter more signes and testimonies of a hart inflamed and set on fire vvith tender affection, then he doeth tovvardes that Citty vvhich

vvhich so often and grieuouſly had offended him. For firſt after many threats povvred out againſt her, if ſhe did not returne; leſt ſhe might perhappes fal into deſpaire, he maketh this proteſtation in the beginning of his ſpeech: *Indignatio non eſt mihi, &c.* Angry I am not (o Hieruſalem) but vvhatſoeuer I haue ſpoken, I haue ſpoken of good vvill and loue. Secondly, he entreth into this diſpute & doubt vvith himſelf about puniſhing her ſinnes: *VVhat ſhall I doe? Shall I tread her vnder my feet & put her to the fire? Or els vvill ſhe ſtay my puiſſant hand, and make pceace vvith me? VVill ſhe (I ſay) make attonement vvith me?* After vvhich doubt and cunctation, he reſolueth himſelf to change his manner of ſtile, and to fall a little to chide vvith her, and then ſaith: *Harken o yee deaſe inhabitants of Ieruſalem, looke about you yee blind folke that vvill not ſee: vvho is blind and deaſe but my ſeruant, that vvill not regard or liſten to the meſſengers vvhich I ſend? O thou vvhich haſt open eares, vvilt thou not heare?* And then a little after, he beginneth to ſmooth and ſpeake faire againe, ſaying: *Euer ſince thou haſt byn gracious & glorious in mine eyes, I haue loued thee; and for thy ſoule vvill I giue vvhole nations. Feare not, for that I am vvith thee.* Wherwith ſhe being little or nothing mooued, he turneth to a ſweet manner of complaint, ſaying: *Thou haſt enthralled me by thy ſinnes, and vvith thine iniquities thou haſt greatly afflicted me.* Which being ſaid, and ſhe ſomvvhat vvonne therby to loue him, as it ſeemeth: he returneth vnto her vvith this moſt comfortable & kinde ſpeech: *I am he, vvhich cancelloth thine iniquities for mine*

Gods vvooing of Hieruſalem.

Eſa. 27.

His proteſtation.

His cunctation.

His chiding.

Eſa. 42.

His faire ſpeech.

Eſa. 43.

His complaint.

His kinde ſpeech.

oune sake, and vwill neuer thinke any more vpon thy finnes.

His conference.

20. All vvhich being donne, and God and shee novv reconciled, and made fast friends together: his dinine Maiesty beginneth a very louing conference (as it vvere) and sweet expostulation vwith her, saying in these vvords: *Call thou to memory the things that are past, and let vs iudge our selues heere together. Tel me if thou haue any thing whereby thou maist be iustified. Thy first parent vvas a sinner &c.* Wherat she being ashamed, and hauing nothing in the vworld to ansvvere for her self, almighty God comforteth her, and knitteth vp the vvhole matter in this

His sweet conclusion.

most kinde and amiable sort. Feare not, for I vwill power out my spirit vpon thee, and
 „ vpon thy seed, and my benediction shall be
 „ vpon thine offspring; thy children shall bud
 „ vp and flourish as vvilloes planted by the water side; Thus saith the Lord and King of
 „ Israel, the Lord of Hostes, that is thy redeemer,
 „ I am the first, and the last, and besides
 „ me there is no other God. Be mindful of this
 „ thou house of *Iacob*, I haue dissolued and
 „ dissipated thy finnes, as a cloud is dissolued
 „ in the aire; be mindfull of this and haue an
 „ assured confidence. Thus farre continueth the treaty betvvene God and his Citty of *Ierusalem*.

A consideration vpon the former treaty of God vwith *Ierusalem*.

21. And now tell me (deare Christian) whether it be possible for any hart or tongue in the vworld, to conceaue or expresse more vvaies or significations of most vehement good vwill & burning affection, then of Gods part in this treaty hath bene declared? What loner or enamoured person vpon earth, what
 passionate

passionate hart could wooe more earnestly, sue more diligently, sollicite more artificially, complaine more pittifully, expostulate more amiably, conferre more intrinsically, remit offences more readily, offer benefites more abundantly, conclude more sweetly, and giue more pregnant testimonies of vnsfeined loue, or more assured certainty of eternall league and amity, then doth almighty God vnto this nation, that so grievously had offended him? vvho vvill not confesse novv vvith the Prophet *Dauid*: *That sweet and mercifull is our Lord, and his miserationes aboue all the rest of his most vvonderfull vvorkes.* Who vvil maruaile, if the same Prophet made a vvow, that his euerlasting song should be of the mercies of this his Lord and maker?

Psal. 144.

Psal. 88.

22. But yet this thing is made much more apparant, by that vvwhich his diuine Maiesty did aftervvards to the same people in the daies of *Jeremy* the Prophet (about an hundred yeares after this treaty in the time of *Esay*) at vvhat time God being resolved to destroy them and their Citty, for their obduration in their finnes; vvhen the houre of execution drevv neere, his bovvels of mercy vvvere so touched vvith commiseration tovvards them, as he called to *Jeremy*, and commaunded him once againe to go vp to the temple gate vvhere all the people did passe in and out, and there vvith a loude voice to crie as follovveth: *Heare yee the vvord of God, o all yon of Iuda, that doe passe in and out by these gates; thus saith the Lord of Hostes, the God of Israel: yet doe you amend your vvayes, and I vvill dwell in this place vvith*

Gods tender loue to Hierusalem vvhen he vvast to destroy it.

Iere. 7.

vvith you, &c. And vvhen this exhortation, & blessed indeauour of almighty God could not mooue or profit them any thing at all:

Iere. 7.

then his vnspeakable goodnes began vvith sharpe threatens in this manner: My fury and indignation is gathered together vpon this

"Citty; and vpon the inhabitants, and vpon

"the very beastes and cattle therof; as also v-

"pon the fruite and trees of this region. The

Iere. 8.

"carcasses of this people shalbe food to the

"birdes of the aire, and to the beastes of the

"field; their enemies shall come and cast forth

"of their sepulchers, the bones of the Kinges

"and Princes of *Iuda*; the bones of their

"Priestes, Prophets and inhabitantes, and shall

"drie them at the sunne, and cast them out

vn̄to the dung-hill. After all vvwhich long and

dreadful commination, he altereth his speech

presently againe, and saith vvith a very la-

mentable and pittifull voice. *And vvill not he*

*A pittifull
complaint*

that is fallen (not vvithstanding all this) rise

vp againe? VVill not he that is departed from

me, returne vn̄to me againe? O vvhy doth my

people runne from me so obstinately?

23. By vvwhich louing complaint, and infi-

nite other meanes of mercy that God vsed

to that people, vvhen no amendment at all

could be prorured: his diuine Maiesty vv

enforced to call *Nabuchodonosor* King of *Ba-*

bilon before the vvalls of *Hierusalem*, to de-

stroy it. But euen novv also consider the

bowels of his vnspeakable mercy. For ho-

ping that by this terrour they might per-

chance be stirred vp to conuersion; he sent

Jeremy the Prophet to them againe, with this

embassage: *Tell the inhabitantes of Hierusa-*

lem; vvill ye not yet receaue discipline and obey

*The vvon-
derfull
proceed-
ing of
God vvith
Hierusalem*

my

my wordes? Wherat those graceles people
 were so little moued, as they tooke *Jeremy*
 and cast him into prison for his message, and
 therby exasperated most grieuously Gods Iere. 35.
 further indignation against them. Notwith-
 standing all vvhich, his incomprehensible
 clemency would not thus abandone them;
 but commanded holy *Jeremy* to write out all Iere. 36.
 his threatens and promisses in a booke to-
 geather, & to send the same vnto them forth
 of the prison, vvhether he lay, by his seruant
Baruch, to be read in their hearing; and so
 he did. Wherof vvhether *Iouchim* the King had
 vnderstanding; he commanded *Baruch* to The obsti-
 be brought into his presence, and there to nacy of
 reade the booke by the fyre side, as the Scri- the Ievv-
 pture noteth. And vvhether he had heard but ish nation
 three or foure pages therof, he cut them out
 vvvith a pen-knife, and threw the vvhole
 booke into the fyre and so consumed it. At
 vvhich obstinate and impious dealing, al-
 beit almighty God were extremely offen-
 ded; yet commanded he this same booke to
 be indighted and vvritten againe, in much
 more ample manner then before, therby (if
 it had bene possible) to haue stirred vp and
 gained that people vnto him. But vvhether
 by no meanes in the world could be brought
 to passe; then permitted his diuine Maiesty,
 the vvhole Citty to be destroied, accor-
 ding to his former threat, and that rebel-
 lious people to be led avway captiue in bon-
 dage to *Babilon*. In vvhich place and mi-
 sery (notwithstanding their demerites)
 his infinite mercy could not forsake them,
 but sent his Prophet *Ezechiel*, as also *Baruch* Eze. 23,
 vnto them, vvvith extreme complaint
 of their

of their obduration; and yet offering vnto them mercy and pardon euen then, if they vvould repent.

An Epi-
theton gi-
uen by
God to
the peo-
ple of Is-
rael.
Ezec. 2.

A vvon-
derfull
point.

24. And vvhat more vvonderful clemency then this, can possibly be imagined deare Christian brother? May in reason any man euer now enter into doubt or despaire of Gods mercy, how great and grieuous soeuer the burden of his sinnes be, vvhen he considereth this proceeding of his eternall Maiesty vvith the people of Israel, for so many yeares and ages togeather; vvhome himself calleth not vvithstanding, *Gentem Apostatricem, dura facie & indomabili corde*: An apostaticall nation, of a shameles countenance & incorrigible disposition. Can God deuise any more effectuall and forcible meanes, to erect and animate a sinner confidently to returne vnto him, then are these? And yet (gentle reader) for thy further comfort and encouragement in this behalfe, I vvill adioyne one thing more, vvwhich doth exceed and passe all reason and reach of humane imagination: And this is, that God promisseth to a sinner that faithfully vvill returne vnto him, not only to forget and vtterly extinguish all memory of his former iniquities; but also to make more ioy and triumph at his conuersion, and to loue and cherish him more tenderly at his returne; then if he had neuer fallen or departed from his seruice.

Esa. 40.

Vvhat ioy
there is
made at a
sinners co-
uersion.

25. This God himself signifieth by the Prophet *Esay* vvhen he saith: *Call vnto Hierusalem; speake vnto her hart* (that is, comfortably) *for that her iniquity is forgiven; she hath receaued double at Gods hands for all her sinnes committed.* And more plainly in another place
by

by the same Prophet: *The light of the moone shall be as the light of the sunne, and the light of the sunne shall be as the light of seauē dayes seauē tymes put together, when God shall binde up the woundes of his people, and heale their scars.* And to this purpose doe appertaine directly those most vvonderfull Parables of our Sauour in the Ghospel, concerning the extraordinary ioy and feasting, that the carefull vvoman made, vvhen she had found againe her groate that vvvas lost; and the good Shepheard, vvhen he brought backe the sheep that vvvas astray; and the mercifull Father vvhen he receaued home his sonne that before had abandoned him. And to the same purpose doth it also appertaine, that in the Prophet *David* God gloryeth, especially in the seruice of those people, that before had not knowen him. And this shall suffice for this second point, to shew, vvhat vvonderfull meanes almighty God doth vse, in setting forth his mercy for allurement of sinners vnto repentance.

Luc. 19.

Psal. 37.

THE THIRD PART OF THIS CHAPTER.

VVhat assurance of Pardo God giueth to them that repent, and turne towards him.

26. AND so hauing declared vvhat exceeding great loue and mercy God beareth towards man, & how effectually he expresseth the same by his sueing vnto sinners for their conuersion: It followeth that vve should in
this

this third place examine somevvhat more in particular, vvhat certaine assurance his diuine Maieſty giueth of vndoubted Pardon and full remiſſion of their ſinnes, to all ſuch as vnſainedly ſhall reſolue them ſelues to make their refuge vnto him. Which thing, albeit euery man by that vvhich before hath byn treated, may ſufficiently conceaue: Yet for the importance of the matter, it ſhall not be amiſſe in this place alſo to adde a vvord or two, for more plaine and euident demonſtration therof. And this ſhall be donne by ſetting downe both the vvordes and deedes, that is, both the promiſſes & perfourmance vvhich almighty God hath vſed and exerciſed in this behalf, to all ſuch as haue offended him vvhatſoeuer.

The promiſſes of God to ſinners that repent.

Ezec. 11.
32-34-37.

27. And for the firſt, vvhich are his promiſſes, moſt apparent it is, as vvell by the things vvhich before haue byn diſcuſſed, as alſo by the vvhole courſe, body, and drift of holy Scripture; that the promiſſes of mercy and Pardon vvhich his diuine Maieſty hath made to ſinners, and vvherunto by his ſacred word he hath (in a certaine manner) obliged himſelf, are both manifold, vehement, abſolute, and vniuerſall: *Vvhoſoeuer ſhall depart from his wicked vvayes, and turne vnto me* (ſaith almighty God) *I vvill receaue him.* Behold the vniuerſality of all people and perſons, vvithout excluding any. And then further: *At vvhat day ſoeuer an impious man ſhall returne vnto me from his impiety, his wickednes ſhall not hurt him,* ſaith the ſame Lord God of Hoſtes: See the vniuerſality of all times and ſeaſons without exception. But yet harken what God addeth beſides; *Leaue of to doe peruerſely*

ly (saith he to the Iewes &c.) and then doe you
come and finde fault wth me, if you can. For
if your sinnes were as red as scarlet, they shall
be made as white as snowe, &c. Consider the
vniuersality of all kind of synnes, be they
neuer so grieuous, so horrible, or haynous.
And finally, God talking to a soule that hath
oftentimes fallen and most infinitely offen-
ded him; he saith thus: It is a common recea-
ued speech, that if a vvoman depart from her
husband, and doe ioyne her self to another
man, she may not returne to her first hus-
band againe, for that she is defiled, and made
contaminate. And yet vvhereas thou hast de-
parted from me, and hast committed fornication
vvith many other louers; doe thou re-
turne vnto me againe, & I vvill receaue thee,
saith almighty God.

28. By which wordes is expresse^d the fourth
vniuersality, containing al states, qualities,
and conditions of men; how many vvaies,
or how contemptuously soeuer they haue
committed sinne against his diuine Maie-
sty. And vvhat may be added now more
vnto this? Was there euer Prince that made
so large an offer vnto his subiectes? Or vvvas
there euer Father that gaue so ample and vni-
uersall promise of Pardon vnto his children?
Who can now mistrust himself to be exclu-
ded from this assurance of mercy, vvherin
all sortes of people, al kinds of sinnes, all ti-
mes and seasons, all states & qualities of sin-
ners are comprehended? O most miserable
and infortunate man that excludeth himself,
vvhome God excludeth not! What is there in
this generall and vniuersall promise, vvher-
of any man in the vvorld should haue pre-
tence,

Four
vniuersa-
lities in
Gods pro-
misses to
sinners.

Three
pointes of
great com-
fort.

Rev. Ser.
de fragmen.
7. miseri-
cordiam
in fine.

Ecl 4.

tence, to make any least doubt or question? Of the meaning (perhaps) and intent of him that promisseth? O deare brother, it is only loue and charity: And consequently, cannot deceaue vs. Of the truth and surety of his promises? It is infallible; and more certaine then heauen and earth put together. Of the power that he hath to performe his promise? It is infinite, and not restrained by any boundes or limitation. Wherof then may vve doubt? or in vvhich of these three points may vve not conceaue most singular consolation? Heare the comfortable meditation, that blessed S. Bernard made vpon these three particularers vvhich vve haue now mentioned. *Tria considero* (saith he) *in quibus tota spes mea consistit, charitatem vocationis, veritatem promissionis, potestatem redditionis, &c.* That is, I doe consider three thinges (saith this holy man) vvherin all my hope consisteth, and
 „ vvherby it is made inuincible. First, the ex-
 „ ceeding loue and charity of him, that calleth
 „ me to him by repentance; secondly, the in-
 „ fallible truth and certainty of his promise
 „ vvhich he maketh to me of pardon and mer-
 „ cy; thirdly, the endles power and ability he
 „ hath to perfourme vvhath soeuer he promi-
 „ seth. This is that triple or threefold rope
 „ and chaine, vvhich holy Scripture saith is
 „ hardly broken: For that by this rope, let
 „ downe vnto vs from heauen, vvhich is our
 „ countrey, into this vvorlde, that is our prison,
 „ vve may ascend and mount vp (if vve vvil)
 „ euen vnto the sight and possession of Gods
 „ eternall Kingdome & heauenly glory. Thus
 „ far that blessed Father.

29. But now to the second point; if vve
 confi-

Against despaire of Gods mercy. 333 *Cap. 1.*

consider how faithfully almighty God hath put in execution those promises of his from time to time, and how no one man vpon earth (so many ages as the world hath continued) was euer yet frustrate of his hope, in making his conuersion vnto his Maiesty, if he made it from his hart: we shal finde further cause for vs to consider. For so much as it is not probable, or in reason to be imagined, that he which neuer failed in times past, will breake his promise for the time to come; especially seeing now in Christianity, when we haue this aduantage aboue other former times (as *S. Iohn* doth also note) that he, vvhich was, and is our iudge, is become also our aduocate to pleade our cause.

How God hath performed his promises to sinners that haue repented.

1. Iohn. 2.

30. Cast backe thine eyes then my louing deare brother, and take a view of all ages, times and seasons past and gone. Beginne from the first creatiō of the world, and come downeward euen vnto this day; and examine indifferently vvhether in all this vvide compasse of times, persons, places, and most grievous offences committed against his diuine Maiesty, there were euer yet any one sinner vpon earth, that returned vnfaynedly and was not receaued. The sinne of our first parents, was presently forgiuen vnto them, vpon their first signification of grieue and sorrow for the same. And not only this, but our Sauour also Iesus Christ was promised to be sent, for restoring them and their posterity to the glory and felicity, vvhich by their fall they had lost. After this, vntill the time of *Abraham* and of the people of *Israel*, as some workes of Gods iustice are recorded in holy writ, that were exercised vpon

Neuer sinner repented that was not pardoned.

Gen. 3.
Adam and Eue.

irrepent

irrepentant offendours: So are there many more celebrated of his mercy. And only two or three persons in particuler are mentioned, vvhich notwithstanding some sorrow vvhich they seemed to haue of their offences, vvhere yet reiected. The first vvherof vvvas the murderer *Cain*, vvho at the beginning denied his vvickednes vnto God; and then being conuicted, despaired of remission. The second vvvas *Esau*, vvhome *S. Paul* calleth a prophane fornicator; vvho found no place of repentance, albeit vvith teares he sought the same. Wherof *S. Chrysostome* giueth the reason in these vvordes: *For this cause Esau obtained not pardon, for that he did not repent as he should haue done; his teares proceeding rather of anger & temptation, then of true sorrow*: So he. The third vvvas *Indas* in the new Testament, vvho made shew of sorrow and some repentance, but it vvvas not true, but vvith despaire. Wherfore let vs looke vpon them that repēted truly in deed. 31. When the people of *Israel* came to be a distinct nation; and to be gouerned at Gods appointment, how grieuouſly (trow you) did they offend dayly, and almost howerly his diuine Maieſty? And how graciously did his vnspeakable clemency remit and pardon their manifold and innumerable ſinnes and trespases done againſt him? The vvhole Scripture (in truth) ſeemeth nothing els, but a perpetuall narration of Gods incredible patience and infinite mercies towards them. And if I vvould ſpeake of particuler persons among them, vvvhich he receaued to his fauour after great and manifold offences committed; there vvould be no end of that recitall.

The reiection of *Cain, Esau & Indas.*
Hebr. 12.

Chriſt. hom.
30. de paenit. ad pop.
Antio.

The infinite ſinnes of the Iewiſh people & their infinite Pardons receaued from God.

tall. Let *Manasses* that most impious and wicked King be an example for all, whose enormous life & most detestable actes whole pages are replenished, both in the Bookes of *Kinges* and *Chronicles*; and yet afterwards notwithstanding, the same man falling into misery and calamity among the *Babylonians* (a fortunate schoole oftentimes for Princes, who in their prosperity are vvont to contemne all admonishments) he began to be sorrowfull for his former life and actions; and to doe great pennance (as the Scripture saith) in the sight of God, for the same. Whereat his diuine and incomprehensible mercy vvas so much moued presently, as he receaued him to fauour, and brought him backe from his prison and fetters, to his Kingdome and imperiall throne of Maiesty againe.

The example of *Manasses*.

4. Reg. 21

2. Par. 33.

Ier. 15.

32. The example also of the *Niniuites* is verie notable and singuler in this behalfe: Against whome almighty God hauing decreed a sentence of death, to be executed vvithin a certaine time; he commanded *Ionas* the Prophet to goe and denounce that sentence vnto them. But *Ionas* vvell knowing the nature and disposition of God towards mercy; foresaw (as afterwarde he signifieth) that if he should goe and beare that embassage vnto them, and they therupon make change of their liues; his Maiesty vvould presently pardon them, and so he should be taken for a false and lying Prophet. For auoiding vvhich inconuenience, he chose rather to flee away by sea to the City of *Tharſis*, and there to hide himself. But almighty God raised a tempest in that iourney, and

The example of the *Niniuites*.

Ion. 1. 2.

3. 4.

dispo-

disposed in such sort, as *Ionas* vvas cast into the sea, and there receaued and deuoured by a vvhole; from vvwhose belly he vvas commaunded after vvvarde to repaire to Niniue, and to doe his former message, vvwhich he perfourmed. And the tenour of his message vvas, that vvithin forty dayes that huge Citty of Niniue should be destroyed. Which he hauing denounced vvnto them: the sequele fell out, as *Ionas* before had suspected. For the Niniuites belieuing the message, and betaking themselues to repentance, God forgauethem presently; vvherat *Ionas* vvas exceedingly grieued and offended, & complained svvectly to God of his strange dealing herin, demanding vvhy he had enforced him to come and preach destruction vvnto them, knowing vvell before hand, that he vvould pardon them. But his merisfull Lord answered him fully to this point by a certaine accident that fell out, vvhereto *Ionas* vvas not able to reply one vvord.

33. For so it chanced, that *Ionas* sitting vvithout the vvallles of Niniuy, vvnder an luybush, that in one night by Gods appointment vvas sprong vp to couer him from the sunne: the same luy by Gods ordinance perished vvpon the suddaine, and vvas consumed by a vvorme, leauing the poore Prophet destitute of that cōsolatiō of shaddow vvwhich he receaued by it. Whervvith he being not a little disquietted and afflicted; God said vvnto him: Thou (*Ionas*) art sorrowfull and much grieued for lesse of thine luy-tree, vvwhich notvvithstanding thou didest not plant nor make to grovv, nor tookest any labour at all about it: But the same grevv vp in one

Consider this
speech of
almighty
God.

Ionas. 4.

in one night, and in one night it perished,,
 againe. And shall not I then be carefull to,,
 pardon my great Citty of *Ninuiy*, vvherin,,
 there be aboue an hundred and twenty,,
 thousand innocent people, vvwhich can not,,
 distinguish betweene their right hand and
 their left? This vvvas the answere of almighty
 God to *Ionas*, for defence of his singular in-
 clination to mercy, in respect that the *Ninui-
 ses* vvhere his owne vvorkmanship, and la-
 bours of his owne handes, as all other peo-
 ple also are. Of vvwhich kinde of reason, and
 consideration, there haue bene diuers thin-
 ges said and declared * before, for manife-
 station of Gods infinite mercy. And all this
 that hitherto hath byn spoken, is of thinges
 only donne in time of the old Testament,
 before the appearance of Christ our Sauour
 in flesh.

* In the
 first Part of
 this Chapter.

34. But now if vve lookè into the time of
 grace, vvhen God incarnate came himself in
 person, to shew the riches of his endlesse
 mercy vnto mortall men vpon earth: We
 shall see more examples vvithout compari-
 son, of this exceeding clemency. For that
 now our creator and shepheard overcome
 (as it vvwere) vvith extreame compassion came
 downe into the vale of misery; vvith resolu-
 tion not only to offer pardon and forgie-
 nes to all his sheepe that vvwere astray and
 vvould returne: But also to follow and seeke
 them out, and being found, to lay them on
 his owne shoulders, and so to beare them
 backe vnto the fold againe, and there to giue
 his life and bloud for their defence against
 the vvolf. O sweet Lord, vvhat greater loue
 can be imagined then this? What more preg-

Examples
 of mercy
 in the
 new Te-
 stament.

Luc. 15.

Ioan. 10.
 & 11.

nant signification of inflamed charity, can mans cogitation conceane or apprehend? Is it maruaile now if he vvhich descended vnto vs vwith this hart, and vwith these bowvells of burning affection, did set open the gates of all his treasures, fauours, and graces vnto vs? Is it maruaile if the holy Apostle S. Paul doe say of this time: *Superabundauit gratia*; that grace did ouer-abound. And yet further in another place: *That Christ being very God, did in a certaine sort impouerish and emptie himself vwith the most vvonderfull effusion of mercies and hauocks of heauen, vvhich at this time, and euer since he hath made?*

35. Herchence it proceedeth that all his delight and pleasure vpon earth, vvas to conuerse vwith sinners, and to giue them comfort, courage, and confidence in him. Which he did so manifestlie in the sight of all the vvorld; as he vvas very scandalous and offensive therby to the *Scribes and Pharises*, & other principal Rulers among the Iewish nation. Herchence also did proceed those his most maruailous speeches and strange inuitions of vvicked men vnto him. As for example at one time among other, vvhen he cried out in publique: *Come vnto me all ye that doe labour & be heavy loaden, and I vvill refresh you.* And at another time, going into the temple of *Ierusalem* vpon a high festiuall day, when all the people were gathered together: he stood vp in the midst of them all, and brake forth into this vehement inuitation, with a louvd voice, as S. Iohn Euangelist recordeth: *If any man among you be thirstie, let him come vnto me, and he shall drinke.*

Hereby

Hereby it came to passe, that his diuine Ma-
 iesty vvas termed commonly, *Publicanorum*
& peccatorum amicus: The frend and familiar
 of vicked Publicans and sinners. And herof
 finally it did proceed, that he receaued all,
 imbraced all, and forgaue all that repaired
 vnto him; vvere they Scribes, Pharifies, Soul-
 diars, Publicans, Vsurers, Harlotes, Thieues,
 Persecutours, or vvhatsoever most grievous
 offendours besides (vvherof particuler ex-
 amples in ech kinde might be alleaged:) as-
 suring vs furthermore, that after his resur-
 rection & blessed ascension to the right hand
 of his Father, he would be more bountifull
 yet in this manner of proceeding. *and drauu*
all vnto himself, he being both our Iudge and
 Aduocate, our King & Mediatour, our God
 and Redeemer, our Father and Brother, our
 Priest & Sacrifice, and he that both pleadeth
 and determineth our cause together.

36. What then should not vve hope novv
 (deare Christian brother) at the handes of
 this our Lord and Maister, vvich hath left
 vnto vs such vvordes, such deedes, such as-
 sured euidences of his infallible loue and a-
 boundant mercies tovvards vs? Why should
 not his dealinges vvith other men before vs,
 giue vs hart and courage to confide as-
 suredly in him, for the time present and to
 come? Why should not his former most
 infinite sweet mercies be vnto vs most
 oderiferous and fragrant assuring saouours
 and oyntmentes, to make vs, as they did the
 spouse in the *Canticles*, followe & runne after
 him? Heare what deuout *S. Bernard* doth me-
 ditate vpon this passage of Christs fragrant
 ointmētes. O sweet Iesus (saith he) the fresh &

Ioan. 7.

Mat. 11.

Ioan. 12.

Great and
 many
 causes of
 assured
 hope.

Cant. 1.

Bern ser.

22. in Cant.

„oderiferous smell of thy wonderfull clemen-
 „cy doth allure vs to runne after thee, vwhen
 „we heare say, that thou despisest not beg-
 „gars, nor abhorrest sinners. We know right
 „well (ô Lord) that thou didest not reiect the
 „thiefe that confessed thee, nor the sinfull
 „woman that wept vpon thee, nor the *Cha-*
 „*naan* that humbled her self before thee, nor
 „the vicked adulteresse brought vnto thee,
 „nor the Toller or Tribute-gatherer that fol-
 „lowed thee, nor the Publican that repaired
 „vnto thee, nor the disciple that denied thee,
 „nor *Saul* that did persecute thee, nor thy tor-
 „mentors that did naile thy sacred body vpon
 „the crosse. O Lord, all these are fragant
 „smells and fauours of thy most sweet mercy;
 „and at the sent of these thy ointmentes, we
 „doe follow and runne after thee. Thus far
 „S. Bernard.

THE FOURTH PART OF THIS CHAPTER.

*Contayning the application of all that
hath byn said.*

37. AND so with this to come to the fourth
and last Part of this Chapter, and to apply
all that hath byn said of Gods mercy, to our
present purpose; What man is there liuing
in the world, that reading & belieuing these
things, can doubt or mistrust to receaue
pardon for his sinnes? *If God be he that iusti-*
fiesh; vwho is able to condemne vs? saith the
 Rom. 8. holy Apostle S. Paul. If God be minded to
 Ioan. 10. deliuer

Against despaire of Gods mercy. 341 Cap.1.

deliuer vs, vvho can take vs out of his hands?
 If God protest that he vvill pardon vs, vvhy
 should vve make any doubt or questiō ther-
 of at all? Why should not vve ioine rather
 vvith that confident and faithfull seruant of
 his *S. Paul*, vvho saith vnto vs, and to all o-
 ther sinners liuing, in his maisters name: *Let*
vs repaire vnto him vvith a true hart in fulnes
of faith, hauing purged our hartes from an
euill conscience; let vs hold fast an immoue-
able confession of our hope, seing he is faithfull
vvhich hath giuen vnto vs his promise, And let
vs consider how one of vs may prouoke another
to charity and good vvorkes. By vvich vvor-
 des the holy Apostle signifieth, that vvhat
 sinner soeuer shall resolue vvith himself to
 purge his conscience from vvickednes for
 the time to come, and to imploy the rest of
 his life in charity & good vvorkes: He may
 confidently and boldly repaire vnto almighty
 God, vvith most certaine assurance to re-
 ceauē pardon and remission. And alas (deare
 brother) vvhy then should any man despaire?
 Wherefore should any man cast away his
 owne soule, that God so much desireth to
 saue? What a pittifull and lamentable case is
 it, to behold so many Christians in the world
 to go languishing in their sinnes, and to giue
 them selues ouer to all kind of careles and
 dissolute sensuality (vvhich by God himself
 is called desperation) vpon this conceit and
 vvicked cogitation, that now they are gone
 so far, and so deeply rooted and habituated
 in this kind of life; as either it is impossible,
 or in vaine for them to thinke of change or
 amendement? O deare brother, let these men
 harken to this excellent discourse of holy

Hebr. 10.
S. Pauls ex-
hortation
 to confi-
 dence.

An excel-
 lent dis-
 course &
 exhorta-
 tion of
S. Chry-
stome.
Hom. 2. in
Ps. 150.

38. If thou be a vvicked man (saith he)
 thinke vpon the Publicane : If thou be vn-
 cleane of life, consider the harlot: If thou be
 a murtherer, remember the thiefe ; If thou
 be a svearer, call to mind the Blasphemer:
 Cast thine eyes vpon *Saul* and *Paul*, first a
 persecutour, and then a preacher ; first a vio-
 lent robber, aftervvard a good Stevvard and
 „ Dispenser : First chaffe, aftervvard good
 „ corne: first a vvolve, aftervvard a shepheard;
 „ first lead, after gould : first a dispersour, af-
 „ tervvard a gatherer ; first a breaker dovvn
 „ of Gods vineyard, aftervvard a planter: first
 „ a destroier, aftervvard a builder. Thou hast
 „ seene manifold vvickednes ; but novv be-
 „ hold vnspeakable mercy. Thou hast heard
 „ the pride of the seruant ; consider novv the
 „ loue and clemency of the Maister. I vvill not
 „ thou say to me, I am a blasphemer, I haue
 „ byn a persecutour, I haue lead an vncleane
 „ and abhominable life, and therfore I doubtr
 „ least I shal not haue pardon ; Say not so vnto
 „ me, for heere thou hast examples to the con-
 „ trarie, in euery of these & many other sinnes.
 „ Thou maiest safely fly to vvhat port thou
 „ list, and that either in the old or nev Testa-
 „ ment. For in the old thou hast *David*, in the
 „ nev thou hast *Paul*. I vvill not haue thee
 „ therfore alleage excuses vnto me, for coue-
 „ ring thine owne covvardnes. Hast thou
 „ sinned ? Doe penance. Hast thou sinned a
 „ thousand times ? Repent a thousand times vn-
 „ fainedly. This is the only oyntment that
 „ may be pvvred into an afflicted conscience,
 „ the torment vvherof I doe vvell knovv. For
 „ the Diuel standeth by, whetting his sword of
 despera-

desperation and saying vnto thee: Thou hast liued vickedly all thy youth, and thy former yeares thou hast mis-spent; thou hast haunted plaies and spectacles vwith thy companions, & hast folloved after loose and lasciuious women; thou hast taken other mens goods from them wrongfully; thou hast byn couetous, dissolure, & effeminate: thou hast foresvorne thy self; thou hast blasphemed & committed many other hainous and enormous crimes, and therefore vwhat hope canst thou haue of saluation? Truly none at all. Thou art a meere cast-avvay, and canst not novv go backe, and therefore my counsaile is, that novv thou vse the pleasures and commodities of this vworld, and passe ouer thy time in mirth of hart, vvithout cogitation of other affaires for the present, &c. Hitherto are *S. Chrysostomes* vvords, vuttering the despaire of sinners, and the Diuels counsaile vnto them. But let vs heare *S. Chrysostomes* confutation. For thus it follovveth in the same homily immediately.

39. These are the vvordes of the diuel (saith he.) These are the counsailes and persuations of our enemy. But mine are quite contrary. If thou haue fallen; thou maiest rise againe: If thou haue bene a lost companion; yet thou maist be saued: If thou haue committed fornication & adultery in time past; thou maist be continent for the time to come: If thou haue haunted playes and ganes; thou maiest dravv backe thy foote from hence-forth: If thou haue delighted in lewd and euill company; thou maiest hereafter acquaint thy self vvith good. Thou hast free-vvill

The speech of the diuell to a soule loaden vvith sinne.

S. Chrysostomes counsaile against the diuels temptations.

to chuse either part. This only is necessary,
 that thou beginne thy conuersion out of
 hand, and that thou repent and take in hand
 to reforme thy self, though it be at the first
 but a little. Let thine eies beginne but to shed
 forth one teare; enter into thy conscience;
 consider thy self but indifferently: Examine
 thine actions and vwhat they deserue; lay be-
 fore thy face the day of Iudgment vwith the
 torments of hell on the one side, & the ioyes
 of heauen on the other: Repent, confesse,
 amend thy life, seeke a medicine for thy
 wound out of hand, vvhile thou art in this
 life, in vwhat state or condition soeuer thou
 be: Yea if thou be vpon thy death-bed, and
 ready to breath out thy soule and spirit, feare
 not to repent; for that Gods mercy is not re-
 strayned by the shortnes of time. Which
 I speake vnto you (my deare brethren) not
 to make you herby the more negligent, but
 only to stirre you vp to the confidence of
 Gods mercy and therby to auoyde the most
 dangerous gulfe of desperation. Hitherto
 this holy and learned Father.

No time
 to late to
 repent.

An exhor-
 tation and
 admoni-
 tion of S.
Augustine
Ser 58. de
Temp.

40. In vvhich long and large discourse of
 his, vve are to note, that (together vwith
 most excellent encoragement vvhich he gi-
 ueth to al sinners of what state & condition
 soeuer they be, in all times and seasons to
 confide in Gods mercy, and neuer to despai-
 re:) he giueth also an holosome admonish-
 ment, that vve should not by this confidence
 become more negligent in reforming our
 liues, but rather do it out of hand, vwithout
 all delay or procrastination. Whereunto in
 like manner the holy Father *S. Augustine* in
 a like exhortation against despaire, doth
 endeavour

endeauour most vehemētly to stirre vs vp in ,
these vvordes: Let no man (saith he) after an ,
hundred sinnes, nor after a thousand, despaire ,
of Gods mercy; but yet so let him not de- ,
spaire, as he seeke presently vvithout all stay, ,
to reconcile himself to God by amendment ,
of life; least perhaps after that by custome ,
he hath gotten a habit of sinne, he be not a- ,
ble to deliuer himself from the snares of the ,
diuel, albeit he vvould &c. So he.

41. And in the very same sermon the same
Doctor discourseth yet further of the same
matter, in manner folowing: Not euery man
that hath sinned, but he that perseuereth in
sinne, is hatefull & abhominable in the sight
of God. For that no man must distrust of
Gods mercy towards him that vvill amend
and leaue his sinnes. For that God himself as
a most sweet comforter hath said by his Pro-
phet: *That the impyety of a vvicked man shall* Eze. 11.
not hurt him, at vvhat day soeuer he shall
turne from the same. But yet this great mer-
cy of our Lord, is then only profitable vnto
vs, if vve delay not our conuersion, nor doe
multiply sinnes vpon sinnes. Which I vvill
declare vnto you by the example of vvoun-
des and ruptures of our body, by vvhich the
infirmities also of our minde and soule may
be conceaued. Thus then vve see, if a mans
foote, legge or arme be broken, vvith how
great paine the same is restored to his accu-
stomed strength agayne. But if any mem-
ber of our body should be broken twise, or
three times, or more often in one and the
self same place: Your charity can imagine,
how hard a thing it vv ere for that part to re-
couer her perfect health agayne. So fareth it

A simili-
tude of
the body,
to expres-
se the mi-
sery of the
soule, by
multi-
plying
sinne.

Cap. 1. 346 *Christian Directory lib. 1. part. 2.*

„ (deare brethren) in the vvoundes & ruptures
 „ of our soule. If a man doe commit a sinne
 „ once or twise, and doe vnfainedly vvithout
 „ dissimulation make his refuge to the medi-
 „ cine of pēnance; he doth out of hand obtaine
 „ health againe, and that somtimes vvithout
 „ any skar or blemish of the disease past. But
 „ if he begin to adde sinnes vpon sinnes in such
 „ sort, that the woundes of his soule doe rather
 „ putrifie within him by couering and defen-
 „ ding them, then heale by repentance & cōfess-
 „ siō: it is to be feared, least that heauy speech
 „ of the Apostle be fulfilled in him, to vvhome

Rom. 2. he saith: *Doeſt thou not know, that the benignity of God is used to bring thee to repentance? but thou by thy obdurate and irrepentant hart, doeſt heape to thy ſelf vvrath in the day of vengeance, and of the reuelation of Gods iuſt iudgment.* Thus far S. *Auguſtine.*

42. And now (deare Christian) vvhat can be spoken more effectually, either to ere& vs to hope and confidence in Gods mercy, or to terrifie vs from presumption in delaying our amendment, then heere hath byn vttered by these noble pillars, and Fathers of Chriſtes Church, and most excellent instrumentes & temples of his holy Spirit? The diuine wiſdome of almighty God in a certaine place saith: That the vvordes of vvise-men ought to be spurres vnto vs, and, as it vvere, nailles driuen into the depth of our hartes, meaning therby, that vve should be stirred vp and most vehemently moued, when we heare such vvise-men as the holy Ghost there meaneth (vvhich indeed are only they that haue the knowledge and true feare of God) make such exhortations vnto vs, and giue vs such

Godly
 mens
 vvordes
 ought to
 moue vs
 greatly.
 Eccl. 12.

so holosome admonishmentes, as these godly Fathers in this great affaire haue done. And how is it then (deare brother) that we are nothing stirred vp therby, nothing quickned, nothing awaked? Well, I will conclude this vvhole Chapter and treatise vvith another exhortation and admonition of *S. Augustine*; for that besides the graue authority of the man (vvhich ought to moue vs much) I thinke nothing can be spoken more excellently, or more agreeing to our peculiar purpose. This then he saith.

43. Almighty God doth neuer despise the repentance of any man, if it be offered vnto him sincerely and simply: Nay, he accepteth the same most vvillingly, embraceth the penitent, and endeauoreth to reduce him to his former state vvherin he vvvas before he fell. And that vvhich is yet more; if a man be not able to fulfill the vvhole order of his satisfaction; yet doth not God refuse the least penance that is, though it be done in neuer so short a space. Neither doth he suffer the reward to perish of any little conuersion. And this doth the Prophet *Esay* seeme to me to signify, vvhen he saith in Gods person to the people of Israel: *I haue contristed thee a little for thy sinne; I haue stricken thee and haue turned my face from thee: Thou hast byn sad and hast vvalked in sorrow, and I haue consoorted thee againe.* These examples then of penance (deare brethren) we hauing before our eyes; let vs not perseuere in our vvickednes, nor despaire of reconciliation; but rather let vs say vvith a confident hart: We vvill turne home to our Father, and present our selues vnto our God: For truely
(my

A notable discourse of *S. Augustine* touching our conuersion. Ser. 131. de Temp. c. 16.

Esa. 54.

„ (my brethren) he vwill neuer turne avway
Esa. 59. from the man, that turneth vnto him. Him-
„ self hath said, that he is a God that dravveth
„ neere vnto vs, vvere it not our sinnes doe
„ make a separation betvvixt him and vs. Let
„ vs take avway then the separation and ob-
„ stacle, and so nothing shall let our coniun-
„ ction vvith him, vvhich he greatly desireth.
„ For to this end did he create vs, that he might
„ bestow vpon vs eternall blisse in his King-

Hell not
made for
man.

Mat. 25.

dome of heauen. He did not make vs for hel,
but he made his Kingdome for vs, and hell
for the diuel. So he saith in the Ghospel.
*Come ye blessed of my Father, enjoy the King-
dome prepared for you from the beginning of the
vvorld. And to the damned: Depart from me
ye accursed into euerlasting fier, vvhich is pre-
pared for the diuel and his Angels.*

In this
life all pe-
nance is
available
but not
after.

„ 44. If then hell-fier vvas prepared for the
„ diuel, and the Kingdome of heauen for man,
from the beginnaing of the vvorld; it remai-
neth only, that vve prouide, not to loose our
inheritance by persisting in sinne. So long
as vve are in this life, how many or great
soeuer our sinnes may be, it is possible to
„ vvashe them avway by pennance: but vvhen
„ vve shall be once departed from this vvorld,
albeit then vve doe repent (as no doubt but
„ vve shall from the bottom of our hartes:) yet
„ shall it auaille vs nothing. And albeit our
„ teeth do gnash, our mouth cry out, our eyes
„ gush forth in teares, and our hartes lament
„ vvith innumerable complaints, and suppli-
„ cations: yet shall no man heare vs, no man
„ assist vs, nor so much as vvith the tip of his
„ finger, giue vnto vs a drop of vvater to coole
„ our tongue amidst our torments, but

vve

we shall receaue that lamentable ansvvere, „
 vvvhich the rich glutton receaued at the „
 mouth of Abraham: *There is betwene vs and*
you a great distance, so that none may passe from
vs to you, nor from you to vs. Hitherto lasteth
 S. *Augustines* exhortation. Which being so
 full, as it is, and so directly to our purpose,
 against despaire of Gods mercies, and the
 other extreme of delay of our amendment,
 vpon presumption or negligence: I shall
 not need to ad any thing vnto it at all,

but herevvith to end this

first Chapter.

THE





THE
SECOND
LET OF RESO-
LUTION,

VVHICH IS
Certaine pretended difficulties of
hardnes and asperity of
vertuous life.

*The fallacy vvherof is discovered, and the
manifested helpes declared, that doe
make the same most easy, sweet,
and pleasant.*

CHAP. II.



Two as-
sautes of
our ghost-
ly enemy.

HE euerlasting and irrecon-
cilable enemy of our heauen-
ly blisse and saluation, hauing
receaued by the former rea-
sones and considerations of
Gods infinite goodnes, a very
strong Encounter and contradiction against
his first and greatest assault of desperation
(himselfe also being enforced to confesse,
though vvith endles grieve and enuy, that
the mercy of almighty God is vvithout mea-
sure

sure towards man:) he retireth himselfe back many times from the pursuite therof (in such especially as haue yet some time to liue in this vworld, and seeme not to be neare vnto their ending dayes) and taketh in hand a more calme and easy enterprice (as it may appeare) perswading such sinners as he can not bring to despaire, that at least-vvise they stand aloofe, and bould themselues of, from all resolution to put in vre and exercise the preceptes of Christian life, for that they are hard, vsauery, painfull, and troublesome; full of melancholy and sadnes; voide of comfort, good fellowship, and recreation; opposite to all mirth, contentation and ioy; subiect to continuall affliction and vexation of minde: And finally not supportable to such bodies, such mindes, such education, such custome, such course of life, as theirs are.

2. This is an ordinary sleight and practice of our aduersary vvhich he maketh to seeme so sweet and plausible, by certaine ointments that he adioyneth of flattery to our sensuality; that most men of the vworld doe receaue this perswasion for sound counsell and perfect vvisdome; esteeming all other, either simple or sottish, or at least-vvise far inferior in iudgment and discretion to themselves, that doe imbrace or perswade the contrary. By vvhich meanes it commeth to passe, that this second point of hardnes and difficulty in vertuous life, is a very great, strong, ordinary, and vniuersall impediment, that letteth infinite soules from imbracing the meanes of their saluatiō; & consequently, not to be passed ouer in this place vvithout full examination and perfect answer.

3. First

1.
If ver-
tuous life
were ha-
d
yet wor-
thy the
labour.
*lib. de com-
punit. cor-
da.*
Rom. 16.
& 59.

Rom 3.

2. Pet. 2.

Luc. 19.

3. First then albeit we should suppose, that the way of vertue were so hard in deed, as the enemy would make it seeme; yet might I well say with *S. Iohn Chrysostome*, that seeing the reward is so great and infinite as before we haue declared: No labour should seeme great for gaining therof. Againe, I might say with holy *S. Augustine*, that seeing we take daily so great paine in this world, for auoiding of lesser inconueniences, as of sicknes, imprisonments, losse of goods and life, and other like: What paines should we refuse for auoiding the eternity of hel-fire, the torment wherof is insupportable as hath bene declared? The first of these considerations *S. Paul* vsed, when he said: *The sufferings of this life are not worthy of the glory which shall be reuealed in the next.* The second *S. Peter* vsed, when he wrote: *That seeing the heauens must be dissolued, and Christ come in Iudgement to restore to euery man according to his workes: What manner of men ought we to be in all holy conuersation?* As who would say: No labour, no paines, no trauaile, no penance ought to seeme hard or great vnto vs, to the end we might auoide the terrour of that dreadfull day. *S. Augustine* demandeth this question: What we thinke the rich glutton in hell would doe now for auoiding his tormentes, if he were in this life againe? Would he take paines or no? Would he bestirre himself, rather then turne into that place of calamity againe? I thinke he would, and that in another maner, then he did when he was last heere. I might adioine to this, the infinite paines that Christ tooke for vs; the infinite benefites he hath bestowed vpon vs; the

vs; the infinite finnes vve haue committed against him; the infinite examples of Saintes, that haue troden this path before vs, being notwithstanding of more delicate constitution of body perhaps (some of them) then vve are. In respect of all vvhich points vuell considered, vve ought to make no boanes at a little paines and labour, though it vvere true that Gods seruice vvere so troublesome as many doe esteeme it, and as the diuell doth point it out vnto vs.

4. But now in very truth the matter is nothing so; and this is but a subtile deceit of the enemy for our discouragement. The testimony of Christ himself is cleare in this point, saying: *Iugum meum suauis est, & onus meum leue*: My yoke is sweet and my burden light. And his dearly beloued disciple *S. Iohn*, vvhoe had best cause to know his maisters secret herin, saith plainly: *Mandata eius graua non sunt*: His commandements are not grievous. What is the cause then vvhie so many men doe conceaue such an insuperable difficulty in this affaire? Surely, one cause is (besides the fallacy of the diuell vvhich is the chiefest) for that men feeble the disease of concupiscence in their bodies, but doe not consider the strength of the medicine giuen vnto vs against the same: They cry vvhith *S. Paul*; *That they finde a law in their members, repugnant to the law of their minde* (vvhich is the rebellion of concupiscence left in our flesh by originall sinne:) but they confesse not, or consider not vvhith the same Apostle; *That the grace of God, by Iesus Christ, shall deliuer them from the same*. They remember not the comfortable saying of our Sauour

2.
The vway of vertue is not hard in deed.
Math. 12.
1. Iohn. 5.

The cause of pretended difficulties.

Ibidem,

vnto

2. Cor. 12. vnto S. Paul, in the midst of his greatest temptations: *Sufficit tibi gratia mea.* My grace is sufficient to strengthen thee against

4. Reg. 9. them all. These men (I say) doe as *Elizeus* his disciple did, vvho casting his eyes only vpon the number of his enemies; that is, vpon the huge army of *Syrians* ready to assault him; thought himself lost, and vterly vnable to stand in their sight, vntill by the prayers of his maister the holy Prophet, he vvvas permitted by God to see the Angels, that stood there present to fight on his side, and then he vvell perceaued that his party vvvas the stronger.

The singular assistance of God, for ouercoming difficulties.

3. So fareth it vvith vveake and distrustfull people, vvho feeling and considering only the miseries and infirmities of their owne nature, vvherby dayly strong temptations do rise against them; doe accompt the battaile painfull, and the victory impossible; hauing not tasted in deed, nor euer proued (through their owne default and negligence) the manifold helps of heavenly and spirituall succours, vvwhich almighty God neuer faileth to send vnto such, as are content for his sake to take this conflict in hand. S. Paul had vvell tasted that ayde, vvho hauing reckoned vp all the hardest encounters and impediments that might be; he adioyneth notwithstanding: *Sed in his omnibus superamus, propter eum qui dilexit nos:* But vve ouercome in all these combates, by his assistance, that loueth vs. And then falleth he to that most vvonderfull protestation; vvherof both heauen, earth, and hell may stand in admiration: That neither death, nor life, nor Angels, nor other Power should be able to separate him from

Rom. 8.

from Christ, or to make him abandone his seruice; and all this vpon the confidence of spirituall ayde from his said Sauour, vvhetherby he sticket not to auouch: *That he could doe all things vvithout exception of any.* The Prophet *Dauid* also had proued the force of this assistance, vvhen he said: *I did runne the vvay of thy commaundementes (ô Lord) vvhen thou didest enlarge my hart.* This enlargement of hart, vvvas by spirituall consolation of internall vnction, vvherby a mans hart drawen togeather by anguish and sorrow, is opened and enlarged (at vvhat time Gods holy grace is powred into it) no otherwise then a dry purse is softened and enlarged by annointing it vvith oyle. Of vvwhich diuine oyle, & heavenly comfort, vvhen this blessed seruant of God had receaued his part; he confessed presently, that he did not only vvalke the vvayes of Gods commandementes with ease: But also did runne them ouer vvith exceeding pleasure. Euen as a cart-vvheele which creketh and complaineth, vnder a small burden, vvhen it is dry; doth runne on merily and vvithout all noise, vvhen a little oyle is put vnto it. Which thing aptly expresseth our state and condition, vvho vvithout Gods assistance are able to doe nothing: But vvith the ayd therof, are able to conquer and overcome all things.

6. And surely, I vvould gladly aske these men that imagine the vvay of Gods holy law to be so hard and full of difficulty; how the Prophet could say (vvho vvvas a man as vve are:) *I haue taken pleasure (ô Lord) in the way of thy cōmaundementes, euen as in all the riches of the vvorld.* And in another place: *That the*

Phil. 4

Psal. 118

A similitude.

A questiō to be demanded of pretend-ers of difficulties.

Psal. 118.

Psal. 118.

same

same commandementes were more pleasant & more to be desired, then any gold or precious stone; and more sweeter then hony, or the hony-combe; By vvhich vvords he yeeldeth to vertuous life, not only due estimation of honour and value aboue all treasures in the vvorld: but also of pleasure, delight, and sweetnes, therby to confound all those that abandone and forsake the same, vpon idle pretended & feyned difficulties. And if King David could say thus much in the old testament, and of the old lavv (vvhich notwithstanding vvas infinitely more hard then is the nevve:) vvith hovv much more reason may vve speake it now, in the time of grace, when not only the seruice of God in it self, is without all comparison more sweet and easie: but also the peculiar helps and assistances of almighty God, much more effectuell and abundant.

Ioan. 3.
Rom. 5.
Hcb. 6.

The end
of Christs
coming
to make
the vvay
easie.

Mat. 1.

7. For further declaration wherof, I vvould demaund of thee (thou poore vnfortunate Christian) that deceauest thy self vvith these bugges and fancies of imagined difficulties, vvhy Christ our Sauour came into this vvorld? vvhy tooke he our flesh vpon him? vvhy laboured he and tooke so much paines among vs? why shed he his bloud? why praied he to his Father so often for vs? why appointed he the Sacramentes as conductes to de-riue his most holy grace vnto vs? vvhy sent he the Holy-Ghost into the vvorld? what signifieth *Ghospel* or *good-tidings*? vvhat meaneth the vvords *Grace* and *Mercy*, brought vvith him? vvhat importeth the comfortable name of *I E S V S*? Is not all this to deliuer vs from sinne? From sinne past (I say) by his
only

only death? From sinne present and to come, by the same death, and by the assistance of his holy grace, bestowed on vs more abundantly then before? Was not this one of the principall effectes of Christ his coming as the Prophet noted: *That craggie pathes should be made straight, and hard wayes plaine?* Was not this the cause, vvhy he indued his Church vvith the seauen blessed giftes of the Holy-Ghost, and vvith the vertues infused; to make the yoke of his seruice svveet, the exercise of good life easie, the vvalking in his commandementes pleasant: in such sort, as men might novv sing in tribulations, haue confidence in perils, security in afflictions, and assurance of victory in all temptations? Is not this the beginning, middle, and end of the Gospel? vvere not these the promises of the Prophets, the tydings of the Euangelistes, the preachinges of the Apostles, the doctrine, beliefe, and practice of all Saintes? And finally is not this *Verbum abbreviatum*, The vvord of God abbreviated, and made short, vvherin doe consist all the riches and treasures of our Christian profession?

8. But for that this matter is of exceeding great vveight, to the strengthening of Christians in their vocation, against the temptations of pusillanimity and deiection, vvwhich are very ordinarie and daungerous to most men in the vvorld; it shall not be amisse (perhappes) to treat and discusse the same more at large in this place, laying downe the particular meanes and helpes vvwhich euery man hath, or may haue in this busines, if he vvant not vvill to vse and apply the same to his

Esa. 40.

Esa. 11.

Es. vido

Hier.

ibid. Amb.

ib. 1. des. p.

5. c. 10. S.

Aug. ser.

209. de

temp.

Mat. 5.

Luc. 6.

Act. 4.

2. Cor. 4.

Esa. 10.

The summe of this Chapter, vvith the two generall partes thereof.

his assistance and commodity. And for that the field is large, and the matters are many, which doe appertain vnto this point: I haue thought conuenient for more plainenesse & perspicuity of the Reader, to reduce the vvhole summe, vnto two generall heades and Partes. In the first vvhherof, shall be shewed the manifold and sundry helpes, that almighty God doth lend to man, for the facilitating of the vway of his holy commaundements: And in the second shalbe layed downe certaine instructions, admonishmētts, and examples, how to make our auaille of those helpes that are lent vnto vs.

THE FIRST PART OF THIS CHAPTER.

*Of the helpes that are giuen to Christians,
for making vertuous life easy.*

The hel-
pes and
comfor-
tes infi-
nite to a
soule re-
solved to
serue God.

9. It wwere a very hard and diffiicile mat-
ter for any man to take vpon him, to set
forth all and euery the particuler vvaies and
meanes, vvhherby our most mercifull Lord
and Sauour doth comfort, strengthen, and
cherish the soule, that resolueth to liue faith-
fully in his seruice. These are infinite secre-
tes, that doe passe betwene them, infinite
priuy-tokens and significations of loue, that
none els can expresse or conceaue: Wherof
the Prophet *Esay* hauing had a taste, cried
out: *Secretum meum mihi, Secretum meum
mihi:* My secret is to my selfe, my secret is
to my selfe. But yet of those publique and
ordinary

Esa. 24.

ordinary vvaies, vvhetherby it is euident in holy vvrit, that almighty God is accustomed to vvorke this effect of making sweet and easy his commaundements; I shall here recount the chiefe and principall, for our common consolation and encouragement.

10. AND first of all other, vve must reckon in this number, the infusion of Gods ^{The first} most holy and precious grace into our min- ^{helpe is} des and soules, vvhetherby they are beautified ^{Gods} and strengthened against all difficulties and ^{grace and} temptations, as S. Paul vvvas in particular a- ^{the force} gainst the tribulations and temptations of ^{therof.} ^{2. Cor 12} the flesh. And this grace is of such efficacy and force in the soule vvhere it once entreteth, that it altereth the vvhole state therof, making those things cleare, vvchich vvvere obscure before; those things pleasant, vvchich vvvere bitter before; those things easy, vvchich vvvere hard and difficulte before. And for this cause also it is said in Scripture, that it maketh a new spirit and a new hart, vvhere it is bestowed by almighty God; vvchich his diuine Maiesty signifieth by the Prophet Eze- ^{Eze. 11.} ^{36.} chiel in these vvordes, vvhen he treateth of the graces that should be giuen at the coming of Christ in flesh: *I vvill giue vnto them a new hart, and vvill put a new spirit in their bouelles; to the end they may vualke in my preceptes, and keepe my commaundementes.* What can be spoken more effectually of the power of Gods holy grace, to the performance of good vvorkes?

11. In like manner of the force and efficacy of the same grace to resist, mortify, and conquer the passions of our flesh & sensuality, vvhich

The force
of grace
in resi-
sting tem-
ptations.

Rom. 6.

*So proueth
S. Aug. 1.
2. de pecc.
mor. cap. 6.
Esa. 41.

A simili-
tude shew-
ing
how pass-
ions
when
they are
modera-
ted may
be profit-
able.

which by their rebellion against vertue, doe make the way of Gods commandementes vnpleasant, S. Paul testifieth clearly, when he writeth thus to the Romanes: *This we know, that our old man is crucified, to the end that the body of sinne may be destroyed, & we be in bondage no more therunto.* In which wordes, by the old man, and the body of sinne, S. Paul vnderstandeth our rebellious appetite and concupiscence, which is so crucified & destroyed by the most noble sacrifice of Christ our Sauiour; as we may by the grace purchased vnto vs in that holy Sacrifice, * resist and conquer this appetite, & so keepe our selues from the seruitude of sinne: that is, from any consent and guilt of mortall sinne, if we will our selues. And this is that noble and entire victory, which God promised so long agoe to euery Christian soule by the meanes of Christ, when he said: *Be not afraid, for I am with thee: step not aside, for I thy God haue strengthened thee, and haue assisted thee; & the right hand of my iust (MAN) hath taken thy defence. Behold, all that fight against thee, shalbe confounded & put to shame; thou shalt seeke thy rebelles, and shalt not find them: they shalbe as though they were not, for that I am thy Lord and God.*

12. Loe heere a full victory promised vpon our rebelles, by the help of the right hand of Gods iust man; that is, a full conquest vpon our disordinate passions and temptations, by the aide of grace from I E S V S Christ. And albeit these rebelles are not heere promised to be taken cleane away; but only to be conquered & confounded: yet is it said. *That they shalbe as though they were not.* Wherby is sig-

is signified, that they shall not hinder vs in the vway of our saluation, but rather aduance and further the same, if we will. For as wild beasts which of their owne nature are fearce, and vwould rather hurt then profit mankind; being maistred and made tame, become very commodious and necessary for our vses: So these rebellious passions of ours, vvhich of them selues vwould vtterly ouerthrow vs, being once subdued and mortified by Gods grace, & our owne diligence, doe stand vs in singular stead to the practice and exercise of all kinde of vertues. As for example, choler or anger to the enkindling of zeale; hatred to the pursuing of sinne; a haughty mind, to the reiecting of the vworld; loue, to the imbracing of all great and heroicall attemptes, in consideration of the benefites receaued from God. Besides this the very conflict and combat it selfe in subduing these passions, is left vnto vs for our great good: That is, for our patience, humility, merit, and victory in this life; and for our glory and crowne in the life to come, as *S. Paul* affirmed of himself, and confirmed to all others, by his example.

13. Now then let the slothfull Christian goe put his handes vnder his girdle, & say: *There is a Lyon in the vway, and a lyonesse in the path ready to deuoure him*, for vvhich he dare not goe forth of dores. Let him cry: *It is could,* and therefore he dareth not goe to plowue. Let him excuse himself that it is vneasy to labour, & therefore he can not purge his vineyarde of nettles and thistles, nor build any vvall about the same: That is, let him say, that his passions are strong, and therefore he can not conquer them: His body is delicate, and there-

Excuses of
slothfull
Christians
Prou. 10.
& 26.

Q fore

fore he dare not put it to trauayle : The vway of vertuous life is hard and vneasy, and therefore he can not apply himself therunto. Let him say all this and much more, vvhich ydle and slothfull Christians are accustomed to bring for their excuse. Let him alleage the same as much, and as often times as he vvill; it is but an excuse, and a false excuse, and an excuse most dishonourable and detractory to the force of Christes holy grace, purchased vnto vs by his bitter passion, that now his yoke should be vnpleasant, seing he hath made it sweet: That now his burden should be heauy, seing he hath made it light: That now his commaundementes should be grievous, seing his diuine Maiesty affirmeth the contrary: That now vve should be in seruitude of our passions, seing he hath by his grace deliuered vs, and made vs truely free.

Mat. 11.

1. Ioan. 3.

Ioan. 8.

Rom. 7.

Rom. 8.

Pla. 16. 27

Psal. 23.

1. Ioan. 5.

If God be vvith vs, vvho vvill be against vs saith the Apostle? *God is my helper and defender* (saith holy David) *for vvhome shall I feare, or tremble? If vvhole armies should rise against me: Yet vvill I alvvayes hope to haue the victory.* And vvhat is the reason? *For that thou art vvith me (ô Lord) thou fightest on my side; thou assistest me vvith thy grace; by helpe and assistance vvherof, I shall haue the victory, though all the squadrons of my enemies, that is, of the flesh, the vvorld, and the diuel, should at once rise against me.* Nay, I shall not only haue the victory, but I shall haue it also most easily, and vvith all pleasure comfort and delight. For thus much signifieth S. Iohn: In that (hauing said that the commaundementes of Christ are not grievous) he inferreth presently,

sently, as the cause therof: *Quoniam omne quod natum est ex Deo, vincit mundum.* For that all vvhich is borne of God, ouercometh and conquereth the vworld: That is, the grace and heauenly assistance vvhich is deriued and sent vs from God aboue, doth both conquer the vworld, vvith all the difficulties and temptations therof; as also make the commaundementes of almighty God most easy vnto vs, and all vertuous life very sweete and pleasant. And thus much of the first and principall helpe that maketh the path of vertuous life easy, I meane of Gods holy grace, inherent in mans soule, vvhich is the offspring and fountaine of all other helps that doe ensue.

14. THE second thing that maketh this yoke so sweete, this burden so light, and this vway of Gods commaundemēts so pleasant to resoluēd men, is vehemency of loue; loue (I meane) towards God, vvwhose commaundements they are vvhich vve takē in hand. For that euery man can easely tell, and hath experienced in himself, vvhat an irresistible force the passion of loue conteyneth, and how it maketh most facile the very greatest paines that are in this vworld. What maketh (for examples sake) the mother to take such incessant paines in the bringing vp of her child, and to endure vvith comfort so many trauailes, as she doth; but only loue? What causeth the vvife to sit so attentiuē at the beds side of her husband, vvhen he is sicke; but only loue? What moueth the beastes and birdes of the ayre, to spare from their owne food, and to endanger their owne liues, for the feeding and

The second helpe
is vehemency
of loue.

Cap.2. 364 *Christian Directory lib.1. part.2.*

See S.
Aug. of
this mat-
ter Ser.9.
de verb.
dom.

defending of their little-ones; but only the great force and puissance of loue? *S. Augustine* doth prosecute this point at large by many other examples; as of Marchantes that refuse no aduenture of sea, for loue of gaine; of hunters, that refuse no season of euill vweather for loue of game; of souldiers, that refuse no danger for loue of spoyle. And he addeth in the end: That if the loue of man
" can be so great towards creatures, as to
" make great labours easy, & in deed to seeme
" no labours but rather pleasures: How much
" more shall the loue of good men towards
" God, make all their pains and trauailes com-
" fortible, vvhich they take in his seruice.

The great
force of
loue be-
twene
Christ &
his ser-
uantes.

15. This extreme loue vvas the cause and reason, vvhy all the intollerable paines and afflictions vvhich our Sauour Christ suffered for our sake, did seeme nothing vnto him. And this loue also vvas the reciprocall cause, vvhy so infinite trauailes and tribulations, as zealous Christians from the beginning haue suffered for him their Lord and Maister, seemed nothing vnto them. Imprisonmentes, tormentes, losse of honours, goodes, and life haue seemed very trifles to innumerable seruantes of God, in respect of this feruent and burning loue. This loue draue infinite virgines, and tender children, to offer themselues in time of persecutiō to all kinde of dreadfull tormentes, for zealous affection towards him, vvhich in the cause vvas persecuted. This loue caused holy *Apolonia* of *Alexandria*, being brought to the fire, to slip out of the bandes of such as led her, and ioyfully to runne into the same, of herself. This loue enforced blessed *Ignatius*, the aunient Mar-

Euseb. lib.6
c.34.

Hier. in cat.

tyr

tyr to say (being condemned to beastes, and fearing least they vwould refuse his body, as he saith they had done the body of diuers Martyrs before him) that he vwould not permit that, but vwould rather prouoke them to pull and teare his body in peeces.

16. These are the effectes (deare brother) of seruient loue, vvhich doe make euen the things that in this vworld are most difficult of Gods and dreadfull of them selues, to appeare very comman- facile, sweet and pleasant; and much more dementes. the lawes, & commaundementes of almighty God, vvhich in them selues are most iust, reasonable, holy and easy. *Da amantem* (saith Ps. 6. & 18 S. *Augustine* speaking of this matter) & *sentit quod dico: Si autem frigido loquor, nescit quid loquar*: Giue me a man that is in loue 1. Ioan. 5. *Tract. 26.* vwith God, and he feeleth this to be true, in Ioan. vvhich I say; but if I talke to a cold Christian; he vnderstandeth not vwhat I say. And this is the reason vwhy our blessed Sauour talking of the keeping of his commaundementes, repeateth so many times this vword LOVE, as the only sure ground vwheron their vvhole regard, reuerence, and obseruation dependeth; for vvant of vvhich loue among men in this life, the most parte of the vworld neither respecteth, nor keepeth them. And heerence it is, that the same our Sauour vfed these, and other like speeches: *If you doe loue me, then keepe my commaundementes*: And againe, *he that hath my commaundementes, and keepeth them, he is he that loueth me*. And yet further. *He vvhich loueth me, vvill keepe my commaundements; and he that loueth me not, keepeth not my commaundementes*. In vvhich last vvordes, some doe note, that to him that

An obser-
uation.

Rom. 13

1. Iohn. 5.

The third
helpe is
Peculiar
light of
vndersta-
ding.

Prou. 9.

loueth, he saith *His commaundement*, in the singular number; for that to such a one, all his commandementes are but one commandement, according to the saying of *S. Paul: That loue alone is the fulfilling of all the law*, for that it comprehendeth all in all. But to him that loueth not, Christ saith *his commandementes*, in the plurall number; signifying therby, that they are both many and heauy to him: For that he vwanteth loue, vvhich should make them few and easy. The effect of vvhich point, *S. Iohn* also expresseth, vvh^en he saith: *This is the loue of God, vvh^en vve keepe his commandementes, and his commande- mentes are not heauy*. That is to say, they are nothing heauy to him, vvhich hath loue; o- therwise no maruaile though they be most heauy: For that euery thing appeareth bur- denous and intollerable, vvhich vve doe a- gainst our liking. And by this also (deare Christian brother) thou maiest make a con- iecture, vvhether the true loue of thy Lord and Sauour be in thee, or not.

17. AND these are two meanes, vvh^erby the life of vertuous men is made easy in this vworld. There follow diuers other, to the end that these negligent excusers may see, how vniust and vnttrue their excuse is, concerning the pretended hardnes of liuing in Gods ser- uice: Which in very deed is endued vwith infinite Priuiledges of comfort, aboue the life of most prosperous sinners, euen in this vworld. Wherof the next that I vwill name, for examples sake, is a certaine speciall and peculiar light of vnderstanding, pertayning to the iust, and called in Scripture *Prudentia Sanctorum*, The vvisdome of Saintes; vvhich is no -

is nothing els, but a certaine sparkle of heauenly vvisdome, bestowed by singular Priuiledge vpo the vertuous, for their direction in this life; vvherby they receaue most comfortable light and vnderstanding in spirituall affairs; touching their owne and other mens saluation, and in things necessary therunto. Of vvhich knowledg the Prophet *Dauid* Psal.26. meant, vvhen he said: *Notus mihi fecisti vias vita:* Thou hast made the vvayes of life known vnto me: As also vvhen he said of himself: *Super senes intellexi:* I haue vnderstood more then old men. And againe in another place: *Incerta & occulta sapientia tua manifestasti mihi:* Thou hast opened to me the vknownen & hidden secrets of thy vvisdome. This is that most excellent light vvherwith *S. Iohn* saith that Christ our Sauour lighteth his true seruantes; as also that vnction 1.Ioan.1. of the Holy Ghost, vvhich the same Apostle teacheth to be giuen to the godly, therby to instruct them in all things behooffull for their saluation. This is in like manner that vvriting of Gods law in mens hartes, vvhich he promised by the Prophet *Ieremie*, so long agoe, to be performed in the time of grace; as also the instruction of men, immediatly from God himself, foretold by the Prophet *Esay*. And finally, this is that soueraigne vnderstanding in the law, commaundementes, and iustifications of almighty God, vvhich holy *Dauid* so much desired, and so often demanded in that most diuine Psalme, vvhich beginneth vvith this vehement protestation: *Blessed are the vnspotted in the vvay* (that is, in this life) *and blessed are all such as doe vvalk in Gods law.* Psal.118.

The great
comfort
of inter-
wall light.

1. Cor. 2.

Esa. 65.

Sap. 5.

18. By this heavenly light of vnderstanding, and by this supernall illumination imparted to the good, for their direction; the vway of vertue is made very easy and passing comfortable. For as in bodily sight and in voyages of this vworld, it falleth out, that he vvhich hath good eyes and seeth perfectly, goeth on his vway vwith far greater alacrity, ioy, and security, then doth an other that either lacketh that sense, or hath it very dimme: So in the course of our soule in this life, it is of no lesse importance and comfort, but rather of much more, for a man to haue this celestiaall vnderstanding for gouerning himself to his saluation; that is, to know vvhat he doth, see vvhere he vvalketh, discerne vvhither he goeth, conceaue vvhat he expecteth, & to be in that happy state vvher-
of S. Paul saith: *That a spiritual man is able to iudge of all things.* Whereas in the meane space the carnall and sensual man (as the same Apostle testifieth) is so blind, as he can *Neither see, nor conceaue things that are of Gods spirit.* Of vvhich sorte of men the Prophet Esay saith in their owne person, expressing their misery: *VVe haue groped like as blinde men doe for the vwall, and vve haue stumbled at midday, euen as if it had byn in darkenesse.* By vvhich vvordes is set forth vnto vs the exceeding great calamity of vvicked men, vvho see not vvhere they goe; vvhat state they are in; how far of, or how neare they are to perdition; but doe liue in continuall darkenes, and most vncomfortable blindnes. Which they confesse also in another place of holy Scripture saying: *The light of iustice hath not shined vnto vs, and the sunne of vnderstan-*

derstanding hath not appeared to our eyes; we are wearied in the way of iniquities. The lacke then of this heavenly light is wearisome and miserable vnto the vicked, and consequently the enioying thereof, most comfortable to the vertuous.

19. No vv then to proceed, another principall matter vvhich maketh the vvay of vertue easy and pleasant to them that vvalke therein, is a certaine hidden and secret consolation, vvhich God powreth into the hartes of them, that truly serue him. I cal it *secret & hidden*, for that it is knowne to none but to such onely as haue felt and receaued part thereof. For vvhich cause, Christ himself calleth it: *Hidden manna, knowen to them alone that doe enioy it.* To vvhich effect also the Prophet *Dauid* said to almighty God: *Great is the multitude of thy sweetnes (o Lord) vvhich thou hast laid vp and hidden for them that feare thee.* And againe in another place: *Thou vvilt lay aside (o Lord) a speciall chosen rayne or dew for thine inheritance.* And almighty God himself promisseth to a deuout soule by the Prophet *Osee*: *I vvill leade her a side into a vvildernes, and there vvill I talke vnto her hart:* That is, I vvill comfort her. By all vvhich vvordes, of *vvildernes*, *separating*, *choise*, and *hidden*, is signified vnto vs, that this consolation; is a secret Priuiledge bestowed onely vpon the vertuous; and that the carnall hartes of vicked men haue no part or portion therein.

20. But now, how exceeding great and inestimable the sweetnes of this heavenly wine is to them that taste it; no tongue of man or Angels can expresse. A certaine coniecture

The 4.
helpe is
Internall
cōsolation

Apoc. 7.

Psal 30.

Psal. 67.

Ose. 2.

The force
& sweet-
nes of this
cōsolation

Q

only

only may be made, by the vvordes of holy
 Psal 35. *Dauid*, vvho attributeth vnto it sufficient
 & 64. force, to make all men drunke, that taste
 therof: That is to say, to take from them, all
 sense and delectation in terrestriall pleasu-
 res, according as *S. Peter*, vvhen he receaued
 Mat 17. but a drop or two therof vpon the mount
 Marc. 9. *Thabor*, at his maisters transfiguration, for-
 Luc. 9. gate himself presently, and talked as a man
 Psal. 35. distracted, touching the bulding of Taberna-
 Esa. 29. cles there, and resting in that place for euer.
 This is, *Torrens voluptatis*, That sweet stre-
 ame of pleasure, according as the Prophet
 calleth it, vvhich comming from the moun-
 taines of heauen, vvatereth (by secret vvayes
 and passages) the hartes and spirites of the
 godly, and maketh them drunken vvith the
 vspeakable ioy, vvhich it deriueth vnto
 them. This is a kinde of taste of the very
 ioyes of heauen in this life, bestowed vpon
 good men, to comfort and encourage them
 in their vvay, and to keepe them from fain-
 ting. For as Marchants desirous to sel their
 vvares, are content often times to let you see
 and handle, and some times also to taste the
 same if the nature therof so require, therby
 the sooner to induce you to buy: Euen so al-
 mighty God being very carefull and vvilling
 to sel vnto vs the ioyes of heauen, is content
 to imparte a certaine taste before hand to
 such, as he seeth are vvilling to buy, therby
 to make them come off more roundly vvith
 the price, and not to sticke to pay so much,
 yea more labour then he requireth. This is
 that exceeding ioy & iubiley in the hartes of
 Psal. 117. iust men, vvhich the Prophet meaneth, vvhen
 he saith: *The voice of exultation & saluation is*
 in the

A simili-
 tude ex-
 pressing
 the cause
 vvhy God
 giueth this
 cōsolatiō.
 Apoc. 3.

in the Tabernacles of the iust. And againe; Blessed is that people that knoweth iubilation. That is; that people which hath experienced this exceeding ioy & pleasure of internall consolation. S. Paul had tasted it vwhen he wrote these wordes, amidst all his labours for Iesus Christ: *I am filled vwith cōsolation; I overflowe and superabound in all ioy amidst our tribulations.* What can be spoken (deare brother) more effectually then this, to shew the diuine force of this spirituall consolation.

2. Cor. 7.

27. But thou vvilt here aske me perhappes: If this be so, vvhy thou being a Christian as vvell as others, hast neuer yet tasted of this sweet consolation? Wherunto I answere, that (as hath bene shewed before) this is not meate for euery mouth; but a *chosen dew or moisture provided for Gods inheritance only.* This is *vvine of Gods owne seller, layed up for his spouse alone:* That is, for the deuout soule dedicated vnto Gods seruice. This is a teat of comfort, only for the child to sucke, as the Prophet *Esay* testifieth. The soule that is drowned in sinfull pleasures and delights of this vvorld, can not be partaker of this rare benefite, neither the hart that is replenished vvith carnall cares and cogitations. For as Gods *Ark* and the *Idoll Dagon* could not stand togeather vpon one Ioa. 8. 14. Altar; so can not Christ and the vvorld stand togeather in one hart. God sent not the pleasant *Manna* vnto the people of *Israel* so long as their flower, & chiballes of Egypt lasted: Neither vvill he send this heavenly consolation vnto thee (deare brother) vntil thou haue ridde thy self (at least in part) of the cogitations of vanity. He is a prudent

The vvay to come to spirituall consolation. Psal. 67. Can. 1.

Esa. 66.

1 Reg. 5.

Ioa. 8. 14.

15. 16.

1. Ioa. 2.

Exo. 16.

mar-

Worldly
consolations
and hea-
uently, stand
not well
together.

Exo. 2.

marchant, though liberall. He will not giue a taste of his treasure, where he knoweth there is no will to buy or purchase. Resolue thy self once in deed to serue him, and thou shalt then feele this heavenly ioy, vtherof I talke, as many thousandes before thee haue done, and neuer yet any man was herin de- ceaued. *Moses* first ranne out of *Egipt*, to the hilles of *Madian*, before God appeared vnto him: And so must thy soule doe out of worldly vanity, before she can looke for these consolations.

Beginners
chiefly
cherished
by God.

22. But if thou wouldest resolue thy self effectually, & once offer thy self throughly to his diuine seruice: Then (no doubt) but thou shouldest find most sweet and mercifull entertainment aboue all expectation, notwithstanding thy former euill life and sinnes whatsoeuer. For that such is the abundant goodnes of his diuine Maiesty, for encouraging of all men to repaire vnto him; that he alwayes sheweth more particular and tender loue towards them that come newly vnto his seruice, then vnto others vvhich haue serued him of longer time.

Luc. 15.

Which is most evidently signified by the Parable of the prodigall sonne, vvhome the good Father cherished vvith much more tendernes and sollicitude, then he did the elder brother, vvhich had serued him continually. And the causes herof are two; the one, for the ioy of the new gotten seruant, as is expressed by S. Luke in the Ghospel; the other, least he finding no consolation at the beginning, should turne back to *Egipt* againe, as God by a figure in the children of *Israel* declareth most manifestly in these vvordes:

When

When Pharao had permitted the people of Israel to departe out of Egypt; God brought them not by the Contreys of the Philisthines (vvhich was the nearest vway) thinking vvith himself, lest perhappes it might repent them, if they should see vvarres straight vway rise against them, and so should retorne into Egypt againe. Behould heere the cause vvhy almighty God vvould not presently permit vvarre and desolation to fall vpon his people, after they vv ere departed out of Egypt, least they should repent them, and so turne backe againe. What fatherly hart can expresse more tender and inflamed loue then this?

23. YET to goe forward; after this Priuiledge of internall consolation, ensueth another, making the seruice of God also pleasant, and this is the testimony of a good conscience: vvherof blessed S. Paul made so great accompt, as he called it, *His glory*. And the Holy Ghost saith of it further by the mouth of the Wise-man: *Secura mens quasi iuge conuiuium*: A secure mind and good conscience is as it vv ere a perpetuall feast. Of vv hich vve may inferre, that the vertuous man hauing alvvaies this secure minde and peace of conscience, liueth alvvaies in festiuall ioy and ioyfull feasting. And how then is this life hard or vnpleasant, as you imagine? On the contrary side, the vv icked man, hauing his conscience vexed vv ith the priuity and guilt of many sinnes, the same is alwayes tormented vvithin it self; as vve reade that the

The 5.
helpe, is
the peace
of con-
science.

2. Cor. 13.

Pro. 15.

Gen. 4.
conscience of vv icked Cain vv as, after he had
slain his owne brother; and of *Antiochus* for
his vv ickednesse done to *Ierusalem*; and of *Aet. 1.*
Judas for his treason against his maister: As

our

our Sauour also doth signify generally of all naughty men, vwhen he saith: *That they haue a vvorme that gnawveth their consciences both day and night.* The reason vvherof the holy Scripture openeth in another place, vwhen it saith: *All vvickednesse is full of feare, giuing testimony of damnation against it self; and therefore a troubled conscience alwayes presumeth cruel matters.* That is to say, it presumeth cruel thinges to be imminent ouer it self, as it maketh accompt to haue deserued. But yet further, aboue all other, holy Iob 15. Iob most liuely setteth forth this miserable state of vvicked mens consciences in these vvordes: *A vvicked man is proued all the dayes of his life, though the time be vncertaine how long he shall play the Tyrant. The sound of terroure is alwayes in his eares; and although it be in time of peace; yet he alway suspecteth some treason against him. He belecueth not that he can rise againe from darkenesse to light, expecting on euery side the sword to come vpon him. VVhen he sitteth downe to eate, he remembreth that the day of darkenesse is ready at hand for him: Tribulation terrifieth him, and anguish of minde enuironeth him, euen as a king is enuironed vvith souldiars, vwhen he goeth to vuarre. Thus holy Iob.*

The trouble of an euill conscience.

The saying of S. Chrysostome of a vvicked conscience. Hom. 2. ad pop An- tioc.

24. Can any thing be expressed more effectually (louing brother) then this matter is heere set downe by holy vvrit it self? What creature may be imagined more miserable and pittifull than this man, vvwhich hath such a butchery and slaughter-house vvithin his owne brest and hart? What feares, vvhat anguishes, vvhat desperations are heere declared? S. Chrysostome discourseth most excellently

tely vpon this point. Such is the custome of „
 sinners (saith he) that they suspect all things; „
 in so much as they doubt their owne shad- „
 dovvcs; they are afrayd at euery little noise, „
 and they thinke euery man that commeth „
 tovvardcs them, to come against them. If „
 men talke togcather, they thinke they speake „
 of their sinnes. Such a thing is sinne, as it „
 bewrayeth it self though no man accuse it: It „
 houldcrth alwayes the sinner in extreme feare „
 albeit there be no appearance of any danger „
 tovvardcs him. Hearc how notably holy „
 vvrit describeth this feare of sinners and the „
 iust mans liberty: *The wicked mā flieth though* Pro. 28.
no man pursue him. And vvhy doth he fly if „
 no man pursue him? For that he hath vvithin „
 his owne conscience an accuser, that doth „
 pursue him, the vvchich accuser he alvvayes „
 carrieth about vvith him. And as he cannot „
 fly from himself: so can he not fly from this „
 accuser, that resteth vvithin his conscience; „
 but vvhere soeuer he goeth, he is pursued „
 beaten and vvhipped by the same, and his „
 vvound is incurable. But the iust man is no- „
 thing so. *The iust* (saith Salomon) *is as confi-* „
dent as a lion. Hitherto are the wordes Pro. 28.
 of S. Chrysostome. And this shall
 serue for this Con-
 sideration.

THE SECOND PART OF THIS CHAPTER.

*Of fine other helpe and comfortes to the
same effect.*

The fixt
helpe is
confident
hope.

25. BUT now by this that hath byn allea-
ged before vve take notice yet of another
prerogative of vertuous life, which is a most
liuely hope or confidence of eternall salua-
tion, this being one of the greatest treasures
and richest leuvels that Christian men haue
left them in this life. For by this vve passe
through all afflictions, all tribulations and
aduersities most ioyfully. By this vve say
vvith S. Paul; *VVe doe glory in our tribulations,*
Iac. 5. *knowing that tribulation vuerketh patience,*
Rom. 5. *and patience proese, & proese hope vvhich con-*
foundeth vs not. This is our most strong and
mighty comfort; this is our sure anchor in
all our most tempestuous times and stormes,
according as the same holy Apostle auou-
cheth, vvhen he saith: *That it is a most strong*
Heb. 6. *solace & comfort vnto vs, vvhen vve make our*
refuge to the hope that is proposed by God that
cannot ly, vvhich hope vve hould as the sure
and infallible anchor of our soule. This is that
Eph. 6. noble helmet of saluation, as the same Apo-
1. Thes. 5. stle calleth it, which beareth of al the blowes
that this vvorld can lay vpon vs. And finally,
this is the only rest set vp in the hart of a
vertuous man; that come life, or come death;
come health, or come sicknesse; come welth,
or come pouerty; come prosperity, or come

aduey-

aduersity; come neuer so violent seas and
vvaues of persecution: he sitteth downe
quietly, and saith calmelv vwith the Prophet: *My trust is in God, and therefore I feare not
vwhat flesh can doe vnto me.* Nay further with
holy *Iob* amidst all his miseries, he singeth
this most confident ditty: *Si occiderit me, in
ipso sperabo;* If God should kill me, yet would
I put my trust in him: & this is (as the Scrip-
ture said before) to be as confident as a Lion,
vvhose property is to shew most courage,
vwhen he is in greatest perill, and neare vnto
most troubles.

26. But now, as the holy Ghost saith: *Non
sic impij, non sic:* The vicked cannot say thus,
they haue no part in this confidence, no in-
terest in this consolation: *Quia spes impio-
rum peribit,* saith the Scripture: The hope of
vicked men is vaine, and shall perish. And
again: *Præsolatio impiorum furor:* The expe-
ctation of vicked men is fury. And yet fur-
ther: *Spes impiorum abhominatio animæ:* The
hope of vickedmen is abhominatio, and
not a comfort vnto their soule. And the rea-
son herof is double. First for that in very
deed (though they say the contrary in words)
wicked men doe not put their hope and con-
fidence in God, but in the vworld, in their
riches, in their strength, friends, and autho-
rity, and finally in the deceauing arme of
man: euen as the Prophet expresseth in their
person, vwhen he saith: *VVe haue put a ly for
our hope.* That is, vve haue put our hope in
things transitory, vvhich haue deceaued vs.
And this is yet more expressed by the Scrip-
ture, saying: *The hope of vicked-men is as
chaffe, vvhich the vvinde blowveth away: and*

Psal. 56.

Iob. 13.

Psal. 1.

Pro. 10.

Pro. 11.

Iob. 11.
The vaine
hope of
vicked-
men.

Iere. 17.

Esa. 28.

Sa. 5.

as a bubble of water which a storme disper-
seth: and as the smoke which the wind blow-
eth abroad: and as the remembrance of a guest
that stayeth but one day in his Inne. By all
vvhich metaphors, the Holy-Ghost expres-
seth vnto vs both the vanity of the thinges
vvherin indeed the vvicked doe put their
trust; and how the same faileth them after
a little time, vpon euery small accasion of ad-
uersity that falleth out.

Esa. 10.
& 36.

Iere. 17.
48.

Pro. 10.
Iob. 8.

The vvicked mans
hope is
not in
God.

27. This is that also, vvhich God meaneth,
vvhen he so stormeth and thundreth against
those vvhich goe into *Egypt* for helpe, and
doe put their confidence in the strength of
Pharao, accursing them for the same, and
promising, that it shall turne to their owne
confusion: vvhich is properly to be vnder-
stood of all those, vvhich put their chiefe
confidence in vvorldly helpes; as all vvicked
men doe, vvhatsoever they say or dissemble
to the contrary. For vvhich cause also of
dissimulation, they are called *Hypocrites* by
Iob: For vvhere as the *VViseman* saith: *The
hope of vvicked-men shall perish*: *Iob* saith: *The
hope of hypocrites shall perish*, calling vvicked
men *Hypocrites*: for that they say, they put
their hope in God, vvheras indeed they put
it in the vvorld. Which thing, not only
Scripture, but also experience teacheth. For
vvith vvhome doth the vvicked-man con-
sult in his affaires and doubteth? vvith God
principally, or vvith the vvorld? To vvhome
doth he seeke in his afflictions? Whome
doth he call vpon in his sickenes? From
vvhome hopeth he to receaue comfort in his
aduersities? To vvhome yeeldeth he thanks
in his prosperities? When a vvordly man
taketh

taketh in hand any vvorke of importance, doth he first consult vvith God, about the euent therof? Doth he fall dovvne on his knees, and aske his aide? Doth he refer it vvholly or principally vnto his honour? If he doe it not, howv can he hope for aide therin at his handes? Howv can he repaire to him for assistance in the daungers and lettes that fall out about the same? Howv can he haue any confidence in him, vvwhich hath no part at all in that vvorke? It is hypocrisie then (as *Iob* truly saith) for this man to affirme that his confidence is in God: vvheras indeed it is in the vvorld, it is in *Pharao*, it is in *Egypt*, it is in the arme of man, it is in a ly. He buildeth not his house vvith the Wise-man, vpon a rocke: but vvith the foole vpon the sandes: and therefore (as Christ vvell assureth him) *When the rayne shall come and fluddes descend, and vvindes blowv, and altogether shall rush vpon that house: (vvwhich shalbe at the houre of his death) then shall this house fall, and the fall of it shall be great.* Great, for the great change vvwhich he shall see; great, for the great horreur vvwhich he shall conceaue: great, for the great misery vvwhich he shall suffer: great for the vnspeakable ioyes of heauen lost: great, for the eternall paines of hell incurred; great euery vvay assure thy selfe (deare brother) or els the mouth of God vvould neuer haue vsed this vvord *Great*. And this is sufficient for the first reason, vvhy the hope of vvicked men is vaine; for that indeed they put it not in God, but in the vvorld.

23. The second reason is, for that albeit they

Mat. 7.

The fall of a vvicked mans house.

VVicked
men can-
not hope
in God.

they should put their hope in God, yet (li-
uing vvickedly) it is vaine and rather to be
called presumption, then hope. For vnder-
standing vvherof, it is to be noted, that as
there are tvvo kindes of faithes recounted
in holy Scripture, the one *a dead faith* vvith-
out good vvorkes; that is, vvwhich beileueth
Iacob. 2. all you say of Christ, but yet obserueth not
Mat. 7. his commaundementes: the other *a liuely*,
1. Cor. 13. and *iustifying faith*, vvwhich beileueth not
& 15. only; but alio vvorketh by charity, as S.
Rom. 1. *Pauls* vvords are: So are there tvvo hopes
Gal. 3. follovvng these tvvo faithes: the one of the
Eph. 2. good, proceeding of a good conscience,
vvherof I haue spoken before: the other of
the vvicked, resting in a guilty conscience,
which is indeed no true hope, but rather pre-
sumption. This S. *Iohn* proueth plainly, when
1. Ioan. 3. he saith: *Brethren, if our hart reprehend vs*
not, then haue we confidence vvith God: That
is, if our hart be not guilty of vvicked life.
And the vvords immediatly follovvng doe
more plainly expresse the same, vvwhich are
these: *VVhatsoever we aske, we shall receaue*
of him; for that we keepe his commaunde-
ments, and doe those things vvwhich are pleasing
1. Tim. 1. *in his sight.* The same affirmeth S. Paul, when
he saith: *That the end of Gods cōmaundements*
is charity, from a pure hart, and a good con-
science. Which vvords S. *Augustine* expoun-
ding in diuers places of his vvorkes, proueth
at large, that vvithout a good conscience,
there can no true hope be conceaued. S. *Paul*
(saith he) *addeth* (from a good conscience)
because of hope: for he vvwhich hath the contradic-
tion of an euill conscience, despaireth to attaine
that vvwhich he beleeueth. And againe. Every

S. *Augu-*
stines say-
ing of
hope. lib.
1. de doct.
Christ. cap.
49.

mans hope is in his owne conscience, according as he feelth himself to loue God. And againe in another booke. The Apostles putteth a good conscience for hope; for he only hopeth vvhich hath a good conscience: and he vvhome the guilt of an euill conscience doth pricke, retireth backe from hope, and hopeth nothing but his owne damnation. I might heere repeate a great many more priuiledges, & prerogatiues of a vertuous life, vvhich make the same easie, pleasant, & comfortable, but that this Chapter groweth to be long: and therefore I will only touch (as it vv ere in passing by) two or three other points of the most principall; vvhich notwithstanding would require large discourses, to declare the same according to their dignities.

In praefat.
Psalm. 31.

29. The first vvherof is the inestimable priuiledge of liberty and freedome, vvhich the vertuous doe enioy aboue the vvicked, according as Christ promiseth in these vvords: *If you abide in my commaundements, you shall be my schollers indeed, & you shall know the truth, and the truth shall set you free: Which vvordes S. Paul as it vv ere expounding, saith: Vvhere the spirit of our Lord is, there is freedome.* And this freedome is meant, from the tyranny and thraldome of our corrupt sensuality and concupiscence, called by Deuines the inferior part of our soule: vvherunto the vvicked are so in thraldome, as neuer vv as any bond-slave more to a most merciles, cruell and bloudy Tyrant. This in part may be concealed by this one example. If a man had married a rich, beautiful, and noble gentlewoman, adorned vvith all induments vvhich might be deuised or desired it that sex: and yet

The sea-
ueth help
is fre-
dome of
mind.
Ioan. 3.

2. Cor. 3.

An example expressing the bondage of wicked men giuen to sensuality.

yet notwithstanding should be so sotted and entangled vvith the loue of some foule and dishonest beggar, or seruile maide of his house, as for her sake to abandone the company and friendship of his said vvife, to spend his time in daliance and seruice of this base hous-vvife: to runne, to goe, to stand stil at her appointment: to put all his liuing and reuenevves into her handes, for her to consume, and spoile at her pleasure: to deny her nothing, but to vvaite and serue her at a becke? yea, and to compell his said vvife to doe the same: vvould you not thinke this mans life miserable and most seruile? And yet surely the manner of seruitude vvherof vve talke, is farre greater and more intollerable than this. For no woman or other creature in this vvorld, is, or can be of that beauty or nobility, that *Lady Reason* is, to vvhome man by his creation vvvas espoused: vvich notvvithstanding vve see abandoned, contemned and reiected by him, for the loue of sensuality, her hand-maide, and a most deformed creature in respect of *Reason*: in vvwhose loue notvvithstanding or rather seruitude, vve see vvicked men so drovvned, as they serue her day and night vvithall paines, perils, and expences; and doe constrain also *Reason* her self to be subiect to all the beckes and commaundements of this nevv Tyrannicall and vile maistresse. For vvherfore doe they labour? vvherfore doe they vvatch? vvherfore doe they heape riches together, but only to serue their sensuality and her desires? Wherfore do they beat their braines but only to satisfie this cruell Tyrant and her passions?

30. And if you vwill see indeed how cruell and pittifull this seruitude is; consider only some particular examples of the same. Take a man vvhome she oueruleth in any passion. As for example, in the lust of the flesh: vvhath paines taketh he for her? How doth he labour? How doth he drudge in this seruitude? How potent and strong doth he feeble her Tyranny? Remember the strength of *Sampson*, the vvifdome of *Salomon*, the sanctity of *Dauid* ouerthrowen by this tyranny. *Iupiter*, *Mars* and *Hercules*, vvho for their valiant actes othervvise vv ere accounted Godes of the *Paynimes*; vv ere they not overcome, and made slaues by the enchantement of this Tyrant? And if you vvill yet further see of vvhat strength she is, and how cruelly she executeth the same vpon those, that Christ hath not deliuered from her bondage: consider (for examples sake in this kinde) the pittifull case of some disloyall wife, who though she know that by committing adultery, she runneth into a thousand dangers and inconueniences; as the losse of Gods fauour, the hatred of her husband, the daunger of punishment, the offence of her friends, the vtter dishonour of her person (if it be knowen) and finally, the ruine & perill of body and soule: yet to satisfie this Tyrant, she will aduenture to commit the sinne, notwithstanding any daungers or perilles whatsoever. Neither is it only in this one point of carnall lust, wherein sensuality hath such Tyrannical domination ouer them, that enthrall themselves vnto her: but also in euery other passion. Looke vpon an ambitious or vaine glorious man; see how he serueth this

The misery of a man ruled by sensuality.

2. Re. 11.
Iud. 14.
3. Re. 11.

An ambitious man

mai-

maistresse; vvith vvhat care and diligence he attendeth her commaundementes; vvhich is no other, but to follow after a little vvind of mēs mouthes, to pursue a little feather flying before him in the ayre. You shall see that he omitteth no one thing, no one time, no one circumstance for gayning therof. He riseth early, goeth late to bed, trotteeth by day, studieth by night; heere he flattereth, there he dissembleth, heere he stoupeeth, there he looketh bigge; heere he maketh friendes, there he preuenteth enemies; and to this only end he referreth all his actions, and applieth all his other matters, all his order of life, his company-keeping, his suites of apparell, his house, his table, his horses, his seruantes, his talke, his behauiour, his iestes, his lookes, and his very going in the streetes.

A Couetous man.

31. In like vvise he that serueth this Bel-dame in the passion of couetousnesse; vvhat a miserable slavery doth he abyde; his hart being so mured in prison vvith money, as he must only thinke therof, talke therof, dreame therof, and imagine only new vvayes to get the same, and nothing else. If you should see a Christian man in slavery vnder the great Turke, tyed in a galley by the legges vvith chaines, there to serue by rowing for euer, you could not but take compassion of his case. And vvhat then shall vve doe of the misery of this man, vvho standeth in captivity to a more base creature, than is a Turke, or any other reasonable creature: that is, to a peece of metall, in vvhose prison he lieth bound, not only by the feete, in such sort, as he may not goe any vvhere against the commodity and comaundement of the same: but

but also by the handes, by the mouth, by the eyes, by the eares, and by the hart : So as he may neither doe, speake, see, heare, or thinke any thing, but in seruice of this Mammon. Was there euer seruitude so greatē as this? Doeth not Christ say truly then : *Qui facit peccatum, seruus est peccati*: He that committeth sinne is a slaue vnto sinne? Doeth not S. Peter say vvell: *A quo quis superatus est, huius & seruus est*: A man is a slaue to that, vvherby he is conquered?

31. From this slavery then are the vertuous deliuered, by the power of Christ, and by his assistance; in so much, as they rule ouer their passions and sensuality, and are not ruled therby. This God promised by the Prophet Ezechiel, saying: *And they shall know, that I am their Lord, vvhen I shall breake the chaines of their yoke, & shall deliuer them from the pouwer of those, that oueruled them before.*

And this benefite holy David acknowledged in himself vvhen he vsed these most affectuous vvordes to almighty God: O Lorde I am thy seruant, I am thy seruant and the child of thy hand-mayde; thou hast broken my bandes, and I vvill sacrifice to thee, a sacrifice of praise. This benefite also acknowledged S. Paul, vvhen he said: *That our Old man vvvas crucified, to the end the body of sinne might be destroyed, and vve be no more in seruitude to sinne*: Vnderstanding by the Old man, and the body of sinne, our concupiscence, mortified by the grace of Christ in the vertuous.

33. AFTER this Priuiledge of freedome, followeth another, of no lesse importance then this: And that is, a certaine heavenly peace, serenity and tranquillity of minde, ac-

R cording

Ioan. 8.
Rom. 6.
2. Pet. 2.

The liber-
ty a man
hath by
seruing
God.
Eze. 34.

Psal. 90.
Rom. 6.

The 8.
helpe is
Peace of
mind,

Cap.2. 386 Christian Directory lib.1. part.2.

- Pfal.75. cording to the saying of the Prophet: *Factus*
 Plal.118. *est in pace locus eius*: His place is made in
 peace. And in another place: *Pax multa dili-*
gentibus legem tuam: There is great peace to
 them that loue thy law. And on the contrary
 side, the Prophet *Isay* repeateth this sentence
 oftentimes from the mouth of almighty God
 himself: *Non est pax impiis, dicit dominus*: Our
 Lord God auoucheth, that there is no peace
 vnto the vicked. And another Prophet saith
 of the same men: *Contrition and infelicity is*
in their vvayes, and they haue not knowven the
vway of peace. The reason of this difference
 hath byn declared heretofore; vvheras I set
 downe the diuersity of good and euill men,
 touching their passions. For the vertuous ha-
 uing now (by the aide of Christs holy grace)
 subdued their said passions, doe passe on their
 life most sweetly & calmly vnder the guide
 of reason, vvithout any perturbations that
 endanger them in the greatestt occurrents of
 this miserable life. But the vicked not ha-
 uing mortified any part of their said passions,
 are tossed and tumbled vvith the same, as
 vvith vehement and contrary vvindes. And
 therfore their state is compared by *Esay* to a
 tempestuous sea, that neuer is quiet: And by
S. Iames to a Citty or Contrey, vvhere the in-
 habitantes are at vvarre and sedition among
 themselues. And the causes herof are two:
 First, for that these passions of concupiscence
 being many & almost infinite in nūber, doe
 lust after infinite thinges, & are neuer satis-
 fied, but are like those bloud-suckers which
 the Wise-man speaketh of, that cry alwaies
Giue, Giue, and neuer say *Hoe*. As for exam-
 ple, tel me, vvhen is the ambitious man satis-
 fied

Esa.48.57

Psal.13.

Rom.11.

Esa.57.

Iac. 3.

Two cau-
 ses of dis-
 quietnes
 in vicked
 men.

Pro.30.

fied vvith honour? Or the incontinent man vvith carnality? Or the couetous man vvith money? Neuer truly; & therefore as that mother can not but be greatly afflicted, vvith should haue many children crying to her at once for meate, she hauing no foode at all or not sufficient to breake vnto them: So the vvicked man being greedily called vpon vvithout ceasing, by almost infinite passions, to yeeld vnto their desires; must needes be vexed and pitifully tormented, especially being not able to satisfy any one of the least of their petitions.

A simili-
tude.

34. Another cause of vexation in these men is, for that these passions of disordinate concupiscence, be oftentimes contrary the one to the other, and doe demaund most opposite and contrary things, representing vnto vs most liuely the confusion of *Babel*, vvhere one tongue spake against another, and that in diuerse and contrary languages. So vve see oftentimes that the desire of honour saith to his maister; *spend heere*: But the passion of avarice saith; *Hold thy handes*. Lechery saith; *venture heere*: But pride saith; *No, it may turne thee to dishonour*. Anger saith; *Revenge thy self heere*: But ambition saith; *It is better to dissemble*. And finally, here is fulfilled that vvich the Prophet saith: *Vidi iniquitatem & contradictionem in ciuitate*: I haue scene iniquity and contradiction in the selfe same Citty. Iniquity, for that all the demaundes of these passions are most vniust, for so much as they are against reason herself: Contradiction, for that one contradiceth the other in their demaundes. *From all vvich miseries God hath deliuered*

The second
cause.

Gen. 13.

Psal. 54.

Phil. 4.

Isa. 43. 7

Math. 9.

the iust by giuing them his peace, *vvhich passeth all vnderstanding*, as the Apostle saith; & which the world cā neither giue nor taste of, as Christ himself affirmeth. And thus many causes may be alleaged now (besides many other vvhich I passe ouer) to iustify the verity of our Sauiours vvords, affirming: *That his yoke is sweet and easy*: To vvit, the assistance of grace, the loue of God, the light of vnderstanding, the internall consolation, the quiet of conscience, the confidence thereof proceeding, the liberty of soule and body, vvith the sweet rest and peace of our spirites, both tovvardes God, our neighbours, and our selues. By all vvich meanes, helpes, Priuiledges and singular benefites, the vertuous are assisted about the vvicked, as hath byn shewed; and their vvay made easy, light and pleasant.

The 9.
Reason is
Expecta-
tion of
revvard.

An exam-
ple.

35. To all vvich yet vve may adioine one other great Priuiledge, as the last, but not the least comfort to them that vvalke vnder the yoke of Christs seruice; and this is, the promise & most assured expectation of reward; to vvit, of eternall glory and felicity to the good; and of euerlasting damnation & torments vnto the vvicked. O good God, vvhat a matter is this, to comfort the one, if their life vvere paineful; and to afflict the other, amidst their greatest pleasure and sweetest delectations! The labourer vvhen he thinketh of his good pay at night, is encouraged to goe through vvith the heat of the day, though it be painfull vnto him. Two, that should passe together tovvardes their Countrey, the one to receaue honour for good seruice done abroad, the other as prisoner to be arraigned of treasons, committed in for-
raine

raine dominions against his Soueraigne, could not be alike merry in their Inne vpon the vway. For albeit he that stood in daunger should sing, or make shew of courage and comfort, and set a good face vpon the matter: Yet the other might vwell thinke that his hart had many a cold pull vvithin him. As no doubt but a vvicked men haue, vvhen they thinke vvith them selues, of the life to come. If *Ioseph* and *Pharaoes* baker had knownen both their distinct lottes in prison; to vvir, that on such a day, one should be called to be made Lord of *Egypt*, and the other to be hanged, they could hardly haue bene alike merry vvhiles they liued together in the time of their imprisonment. The like may be said, and much more truely, of vertuous and vvicked men in this vvorld. For vvhen the one sorte doe but thinke vpon the day of death, vvhich to them is to be the day of their deliuerance from this prison, their hartes can not but leape for very ioy, considering vvhat is herafter to ensue vnto them. But the other are afflicted, and doe fall into melancholy and extreme desolation, as often as mention or remembrance of death is offered: For that they are sure, that it bringeth vvith it their eternall bane, according as holy Scripture saith: *The vvicked man being dead, there remaineth no more hope vnto him.* Gen.40, 41,43.

36. Well then (deare Christian brother) if al these things be so; vvhat should stay thee now at length to make this resolution, vvherunto I exhort thee? Wilt thou yet say (notwithstanding all this) that the matter is hard, and the vway vnpleasant? Or vvilt thou

Prou.12.

Mat. 11.

believe others that tell thee so, albeit they know lesse of the matter then thy self? Believe rather the vword & promise of thy Saviour Christ, which assureth thee the contrary. Believe the reasons before alleaged, which doe proue it most evidently. Believe the testimonies of them vvhich haue experienced the matter in themselves, as King *David*, *S. Paul*, *S. Iohn Euangelist*, and others vvwhose testimonies I haue alleaged before, concerning their owne prooffe. Believe many hundreds, vvvhich by the holy grace of God are conuerted dayly in Christendome from vicious life, to the perfect seruice of their Lord: All vvvhich doe protest, that themselves haue found much more facility and comfort, then either I haue said in this place, or can say in the matter.

The tenth
helpe is
the expe-
rience
vvvhich o-
thers haue
had.

37. And for that perhaps thou mayst reply, that such men as haue experienced this in themselves, are not now liuing in the place vvwhere thou art, to giue this testimony of their owne experience: I can, and doe assure thee vpon my conscience before almighty God, that I haue had conference vvwith no smal number of such persons my self, and that to my singular comfort, in beholding the strong hand and exceeding bountifullnesse of Gods sweetnes towards them in this case. Oh deare brother, no tongue can expresse vvwhat I haue seene herin; & yet saw I not the least part of that vvvhich they inwardly felt. But yet this may I say, that they, that attend in the Catholique Church to deale vvwith soules, in the holy Sacrament of Confession, are in deed those, of vvvhome

Psal. 106. the Prophet saith: *That they vvworke in multitudes*

itudes of vnters, and doe see the maruiles of God in the depth. In the depth (I say) of mens consciences vttered vvith infinite multitudes of teares, vvhen God toucheth the same vvith his holy grace. Belieue me (good reader) for I speake in truth before our Lord Iesus, I haue seene so great and exceeding consolation in diuers great sinners after their conuersion, as no hart can almost conceaue; and the hartes vvwhich receaued them vvere hardly able to containe the same: So abundantly distilled downe that heauenly dew from the most liberall and bountifull hand of God. And that this may not seeme strange vnto thee, thou must know, that it is recorded of one holy man called *Ephraim*, that he had so maruailous great consolations after his conuersion, as he vvvas often constrained to cry out to God: *O Lord retire thy hand from me a little, for that my hart is not able to receaue so extreme ioy.* And the like is vvritten of *S. Bernard*, vvho for a certaine time after his conuersion from the vvorld, remained as it vvwere deprived of his senses, by the excessiue consolation he had from God.

Vide pratū spirituale. SS. Patrū.

Goifr. in vita Bern.

38. Howbeit, if all this can not mooue thee, but that thou vvilt still remaine in thy distrust; heare the testimony of one, vvhome I am sure thou vvilt not for shame discredit, especially speaking of his owne experience: And this is the holy martyr and Doctor *S. Cyprian*, vvho vvriting of the very same matter to a secret friend of his called *Donatus*, confesseth that he vvvas before his conuersion, being yet a Gentile, of the same opinion that *Donatus* vvvas now, to vvitt, that it vvvas impossible for him to change his manners

The example of S. Cyprian. Li. 1. ep. 1.

so easily, and to finde such comfort in a
vertuous life, as after he did, being accu-
stomed before, and habituated in the con-
trary; and so intituleth the Argument of his
discourse: *Of the force of Gods grace*, and be-
ginneeth his narration in this sort. *Accipe quod*
sentitur antequam discitur, &c. Take that
vvhich is first felt before it be learned, and
that vvhich is not gathered by long tract of
" time, but is receaued in a moment by the
" compendious influence of Gods holy grace.
" When I lay in darkenes and in that blind
" night of ignorance, and vvhiles I fledted hi-
" ther and thither, as doubtfull and vvauering
" in this sea of the troublesome vvorld, being
" ignorant of mine owne life, and deuoid both
" of truth and light, I did esteeme it hard, and
" difficile, according to these manners of mine,
" that vvhich Gods mercy did promise vnto
" me for my saluation, that I might be borne
" againe into a nevv life, by the benefite of
baptisme, and that laying a side the former
cerruption, vvhich before possessed my body,
I should be made nevv in minde and soule
without dissolution of my said body.

S. Cyprianus
doubtes
and diffi-
culties of
the force
of Gods
grace.

39. This (I say) seemed vnto me impossible:
,, for how (quoth I to my selfe) can so great
,, a conuerſion be expected, that so swiftly, and
,, vpon the suddaine, is to be shaken off, that
,, vvhich by continuance hath byn made as it
,, vvere naturall? And that vvhich by long vse
,, is so engrafted, as novv it is impossible to be
,, remoued? When (said I to my selfe) vvill he
,, learne parsimony, or to be sparing in diet,
,, vvhich is accustomed to large and delicate
,, banquettes? And he vvhich is vvont to shine
,, and glitter in pretious apparell, golde and
pur;

purple, vvhhen vwill he come downe and be ,,
content to abase himselfe vnto simple and ,,
vulgar attire. He that is delighted vvith ho- ,,
nours and authority, and ensignes of rule ,,
and charge to be borne before him, cannot ,,
abide to be inglorious, and to lead a priuate ,,
life. Another that is accustomed to vvalke ,,
vvith a great trayne of Clients and depen- ,,
dents, thinketh it a great punishment to be ,,
alone and solitary. And finally, he that is Imagined
once entangled vvith the snares and alluring impossi-
baytes of vices, can very hardly auoid, but bilities.
that drunkenesse vwill prouoke him, pride ,,
vwill puste him vp, anger vwill enflame him, ,,
couetousnesse will disquiet him, cruelty vwill ,,
sting him, ambition vwill dravv him, lust ,,
vwill precipitate and cast him downe head- ,,
long.

40. This did I debate with my selfe before ,,
my Conuersion, vvhen I was entangled with ,,
infinite errours of my former life, and did ,,
not belieue, that I could be deliuered from ,,
them, hauing so giuen my selfe ouer vnto ,,
their dominion, as I did novv despaire of a- ,,
mendment. But after that these spottes of my ,,
former life were once clesed by the helpe ,,
of holy baptisme, and that the light of hea- ,,
uen came downe into my purged and pure ,,
brest; after that the holy ghost comming ,,
from aboue did renevv me by a second nati- ,,
uity, making me a newv man: it is vvonder- ,,
full, hovv presently those thinges that vv ere ,,
doubtfull before, vv ere made cleare in me, ,,
and those thinges opened, vv hich were shut ,,
before, and those things did shine, vv hich ,,
before vv ere darke & dusky. It is vvonder- ,,
full (I say) how that vv hich seemed hard was ,,

„ now made easy, and that vvhich was thought
 „ impossible appeared now factible: So as it
 „ might vvell appeare, that vvhich before I
 „ felt in my selfe, vvvas earthly and borne of the
 „ flesh, and subiect to sinne, and that vvhich
 „ now I felt, vvvas of God, quickned & endued
 „ vvith life by the holy Ghost. Truly thou
 vvhat S. knowest my friend *Donatus*, & canst remem-
 Cyprian felt ber togeather vvith me, vvhat this new state
 after his of ours (I meane this death of sinnes and life
 conuersion. of vertues) hath taken from vs of the one,
 „ and brought vnto vs of the other. Thou
 „ knowest it (I say) neither is it conuenient
 „ for me to bragge therof; for that it is an o-
 „ dious thing to boast in a mans owne pray-
 „ ses, albeit in truth it cannot vvell be called
 „ boasting, but rather gratitude, vvhatsoever is
 „ not ascribed to the vertue or merit of man,
 „ but to the gift of almighty God, &c.

„ 41. Thus far S. *Cyprian*; vvhich being the
 man he vvvas, and hauing proued both the
 states of vice and vertue, and affirming his
 experience vvith so effectuell vvordes, ought
 greatly to moue vs. And the very like vvri-
 teth S. *Augustine* of him selfe in his bookes
 of Confession; shewing that his owne pas-
 sions and the diuel togeather vvould needes
 haue perswaded him, before his conuersion,
 that he should neuer be able to abyde the au-
 sterity of a vertuous life: Especially touching
 continency from sinnes of the flesh, vvhich
 notwithstanding he afterwards found both
 easy, pleasant, and vvithout all difficulty. For
 vvhich he breaketh into these vvordes, dire-
 cted vnto almighty God himself: O my Lord
 let me remember and confesse thy mercyes to-
 vvardes me: Let my very bones reioyce and say

vvhat S.
 Cyprian felt
 after his
 conuersion.

Lib. 6 Con-
 fess cap. 11.
 13. 14. 15.

Ibid. Lib. 8.
 cap. 1.

Psal. 34.

unto thee: O Lord vvho is like vnto thee? Thou hast broken my chaines, and I vvill sacrifice to thee a sacrifice of thankes-gining. These chaines vvhich the blessed man mentioneth, were the chaines of concupiscence, vvherby he stood bound in captiuitie before his conuersion, as he there confesseth; but presently therevpon he vvvas deliuered of the same, by the blessed help of Gods most holy grace.

42, My counsaile should be therfore vnto thee (gentle reader) that seing thou hast so many testimonies, examples, reasons, & promises of this matter, thou shouldest at least proue once, by thine owne experience, vvwhether this thing be true or no; especially seing it is a matter of so great importance, and so vvorthy thy trial: That is to say, a matter concerning so neerly thy eternall saluation as it doth. If a meane fellow should come vnto thee, and offer for hazarding of one crowne of gold, to make thee a thousand by *Alchimy*; albeit thou shouldest suspect him for a cosener: yet the hope of gaine being so great & the aduenture of losse so small, thou wouldest goe nigh for once, to venture, & see the trial. And how much more shouldest thou doe it then in this case, where by prooue thou canst leese nothing; and if thou speed vvell, thou art sure to gaine as much as Gods

The conclusion of this second Part.

A similitude.

Kingdome & the euerlasting ioy of heauen is vvorth. And thus much for this
Second Part.

THE THIRD PART
OF THIS CHAPTER.

*Contayning certaine instructions and ex-
amples for ouercomming of
difficulties.*

Resistance
at the be-
ginning.

Typ. lib. 1.

ep. 1.

Aug. lib. 1.

doct. c. 23.

Greg. lib.

Mer. 4.

c. 24. lb.

32. c. 18.

Bern. in

psal. 90.

Cyr. lib. de

orat.

Orig. hom.

33. m

43. AND NOW, albeit this great affaire be
such as I haue declared before, and nothing
so as the vworld and Satan doe beare men in
hand: yet may not I let passe in this place
(deare Christian) to admonish thee of one
thing, vvhich the ancient Fathers and Saintes
of God, that haue passed ouer this riuer be-
fore thee (I meane the riuer deuiding be-
tweene Gods seruice and the vworld) doe af-
firme of their owne experience; and that is,
that as soone as thou takest this vvorke or
resolution in hand, thou must expect many
great encounters, strong impedimentes,
sharpe contradictions, & fearce temptations:
thou must expect assaultes, combates, and
open vvarre vwithin thy selfe for a time. For
this *S. Cyprian*, *S. Augustine*, *S. Gregory*, and
S. Bernard doe affirme vpon their ovne
proofes, notwithstanding they had the victo-
ry easily, as hath byn saied. This doe *Cyrill*
& *Origen* shew in diuers places at large vpon
like experience. This doth *S. Hillary* proue
both by reasons and examples. This doth
the Scripture it self fore-vvarne thee, vvhien
it saith: *My sonne when thou art to come to
the seruice of God, stand fast in iustice and in
fear, and prepare thy minde to temptation. And*

thg

the reason of this is, for that the diuell pos-
 sessing quietly thy soule before, lay stil, and
 sought only meanes to content the same, by
 daily suggesting new delightes of carnal and
 vwordly pleasures. But vwhen he seeth that
 thou offerest to goe from him, he beginneth
 straight vvayes to rage, and to mooue sedition
 vvithin thee, and to tosse vp and downe
 both heauen and earth, before he vvill leese
 his Kingdome in thy soule. This is euident
 by the example of him vvhome our Sauour
 Christ, comming downe from the hill after
 his Transfiguration, deliuered from a deafe
 & dumme spirit. For albeit this diuell would
 seeme neither to heare nor speake, vvhile he
 possessed that body quietly: yet when Christ
 commaunded him to goe out; he both heard
 and cried out, and did so teare and rent that
 poore body, before he departed, as all the
 standers by thought indeed that he had byn
 dead. This also in figure vvvas shewed by the
 story of *Laban*, vvho neuer persecuted his
 sonne-in-law *Jacob*, vntill he vvould needes
 depart from him. And yet vvvas this more
 plainly expressed in the doinges of *Pharao*,
 vvho after once he perceaued that the people
 of *Israel* meant to depart his Kingdome, ne-
 uer ceased grieuously to afflict them (as
Moyse testifieth) vntill God vtterly deliuered
 them out of his handes, vvith the ruine and
 destruction of all their enemies. Which
 euent all holy Doctors and Saintes in Gods
 Church haue expounded, to be a plaine fi-
 gure of the deliuey of soules from the Ty-
 ranny of the diuell.

44. And novv if thou vvouldest haue a li-
 uely example of all this that I haue said be-
 fore,

Exo. 6. 9.
 in Leuit. 1.
 & 11. in
 Iosue.
 Hil. in psal.
 118.
 Eccl. 22.
 Marc. 9.
 Gen. 31.
 Exod. 4.

Cap. 2. 398 *Christian Directory lib. 1. part. 2.*

The con-
uerſion of
S. Augu-
ſtine.

Li 2. con-
feſſ. c. 11.

Cap. 6.

fore, I could alleadge thee many; but for bre-
uities ſake, one only of S. *Auguſtines* conuer-
ſion ſhall ſuffice, testified by himſelfe in his
Bookes of Confession. It is a maruailous ex-
ample, and containeth many moſt notable
and comfortable pointes. And ſurely vvhoe-
ſoeuer ſhall but read the vvhole at large, eſ-
pecially in his ſixt, ſeauenth & eight *Bookes*
of his *Confessions*, ſhall greatly be moued &
inſtructed therby. And I beſeech the reader
that vnderſtandeth the latin tongue, to view
ouer at leaſt but certaine Chapters of the
eight Booke, vvhether this Saints final conuer-
ſion (after infinite combates) is recounted.
It were to long to repeate all heere, though
indeed it be ſuch a matter, as no man could
euer be weary to heare it. There he ſheweth,
hovv he was toſſed and tombled in this con-
ſiſt betweene the fleſh, and the ſpirit; be-
twene God, drawing on one ſide, and the
vvhorld, the fleſh, and the diuell, houlding
back on the other part. He vvent to *Simp-
licianus* a learned old man and a deuont
Chriſtian: he vvent to S. *Ambroſe* Biſhop of
Milan, and after his conference vwith them,
he vvas more troubled then before. He con-
ſulted vwith his companions *Nebrius* and
Alipius, but all vould not eaſe him. One
day after dinner there came into his houſe, a
Chriſtian courtier & Captaine named *Poti-
nian*, and finding by chance S. *Pauls* Epiſtles
vpon the board, where S. *Auguſtine* & his fel-
lowes were at play, by occaſiō theroffel into
talk of ſpirituall matters: and among other
thinges, to recite vnto them the life of S. *An-
tony* the monke of *Egypt*, & the infinite ver-
tues and miracles of the ſame, vvhich he had
found

found in a booke amōg Christians a little before, & therby was himself cōuerted to Christianity. Which story after S. *Augustine* had heard, as also, that there vvas a monastery of those monkes; vvithout the vualles of *Millan* (in vvhich Citty this happened) and that they vvere nourished by S. *Ambrose* the Bishop (vvherof S. *Augustine* before this, knevv nothing) he vvvas much more afflicted then before: and after *Potinian* vvvas departed, vvith-drawing himself a side, had a most terrible combats vvith himself, vvherof he vvriteth thus: *VVhat did I not say against my self in this conflict? How did I beate and vvhypppe my ovvne soule, to make her follow thee (o Lord? But she held backe, she refused, and excused her self; and vvhen all her argumentes vvere conuicted, she remained in horror and feare, as of death, to be restrained from her loose custome of sinne, vvherby she had novv consumed her self euen vnto death.* After this he vvvent into a garden vvith *Alipius* his companion, and there cried out vnto him. *Quid hoc est? Quid patimur? Surgunt indocti & calum rapiunt; & nos cum doctrinis nostris, sine corde, ecce vbi volutamur in carne & sanguine.* What is this (*Alipius?*) what suffer vve vnder the tyranny of sinne? Vnlearned men (such as S. *Antony* & others) doe take heaven by violence; and vve with all our learning, vvithout hartes, behould how wely goulding in flesh and bloud? And he goeth forward in that place, shewing the vvonderfull and almost incredible tribulations, that he had in this fight that day. After this, he vvvent further into an orchard, and there he had yet a greater conflict. For there all his pleasures

A Monastery of monkes at *Millan* before S. *Augustines* time.

Cap. 7.

Cap. 8.

Marke this gentle reader.

pleasures past represented themselves together before his eyes, saying vnto him: *De-mittes ne nos, & a momento isto non erimus tecum ultra in aeternum?* &c. What wilt thou abandon vs, and shall not we be with thee any more for ever, after this moment? Shall it not be lawfull for thee to doe this and that any more hereafter? And then saith *S. Augustine*: O Lord, turne from the minde of thy seruant, to thinke of that filth vvhich they obiected to my soule. What filth, vvhath shamefull pleasures did they lay before mine eyes? At length he saith that after long and tedious combates a maruailous tempest of weeping came vpon him; and being not able to resist any longer, he ranne away from *Alipius*, and cast himself vpon the ground vnder a figge-tree, and gaue full scope vnto his eyes, vvhich brought forth presently vvhole fluddes of teares. Which after they vvere a little past ouer; he began to speake to God in this sort. *Et tu Domine, usquequo? Quamdiu? Quamdiu eras, & eras? Quare non modo? Quare non hac hora finis est turpitudinis mea?* O Lord, how long wilt thou suffer me this? how long, how long shall I say to morrow? vvhwhy should I not doe it now? vvhwhy should there not be an end of my filthy life, euen at this instant? And after this followeth his finall and miraculous connerſion, together vwith the conuerſion of *Alipius* his companion: which because it is set downe briefly by himself, I wil recite his owne vvords, vvhich are, as followveth immediately vpon those that went before.

„ 45. I did talke (saith he) in this sort to al-
 „ mighty God, and did vveepe most bitterly,
 vwith

Cap. 12.

Ibid.

vvith a deepe contrition of my hart; and be- S. Augusti-
 hold, I heard a voyce, as if it had byn of nes finall
 some child singing from some house neere cōuersion
 vnto me, and oftentimes it repeated these by a voice
 vvordes: *Take vp and reade, Take vp & reade:* ugh.
 And straight vvaies, I changing my counte-
 nance, began to think most earnestly vvith
 my selfe vvwhether children vvwere vvont to
 sing any such thing, in any kind of game that
 they vsed; but I could neuer remember, that
 I had heard any such thing before. Where-
 fore repressing the force of my teares; I rose
 vp, interpreting no other thing, but that this
 voice came from heauen, to bid me open the
 booke that I had vvith me (vvwhich vvwas S.
Pawles Epistles) and to read the first Chapter
 that I should find. For I had heard before of
 S. Antony, how he vvwas admonished to his S. Anto-
 conuersion, by hearing a sentence of the nes con-
 Ghospel, vvwhich vvwas read, when he by chance uersion.
 came into the Church: And the sentence vvwas: Anathasius
Goe and sell all thou hast, and giue to the poore, in vita An-
and thou shalt haue a treasure in heauen, and tonij.
come and follow me. Which saying S. Anto- Mat. 19.
 ny taking as spoken to him in particular;
 vvwas presently conuerted to thee (ō Lord.)
 Wherefore I vvvent in hast to the place vvwhere
 Alipius sate, for that I had left my booke there
 vvhen I departed. I snatched it vp, and ope-
 ned it, and read in silence the first Chapter
 that offered it self vnto mine eyes, and therein
 vvwere these vvordes: *Not in banquettinges, or* Rom. 13.
in drunkennesse; not in vvwantonnes, and cham-
ber vvorkes; not in contention and emulation;
but doe you put on our Lord Iesus Christ, and
doe you not performe the prouidence of flesh in
concupiscences.

46. Further then this sentenſe I would not read; neither was it needfull. For preſently with the end of this ſentence, as if the light of ſecurity had byn powred into my hart, all the darknes of my doubtfulnes fled away. Wherevpon putting in my finger, or ſome other ſigne (vvhich novv I remember not) vpon the place; I cloſed the booke, and vvith a quiet countenance opened the whole matter to *Alipius*. And he by this meanes, vttered alſo that vocation, that novv vvrought in him, vvhich I before knew not. He deſired that he might ſee vvhat I had read, and I ſhevved the place vnto him. He conſidered the vvhole, and vvvent further alſo then I had read. For it followved in *S. Paul* (vvhich I knew not:) *Take vnto you him that is yet vvake in faith.* Which ſaying *Alipius* applied vnto himſelf, and opened his vvhole ſtate of doubtfulnes vnto me. But by this admonition of *S. Paul* he vvvas eſtabliſhed, and vvvas ioyned to me in my good purpoſe; but yet calmly, and vvithout any troubleſome cunctation, according to his nature and manners, vvherby he differed alvvayes greatly from me, in the better part.

* Her name
vvvas *Monica*, a very
holy vvoman as he
ſhevved.
Li. 9. c. 9.
10. 11. 12.
13.

47. After this vve went in together to my mother. We tell her the vvhole matter: ſhe reioyceth. We recite vnto her the vvhole order of the thing: ſhe exulteth & triumpheth, and bleſſeth thee (ô Lord) vvhich art more ſtrong and liberall than vve can aſke or vvnderſtand; for that ſhe ſavv novv much more graunted to her from thee, touching me, than ſhe vvvas vvont to aſke vvith her pittifull and lamentable ſighes. For thou haddeſt ſo converted

uerted me novv to thee, that I neither sought for vvyse, nor any other hope at all of this vworld, lyuing and abiding in that * rule of * *This vvas the religious rule of Monasticall life which S. Augustine professed. Possid. in vita August.* faith, in vvhich thou diddest reueale me vnto her, so many yeares before. And thus thou diddest turne her sorrovv novv, into more abundant solace, then she could vvish; and into much more deare and chaste ioy, then she could require, by my children, hernephevves, if I had taken vvife. O Lord, I am thy seruant, I am novv thy seruant, and child of thy hand-mayd; thou hast broken my chaines, and I vvill sacrifice to thee therefore a sacrifice of praise. Let my hart and tongue praise thee and my bones say to thee: O Lord vvho is like vnto thee? Let them say it (O Lord) and doe thou answer (I beseech thee) and say to my soule: *I am thy salvation.* Hitherto are S. Augustines ovne vvordes.

48. Novv then (deare Christian) in the miraculous examples of this famous mans conuersion, there be diuers things to be noted, both for our comfort, and also for our instruction. First is to be marked the great conflict he had vvith his ghostly enemy, before he could get out of his possession & dominion; vvwhich vvas so much the more (no doubt) for that he vvas to be so great a pillar aftervvard in Gods Church. And vve see that his fellow *Alipius* found not so great resistance, for that the enemy savv there vvas much lesse in him to hurt his Kingdome, than in S. Augustine: which ought greatly to animate and comfort them, that feele great resistance, and strong temptations against their vocation; assuring themselues, that

Annotations vpo this Conuersion.

The best men haue greatest conflicts in their conuersion,

Act. 9.

that this is a signe of more grace and fauour, if they manfully goe through. So vvas *S. Paul* called (as vve read) most violently . being stricken dovvne to the ground and made blind by Christ, before his conuersion : *For that he vvas a chosen vessell, to beare Christes name unto the Gentiles.*

2.

49. Secondly it is to be noted in the same example , that although this man had most strong passions before his conuersion ; and that in the greatest and most incurable diseases , vvhich commonly afflict vvorlly men: As in ambition, couetousnes, and sinnes of the flesh (according as himself before confesseth) vvhich maladies possessed him so strongly in deed, as he thought it vnpossible (before his conuersion) euer to subdue and conquer the same : Yet afterward he proued the contrary , by the help of Gods omnipotent grace. Thirdly it is also to be considered, that he had not only the victory ouer these his passions afterward , but also found great sweetnes in the vway of vertuous life.

Lib. 6. c. 6.
¶ 15.

3.

Lib. 9. c. 6.

For a little after his conuersion, he vvriteth:
 „ I could not be satisfied (ô Lord) in those
 „ dayes, vvith the maruailous sweetnes vvhich
 „ thou gauest me. O how much did I vveepe
 „ in thy hymnes, and canticles , being vehemently
 „ stirred vp vvith the voyces of thy
 „ Church, singing most sweetly. Those voyces
 „ did runne into my eares , and thy truth did
 „ melt into my hart, and thence did boyle out
 „ an affection of piety , and made teares to
 „ runne from me, & I vvas in most happy state
 „ vvith them. So he.

4.

50. Fourthly is to be remembred, for our instruction and imitation , the behauiour of
 this

this holy man concerning his vocation. First in searching and trying out the same, by his repaire to *S. Ambrose*, to *Simplicianus*, and others, by reading of good bookes, frequenting of good company, and the like: vvhich thou oughtest also (good reader) to doe, vvhhen thou feelest thy self inuvarly moued, and not to lye dead, as many are vvont, resisting openly the holy Ghost, vvith all his good motions, and not so much as once to giue eare to the knocking of Christ at the dore of their consciences. Moreouer *S. Augustine* (as vve see) refused not the meanes to know his vocation but prayed, vvept, and often retired himself alone from company to talke vvith God, in that matter: Which many of vs vvill neuer doe, but rather doe detest and fly all meanes, that may bring vs into those cogitations of our conuersion. Finally *S. Augustine*, after he had once seene cleerly the vvill and pleasure of God, made no more stay of the matter, but brake off strongly from all the vvorld and vanities therof, gaue ouer his Rhetorique lecture at *Millan*, lest all hope of promotion in the Court, and betooke himself to serue almighty God throughly, and therefore no maruaile if he receaued so great consolation and advancement from God afterward, as to be so vvorthy a member in his holy Church. Which example is to be followed of all them that desire perfection, so far forth as each mans condition and state of life permitteth. And heere, by this occasion, I may not let passe to aduertise thee (good reader) and also by *S. Augustines* example, to forewarne thee, that vvhosoeuer meaneth to make this

The diligence of *S. Augustine* in trying and following Gods vocation.

Apoc. 3.

Violence to be vsed at the beginning of our conuersion.

resolu-

resolution throughly, must vse some violence to himself at the beginning. For as a fire, if you rush in vpon it vwith force, is easily put out; but if you deale softly, putting in one hand after another, you may rather hurt your self then extinguish the same. So is it vwith our passions, vwho require manhood and courage for a time especially at the beginning. Which vvhosoeuer shall vse, together vwith the other meanes that shalbe set dovvne (God vvilling) in the *second Booke* of this Treatise: he shall most certainly finde that thing to be easie, vvwhich novv he thinketh heauy; and that sweet, vvwhich novv he esteemeth so vnsauoury. For proofof vvherof, as also for conclusion of this Chapter, I will alleage a short discourse out of *S. Bernard*; vvwho after his fashion, proueth the same most fitly by an authority alleaged out of the holy Scriptures. His vvordes are these.

*Bernard. in
illa verba
Euangelij:
Ecce nos reliquimus
omnia, ante
finem.*

52. Christ saith vnto vs: *Take my yoke vpon you, and you shall finde rest.* This is a maruailous nouelty, but that it cometh from him vvwhich maketh all things new. He that taketh vp a yoke, findeth rest: He that leaueth all, findeth a hundred times so much. He knevv
" vvell this (I meane that man, according to
" the hart of God) vvwhich said in his Psalmie;
Psal. 93. *Doth the seate of iniquities cleaue to thee*
(o Lord) *vvwhich feignest a labour in thy commandement?* Is not this a feigned labour
" (deare brethren) in a commandement, I
" meane a light burden, a sweet yoke, an appointed crosse? So in old time he said to *Abraham*;
Gen. 22. *Take thy sonne Isaac, vvhome thou louest, and offer him to me in Sacrifice.* This vvvas a feigned labour in a commandement.

For

For *Isaac* being offered, he was not killed, but sanctified thereby. Thou therefore, if thou heare the voice of God within thy hart, willing thee to offer vp *Isaac* (which signifieth ioy or laughter) feare not to obey it faith-fully and constantly. Whatsoever thy corrupt affection iudgeth of the matter, be thou secure. Not *Isaac*, but the raine shall dy for it; thy ioy shall not perish, but thy stubborneſſe only, whose hornes are entangled with thornes, and cannot be in thee, without the prickings of anxiety. Thy Lord doth but tempt thee, as he did *Abraham*, to see what thou wilt doe. *Isaac* (that is, thy ioy in this life) shall not dy, as thou imagineſt, but shall liue; Only he must be lifted vp vpon the vwood, to the end, thy ioy may be on high, and that thou maieſt glory, not in thine owne flesh, but only in the crosse of thy Lord, by vvhome thy self also art crucified; crucified (I say) but crucified to the vworld: for vnto God thou liueſt stil, and that much more, then thou diddeſt before."

Gal. 3.

Hitherto *S. Bernard*, vvhith whose wordes

vve shall end this vvhole

Chapter.

T H E



T H E
T H I R D I M -
P E D I M E N T
T H A T

Staieth diuers men from Resolution
in Gods seruice:

*VVhich is the feare they conceane of per-
secution, affliction, lesse, daunger
or tribulation.*

C H A P. III.



H E R E vvant not many per-
sons in the vvorld, vvho either
moued by the reasons & con-
siderations before recited, or
conuicted by their ovvne ex-
perience, for that they behould
daily no small numbers of godly persons to
liue as cōtentedly as theselues, doe yeeld thus
much vnto vertuous life, that in very deed
they esteeme the same to be easie and plea-
sant inough, to such as are once entred in
thervnto: And that (in good sooth) for their
ovvne partes they could be content to im-
brace and follow the same, if they might doe
it vvith quiet and peace of all handes. But
yet

yet to request them vnto it in such time or place, or vvith such order and circumstances, as tribulation, affliction, or persecution may fall vpon them for the same: They thinke it a matter vnreasonable to be demaunded, and themselues very excusable, both before God & man, for refusing it. But this excuse (deare brother) is no better, then the other going before of the pretended difficulties; for that it standeth vpon a false ground, as also vpon an vniust illation or consequence inforced vpon that ground. The ground is this; that a man may liue vertuously and serue God truly, vvith all vvorldly ease; and vvithout any affliction, or persecution, vvhich is false. For that albeit externall contradictions and persecutions be more in one time, then in another, more in this place, then in that: Yet can there not be any time or place without some, both externall & internall. Which although (as I haue shewed before) in respect of the manifold helpes and consolations sent from God in counterpoise of the same, they seeme not heauy nor vnpleasant vnto the godly: Yet are they in themselues both great and vveighty, as vvould appeare if they fell vpon the vvicked and impatient. Secondly, the illation and consequence made vpon this ground, is vniust; for that it alleageth tribulation, as a sufficient reason to abandone Gods seruice, vvhich God himself hath ordained for a meane to the contrary effect: That is, to draw men therby vnto his seruice and from the seruice of the vvorld. For better declaration vvherof (the matter being of very great importance) I vvill handle in this Chapter these foure pointes ensuing. First,

New shift-
tes to a-
noide re-
solution.

Foure
pointes to
be hand-
led in this
Chapter.

S

vvwhether

1. vvwhether it be ordinary for all that must be saued, to suffer some kinde of persecution, tribulation, or affliction: that is, vvwhether this be appointed an ordinary, or vsuall meane of mans saluation in this life.
2. Secondly, vvwhat are the causes vvhy God (loving vs as he doth) vvould choose and appoint these sharp meanes of our saluation.
3. Thirdly, vvwhat principall reasons of comfort a man may haue in his tribulations and afflictions.
4. Fourthly, vvwhat is required at his handes in that state. Which foure pointes being declared, I doubt not, but great light shall appeare in this vvhole matter, vvwhich seemeth to flesh and bloud to be so full of darknes and improbabilities.

THE FIRST POINT.

VV H E T H E R

All good men must suffer Tribulation, or noe?

2. AND touching the first, there needeth little prooffe, for that Christ himself hath affirmed to his Disciples, and by them to all other his seruantes: *In mundo pressuram sustinebitis*: In the vvorld you shall sustaine affliction. And in another place: *In your patience shall you possesse your soules*: That is to say, by suffering patiently the aduersities that shall be laid vpon you. Which S. Paul yet vttereth more plainly vvhen he saith: *All they that vvill liue godly in Iesus Christ, shall suffer persecution*. Yf all, then none can be excepted. And to signify yet further the necessity of this

Ioan. 26.
Luc. 11.

2. Ti. 3.

this matter, both *S. Paul* and *S. Barnabas* also did teach (as *S. Luke* reporteth :) *That vve of necessity must enter into the Kingdome of God by many tribulations*: Vſing the vvord *Oporter*, vvhih ſignifieth a certaine neceſſity. And *Chriſt* himſelf yet more plainly reuealeth this ſecret, vvhen he ſaith to *S. Iohn* the Euangelist: *That he chaſtiſeth all thoſe vvhome he loueth*: And *S. Paul* yet more particularly to the *Hebrevvues*: *Flagellat omnem filium quem recipit*: He vvhippeth euery child vvhome he receaueth. And the ſame Apoſtle vrgeth this matter ſo farre in that place, as he affirmeth plainly all thoſe to be baſtards, and no children of God, vvho are not afflicted by him in this life. The ſame poſition he houldeth to *Timothy*: *Si ſuſtinemus, & conregnabimus*; if vve ſuffer vvith *Chriſt*, vve ſhall raigne vvith *Chriſt*, and not otherwiſe. Wherin alſo concurreth holy *Dauid*, vvhen he ſaith: *Multa tribulationes Iuſtorum*: The iuſt are appointed to many tribulations. So as this is a common marke or ſeale ſet vpō them to be known, and deſcerned by.

3. This verity, though not ſo much vnderſtood and leſſe conſidered by vvorldly men: yet is it euery vvhere in holy Scriptures in diuers matters vttered, but all to one end. As namely by that our Sauour ſaid: *He came not to bring peace, but the ſvvord into the vvorld*. Alſo by that of *S. Paul*: *That no mā ſā be crowned, except he fight lawfully*. And how can we fight, if vve haue no enemy to oppugne vs? The ſame ſignifieth *Chriſt* in the *Apocalyps*, when he repeateth ſo oftē: *That heauen is opened for him that conquereth*. The very ſame is ſignified by the ſhip, vvherinto *Chriſt* entred

Act. 14.

Apoc. 3.

Heb. 12.

1. Ti. 2.

Pſa. 13.

1. Testimony of Scriptures.

Mat 10.

2. Tim. 2.

Ap. 2. & 3

Mat 8.

Job 7.
Job 5.
Job 13.

vwith his disciples, vvhich was presently tossed and tumbled, as if it vwould haue byn drowned: This (I say) by all the ancient Fathers exposition, vvas a figure of the troubles and afflictions, that all they should suffer, vvhich doe saile in the same shippe vwith Christ our Sauour. The same is proued, in that the life of man is called in Scripture *A vvarfare vpon earth*; and by that, *Man is appointed to labour and trauaile, while he is keere*. Also in that, *His life is replenished* (as saith Iob) *vwith many miseries*, euen by the appointment of almighty God after mans fall. The same is shewed, in that God hath appointed euery man to passe through the paines of death, before he come to ioy. In like manner, by the infinite contradictions and tribulations, both vwithin and vwithout, left vnto man in this life. As for example, vwithin are the rebellions of his concupiscence and other miseries of his minde, vwherwith he hath continually to make vvarre, if he vwill saue his soule. Without, are the vworld, and the diuell, vvhich doe neuer cease to assault him, now by faire meanes, now by foule; now by flattery, now by threatens; now alluring by pleasure and promotion, now terrifying by affliction and persecution: Against all vvhich the good Christian hath to resist manfully, or els he leese the crowne of his eternall saluation.

2.
The example of Saints in the old Testament.

4. The very same thing also may be shewed by the examples of all the most renowned Saintes, from the beginning, vwho were not only assaulted internally vwith the rebellion of their owne flesh: But also persecu-

ted and afflicted outwardly, by diuers ad-
 uersities, therby to confirme more manifest-
 ly this purpose of almighty God vnto vs.
 This vve see in *Abel*, persecuted and slaine Gen. 4.
 by his owne brother, as soone as euer he
 beganne to serue God sincerely. The same
 vve see in *Abraham*, afflicted diuersly after
 he vvas once chosen by almighty God. Of
 the same cuppe dranke all his children and
 posterity that succeeded him, in Gods fa-
 uour, as *Isaac*, *Jacob*, *Ioseph*, *Moyse*, and all Gen. 22.
 the Prophets: Of vvhich Prophets Christ
 himself giueth testimony, how their blood Iudic. 8.
 vvas shed most cruelly by the vworld. The Ma. 6. 23.
 affliction also of *Iob* is vvonderfull, seing Luc. 13.
 the Scripture affirmeth it to haue come vpon Iob 1.
 him by Gods speciall appointement, he
 being a most iust man. But yet more vvon-
 derfull vvas the affliction of holy *Tobias*, Tob. 2.
 vvho among other calamities, vvas stricken
 blinde by the falling downe of swallows
 dung into his eyes; of vvhich the Angel *Ra-*
phael told him afterward: *Because thou wert*
a man gratefull to God, therefore it vvas of nes-
cessity that this tentation should prooue thee.
 Behold the necessity of afflictions to good Tob. 12.
 men. I might adde to this, the example of
Dauid and others; but that *S. Paul* giueth a
 generall testimony of all the Saintes of the
 old Testament, saying: That some vvere rac- Heb 11.
 ked, some reproached, some vvhipped, some
 chained, some imprisoned; others vvere sto-
 ned, cut in peeces, tempted, and slaine vvith
 the sword; some vvvent about in haire-cloth,
 in skinneres of goates, in great need, pressed
 and afflicted, vvandering and hyding them-
 selues in vvildernesles, in hilles, in caues and

„ holes vnder ground, the vworld not being
 „ vworthy of them. Of all vvhich he pronoun-
 „ ceth this comfortable sentence, to be noted
 „ of all men : *Non suscipientes redemptionem, ut
 meliorem inuenirent resurrectionem.* That is,
 God vwould not deliuer them from these af-
 flictions in this life, to the end their resurre-
 ction and reward in the life to come might
 be more glorious. And this of the Saintes of
 the old Testament.

3.
 Saintes of
 the new
 Testamēt.
 Luc. 24
 Mat. 10
 Luc. 6
 Mar. 10

5. But now in the new Testament, founded
 expressly vpon the crosse, the matter stand-
 eth much more plaine, and that vvith great
 reason. For if *Christ could not goe into his
 glory, but by suffering,* as holy Scripture affir-
 meth : then by the most reasonable rule of
 Christ, affirming ; *That the seruant hath not
 priuiledge aboue his maister,* it must needes
 in reason follow, that all haue to drinke of
 Christes cuppe, vvhich are appointed to be
 partakers of his glory. And for prooffe her-
 of, looke vpon the dearest friendes that euer
 our Sauour had in this life, and see vvwhether
 they had part therof or no ? Of his mother,
 old *Simeon* prophesied and tolde her at the
 beginning : *That the sword of tribulation
 should pearce her hart :* Signifying therby,
 the extreme afflictions that she felt after-
 ward in the death of her sonne, and other
 miseries heaped vpon her. Of the Apostles
 it is euident, that besides all their labours,
 trauailes, needes, sufferinges, persecutions
 and calamities, vvhich vv ere infinite, and in
 mans sight intolerable (if vve belieue *S. Paul*
 recounting the same :) Besides all this (I say)
 God vwould not be satisfied, except he had
 their

Luc. 2

1. Cor. 4
 2. Cor. 4
 6. 11, 12
 Act. 20
 Rom. 8
 Iob 21

their blood also spent in his seruice. And so we see that he suffered none of them all to dy naturally, or in their beddes, but onely *S. Iohn* Euangelist by a speciall Priuiledge, particularly graunted to him from Christ; albeit if we consider vvhhat *S. Iohn* also suffered in so longe a life as he liued, being banished by *Domitian* to *Pathmos*; and at another time, thrust into a tonne of hoate boiling oyle at *Rome* (as *Tertullian* and *S. Hierome* doe report) we shall see that his part also was no lesse then others in this cuppe of his maister. Of vvhich cuppe Christ himselfe fore-tolde him and his Brother *Iames*, that both of them should taste. I might reckon vp heere infinite other examples, but it needeth not; for it may suffice, that Christ hath giuen this generall rule in the new Testament: *He that taketh not vp his crosse and followveth me, is not vvorthy of me.* By vvhich, is resolved plainely, that there is no saluation now to be had, but onely for them that take vp (that is, doe beare vvillingly) their proper crosses of afflictions, and thervvith doe followv their Captaine, vvalking on vvith his crosse vpon his shoulders before them.

*Ter. lib. de
profer. adu.
heret. c. 36;
Hieron. lib.
cont. Iovin.*

Mat. 10.

6. But heere perhappes some man may say: An obiection arising. Yf this be so, that no man can be sau'd vvithout a crosse; that is, vvithout affliction and tribulation: how doe all those that liue in peaceable times & places, vvhere no persecution is, no trouble, no affliction or tribulation? To vvvhich I answer. First, that if there were any such time or place, the people liuing therein should be in very great danger, according to the saying of the Pro-
phet:

Psal. 72. phet: *They are not in the labours of other men, nor yet vvhipped and punished as others are, & therfore pride possessed them, and they vvere couered vvith iniquity and impiety; and their iniquity proceeded of their fatnesse, and abundance.* Besides this, albeit such mé should suffer nothing in this life: Yet should they not escape all tribulation. For that (as *S. Augustine* largely proueth) if they dy in Gods fauour & out of mortall sinne, they are to be saued by suffering the purging fire in the next, according to the saying of *S. Paul*: *That such as builde not goulde or siluer vpon the foundation of faith, but vvvood, strauv, or stubble: shall receaue detriment or dammage therof at the day of our Lord, to be reueiled in fire: But yet by that fire they shall be saued; and so not without suffering tribulation, yea far greater then any in this life, as * before out of many Fathers you haue heard alleadged.*

In Psal. 73.
& l. de vera
& falsa pa-
nitentia.
cap. 3.

1. Cor. 3.

* Supra c. 9

Psal 7.

Mat. 7.

7. Secondly I answered, that there is no time and place so voide of tribulation, but that there is alwaies a crosse to be found for them, that vvill take it vp. For euer is there either pouerty, sickenesse, slaunder, emnity, iniury, contradiction, or some like affliction offered continually. For that those men neuer vvant in the vvorld, vvherof the Prophet said: *They that doe render euill for good, did detract from me, for that I followed goodnesse.* At the least vvise, there neuer vvant those domesticall enemies, vvherof our Sauiour Christ forwarneth vs: I meane either kinred and carnall friends, vvho commonly resist vs, if vve beginne once throughly to serue almighty God; or els our owne disordinate affections, vvhich are the most per-
lous

lous enemies of all other, for that they make
vs vvarre vpon our owne ground. Againe, Time of
there neuer vwant the temptations of the peace
vworld and diuell, the resisting vtherof is more dā-
much more difficulte in time of peace and gerous,
vwealth, then in time of externall affliction then of
and persecution. For that these enemies are perfec-
stronger in flattery, then in force; vvhich a
godly Father expresth by this parable. The
sunne and vvind (saith he) agreed one day ”
to prooue their seuerall strengthes in taking ”
a cloake from a vvay-faring man. And in the ”
fore-noone, the vvind vfed all violence that ”
he could to blow of the said cloake: But the ”
more he blew, the more fast held the trauai- ”
ler his cloake, and gathered it more closely ”
about him. At after-noone the sunne sent ”
forth her pleasant beames, and by little and ”
little so entred into this man, as he caused ”
him to yeeld, and to put of, not only his ”
cloak, but also his coate. Wherby is pro- ”
ued (saith this Father) that the allurements ”
of pleasure are more strong, and harder to be ”
resisted, then the violence of persecution. ”
And this is proued among other things by 2. Reg. 11.
the example of King *Dauid*, vvho resisted
easily many assaults of aduersity: But yet fell
dangerously in time of prosperity. Wherby
appeareth that vertuous men haue no lesse
vvarre in time of peace then in time of perse-
cution. For that vvhen externall persecution
vvanteth, they turne their sight against their
inward passions, vvich oftentimes are more
troublesome, then externall enemies. So as
there neuer vvanteth occasion of bearing the
Crosse, and suffering affliction, to him that
vvill accept of the same. And this may suf-
fice

fice for this first Point, to proue that euery man must enter into heauen by tribulation, as *S. Paul* saith.

THE SECOND POINT.

TOUCHING

*The causes, vvhy God sendeth affliction
to the Godly.*

8. TOUCHING the second Point, vvhy God vvould haue this matter so; it vvwere sufficient to answere, that it pleased him best so, vvithout seeking any further reason of his meaning herin: euen as it pleased his diuine Maiesty, vvithout all reason in our sight, to abase his sonne so much, as to send him hither into this vvorld to suffer & dy for vs, & so to enter into his glory: vvhereas by infinite other meanes his diuine Power could haue vvrought our Saluation, if it had pleased him, though no vvay vvvas more excellent or conuenient then this. Wherefore if vve vvill needes seeke a reason of this his determination also, vvhy he vvould haue all good men to suffer, and be vexed in this life; this one might be sufficient for all: That seing vve looke for so great a glory as vve doe, vve should labour a little first for the same, & so shew our selues vvorthy of Gods fauour and of so high an exaltation: But yet, for that it hath pleased his diuine Maiesty, not onely to open vnto vs his vvill and de-
ter-

termination for our suffering in this life, but also diuers reasons of his most holy purpose and pleasure therein, for our further encouragement and consolation that doe suffer: I vwill in this place repeate briefly some of the same, for declaration of his exceeding great loue and fatherly care towards vs.

9. The first cause then, and the most principall, is to encrease therby our merit in this life, and consequently our glory therof depending in the life to come. For hauing appointed by his eternall wisdom & iustice, that none shall be crowned there, but according to the measure of their fight heere. The more and greater combates that he giueth (together with sufficient grace to overcome them;) the greater crowne of glory prepareth he for vs at our Resurrection. This cause toucheth *S. Paul* in the vvordes before alleaged of the Saintes of the old Testament; *Heb. 11.* to vvit: *That they receaued no redemption from their miseries in this vvorld, to the end they might find a better resurrection in the vvorld to come.* This also meant Christ expressly vvhen he said: *Happy are they vvwhich suffer persecution, for theirs is the Kingdome of heauen: happy are you, vvhen men speake euill, & persecute you &c. Reioyse and be glad (I say) for that your reeward is great in heauen.* Herunto also appertaine all those promises, of *Psal. 67.* *gaining life by leessing life; of receauing an hundred for one,* and the like. Herhence do proceed all those large promises to virginity and chastity; and to such as geld themselues for the Kingdome of heauen; to voluntary pouerty, and to the renouncing of our owne vvill by obedience. All vvwhich are

Encrease
of merit
and glory.

2. Tim. 2.
Apoc. 2.

Heb. 11.

Math. 5.
Mat. 19.
Esa. 56.

1. Cor. 7.
Psal. 67.
Mat. 19.
Luc. 12.

are great conflictes against the flesh, vworld, and our owne sensuality, and can not be per-
fourmed but by sufferings and afflictions.

2. Cor. 4.

Finally S. Paul declareth this matter fully, vwhen he saith: *That a little and short tribulation in this life, vvorketh a vveight of glory above all measure in the height of heauen.*

2.

Hatred of
the vworld

THE second cause vvhy God appoin-
ted this, is to draw vs therby from the loue
of the vworld vvch he holdeth for his pro-
fessed enemy, as in the next Chapter shalbe

1. Cor. 11.

shewed at large. This cause S. Paul vttereth
in these vvordes: *VVe are iudged and punished
of God (in this life) to the end vve should not
be damned vvith this vvorld.* In like manner

A simili-
tude.

as a nurse, that to vveane her child from the
loue and liking of her milke, doth anoint
her teate vvith Aloes, or some other such
bitter thing: so our mercifull Father, that
vvould retire vs from the loue of vvordly
delightes (vvherby infinite men doe perish
daily) vseth to send tribulation, vvch of
all other things hath most force to vvork
that effect: as vve see in the example of the
prodigall sonne, vvho could by no meanes
be stayed from his pleasures, and retired
home to his old Father, but only by af-
fliction.

Luc. 15.

II: THIRDLY God vseth tribulation as
a most present and soueraigne medicine to
heale vs of many diseases, othervvise almost
incurable. As first, of a certaine blindness
and careles negligence in our estate, contra-
cted by vvealth and prosperity. In vvch

3.

A medi-
cine to
cure our
diseases.

Eccl. 28.

Pro. 29.

holy Scripture saith: *That affliction
giueth vnderstanding.* And the Wise-man
affirmeth:

affirmeth: *That the rod bringeth wisdom.*
 This was shewed in figure, when the sight
 of Toby was restored by the bitter gall of fish. Tob. 12.
 And we haue cleare examples in *Nabuchodonosor*, *Saul*, *Antiochus* and *Manasses*, all which
 came to see their owne faultes by tribulation,
 which they would neuer haue done in time of prosperity. The like we reade of
 the brethren of *Ioseph*, who falling into some
 affliction in *Egypt*, presently entred into their
 owne conscience, & said: *We suffer these things*
worthily, for that we sinned against our brother.
 And as tribulation bringeth this light,
 wherby we see our owne defectes; so helpeth
 it greatly to remoue and cure the same:
 Wherin it may be well likened vnto the rod
 of *Moyse*. For as that rod striking the hard
 rockes, brought forth water, as the Scripture
 saith: so this rod of affliction falling
 vpon stony-hearted sinners, mollifieth them
 to contrition, & often-times bringeth forth
 the fluddes of teares to repentance. In respect
 wherof, holy Toby saith to almighty God: *In time*
of tribulation thou forgiuest sinners. Tob. 3.
 And for like effect, it is compared also to a
 file of yron, which taketh away the rust of
 the soule. In like manner, to a purgation
 that driueth out corrupt humours. And finally
 to a gold-smithes forge, which consumeth
 away the refuse metals, and fineth the gold
 to his perfection. *I will trie thee by fire to the*
quick (saith God to a sinner by *Esay* the Prophet)
and I will take away all thy tinne, and refuse
metall. And againe by *Ieremy*: *I will melt*
them and try them by fire. This he meant
 of the fire of tribulation, whose property is
 (according as the Scripture saith) to purge
 and

Gen. 4.
2. Mac. 9.
2. Para. 33

Gen. 42.

Exo. 17.
Deut. 8.
Psal. 77.

Tob. 3.

Iob. 23.
Prou. 17.
Eccl. 25.
Esa. 1.

Ier. 9.

Sap. 3. and fine the soule, as fire purgeth and fineth
Zach. 13. gold in the furnace. For besides the purging
* See before and remouing of greater sinnes, by Consi-
part. 1. deration and Contrition (vvhich tribulation
Cap. 1. vvorketh, as hath byn * shevved) it purgeth
also the rust of infinite euill passions, appe-
tites, and humours in man: as the humour
of pride, of vaine glory, of slouth, of choler
of delicate nisenesse, and a thousand more,
vvhich prosperity engendreth in vs.

12. This God declareth by the Prophet
Ezee. 24. Ezechiel, saying of a rusty soule: *Put her na-
ked upon the hoate coales, and let her heate
there, untill her brasse be melted from her,
and untill her corruption be burned out, and
her ruste consumed. There hath byn much la-
bour and sweat taken about her, and yet her
ouer much ruste is not gone out of her.* This also
Iob. 33. signifieth holy Iob, vvhen hauing said: *That
God instructeth a man by disciplines (or corre-
ction) to the end, he may turne him from the
thinges that he hath done, and deliuer him from
pride;* (vvhich is vnderstoode of his sinfull
acts) he addeth a little after, the manner of
this purgation, saying: *His flesh being consu-
med by punishmentes, let him returne againe to
the daies of his youth.* That is, all his fleshly
humours and passions being novv consumed
by punishmentes and tribulations, let him
beginne to liue againe in such purity of
soule, as he did at the beginning of his youth
before he had contracted these euill humours
and diseases by prosperity.

13. Neither only is tribulation a strong
4. A prefer-
uatiue. medicine to heale sinne, and to purge away
the base and refuse metalles in vs, of brasse,
tinne, yron, lead, and drosse, as almighty
God

God by *Ezechiel* saith: but also a most excellent preferuatiue against sinne for the time to come, according as good King *David* said: *Thy discipline (o Lord) hath corrected me for euer more.* That is to say, it hath made me vvary, and vwatchfull not to commit sinne againe, according as the Scripture saith in another place: *A grievous infirmity or affliction maketh the soule sober.* For vvhich cause the Prophet *Ieremy* calleth tribulation, *Virgam vigilantiem.* A vwatchfull rod: That is (as *S. Hierome* expoundeth it) a rod that maketh a man vwatchfull. The same signified God, vvhhen he said by *Osee* the Prophet: *I will hedge in thy way with thornes;* That is to say, I will so close thy life on euery side with the remembrance and feare of affliction, that thou shalt not dare to tread awry, lest thou tread vpon a thorne. All vvhich good *David* expresth of himself in these vvordes: *Before I was humbled and brought low by affliction, I did sinne and offend thee (o Lord:) but after that time, I haue kept thy commandementes.*

14. Of this also appeareth yet another cause vvhv God afflicteth his elect in this life; and that is, to preuent his iustice vpon them, in the vvorld to come: I meane that iustice, vvhich other vvise remaineth to be executed vpon euery one after their departure hence, in that most grievous purging-fire vvherof I spake before. Touching vvhich *S. Bernard* saith thus: *Oh would to God some man would now before hand, provide for my heade abundance of vvater, and to mine eyes a fountaine of teares; for so happily the burning fire should take no hould, vvhere running teares had elensed*

Psal. 17.

Ecccl. 31.

Iere. 1.

Osc. 2.

Psal. 18.

5.

A preuent
tion of
the pu
nishment
in Purga
tory.

*Bern. serm.
de 6. Tribu
las. in fine.*

clensed before. And the reason of this is (as that holy man himself noteth after) for that

Nah. 1. God hath said by *Nahum* the Prophet: *I haue afflicted thee once, and I will not afflict thee againe: there shall not come from me a double tribulation.* Of which tribulation of this grievous purging-fier, read attentiuely (deare brother) that which before hath byn alleaged at large out of *S. Augustine* and other ancient Fathers in the first Part * of this Booke, and thy hart will find vvhether to tremble.

* Part. 1.
6. 9.

6. 15. Sixtly, God sendeth tribulation vpon his seruants, to examine and proue them therby, whether they be faithfull and constant or no: that is, to make themselves and other men see and confesse, how faithfull or vnfaithfull they are. This in figure was signified, when *Isaac* would grope and touch his sonne *Iacob*, before he would blesse him. And this the Scripture expresseth plainly, vvhhen talking of the tribulations laid vpon *Abraham*, it addeth: *Tentaust Deus Abraham*, God tempted *Abraham*, by these meanes to proue him.

Gen. 22. And *Moyse* said to the people of *Israel*: *Thou shalt remember how thy God led thee forty yeares about the desert to afflict thee, and tempt thee; to the end it might appeare vvhether thou wouldest keepe his commandementes or no.* And againe, a few Chapters after: *Your God and Lord doth tempt*

Deut. 13. *you, to the end it may be manifest vvhether you loue him or no, with all your hart & with all your soule.* In vvhich sense also, the Scripture saith of *Ezechias*, after many praises giuen vnto him: *That God left him for a time to be*

1. Par. 32. *tempted, that the thoughts of his hart might therby*

therby be made manifest.

16. And that this is Gods fashion tovvards all good men, King *David* shevveth in the person of all, vvhen he saith: *Thou hast proved us (o Lord) thou hast examined us by fire; thou hast layed tribulations upon our backes, and hast brought men upon our heades.* And yet how vvell he liked of this cuppe of tribulation, he signifieth vvhen he calleth for more therof in another place, saying: *Try me (o Lord) and tempt me; burne my reines and hart within me.* That is, try me by the way of tribulation and persecution; search out the secretes of my hart and reines; let the vvorld see, vvwhether I vvill stick to thee in aduersity or no. Thus said that holy Prophet, vvell knowving that vvwhich in another place the holy Ghost vttereth: *That as the fornace trieth the potters vessels, so tribulation trieth men.* For as the sound vessels only do hold vvhen they come to the fornace, and those vvwhich are crazed doe breake in peeces: so in time of tribulation and persecution, the vertuous only stand to it, and the counterfeit bevvray themselues, according to the saying of Christ: *In tempore tentationis recedunt:* They depart from me in time of temptation.

Psal. 63.

Psal. 25.
Tribulation trieth.

Eccl. 27.

Luc. 8.

17. THE seuenth reason, vvhy God layeth tribulation vpon the vertuous, is, therby to make them runne vnto him for aide and helpe: euen as the mother, to make her child to loue her more, and to runne vnto her, procureth the same to be made afraid and terrified by others. This God expresseth plainly by the Prophet *Osee*, saying of them that he loued: *I vvill draw them vnto me in the*

7.
To make men rüne to God.

Ose. 11.

the ropes of Adam, in the chaines of loue, and vwillseeme vnto them as though I rayssed a yoke vpon their iaw-bones. By the ropes of Adam he meaneth affliction, vvhherby he drevv Adam to knovv himself; as also appeareth by that he addeth of the heavy yoke of tribulation, vvhich he will lay vpon the heades and faces of his seruantes, as chaines of loue, therby to dravv them vnto him. This chaine had dravven David vnto him, vvhhen he said: O Lord thou art my refuge from the tribulation of sinners. As also those vvhherof Esay saith: They sought thee out (o Lord) in their affliction. Also those of vvhome David said: Infirmities vvvere multiplied vpon them, & after that they made hast to come. And God saith generally of all good men: They vvill rise betimes in the morning, and come to me in their tribulation. Wherfore holy King David desiring the vveale of certaine men, & to winne them to God, saith in one of his Psalmes: Fill their faces (o Lord) vvith shame and confusion, and then vvill they seeke vnto thy name. And this is true (as I said) in the elect and chosen seruants of God. But in the reprobate, this rope dravveth not, this yoke holdeth not, nor doth this chaine of loue vvinne them vnto God; wherof God himself complaineth, saying: In vaine haue I stricken your children, for they haue not receaued my discipline. And againe the Prophet Jeremy saith of them to God: Thou hast crushed them, and they haue refused to receaue thy discipline; they haue hardned their faces euen as a rock, and vvill not returne to thee. Behold they haue rent the yoke, and broken the chaines.

Psal. 31.

Esa. 16.

Psal. 15

Ose. 6

Psal 82

Tribulation helpeth not the reprobate.

Iere. 2

Iere. 5.

18. Of this novv ensueth an eight reason,
why

why God bringeth his seruantes into affliction: to wit, therby to shew his power and loue in deliuering them. For as in this world a princely mind desireth nothing more, then to haue occasion vvhetherby to shew his ability and goodvill vnto his deare friend: so God almighty which hath all occasions in his ovvne handes, and passeth all his creatures together in greatnesse of loue and nobility of minde, vvorketh purposely diuers occasions and opportunities, vvhetherby to shew & exercise the same. So he brought the three children into the burning fornace, therby to shew his povver and loue in deliuering them. So he brought *Daniel* into the lions denne; *Susanna* vnto the point of death; *Iob* into extreeme misery; *Ioseph* into prison; *Toby* vnto blindnes, therby to shew his povver and loue in their deliuerance. For this cause also did Christ suffer the shippe to be almost drowned, before he would awake; and *S. Peter* to be almost vnder vvater, before he vvould take him by the hand.

19. And of this one reason, many other reasons and most comfortable causes doe appeare of Gods dealing herin. As first, that vve being deliuered from our afflictions, might take more ioy and delight therof, then if vve had neuer suffered the same. For as vvater is more gratefull to the vvay-faring man, after a long drought; and a calme more pleasant vnto passingers after a troublesome tempest: so is our deliuey more sweet after persecution or tribulation, according as the Scripture saith: *Speciosa misericordia Dei in tempore tribulationis*: The mercy of God is beautifull & pleasant in time of tribulation.

This

8.
To manifest Gods povver & loue in deliuering

Dan. 3. 6

13.

Iob. 1. 2

Gen. 31.

Tob. 2. 12

Mat. 3

Mar. 14.

9.
The ioy of deliuerance.
A similitude.

Ecc. 35.

- This signified also our Sauour, vwhen he
 Ioan. 16. said: *Your sorrow shall be turned into ioy.* That
 is, you shall reioice, that euer you were sor-
 rowfull. This had *Dauid* proued vwhen he
 Psal. 22. said: *Thy rod (o Lord) and thy staffe haue com-
 forted me:* That is, I take great comfort that
 euer I was chastised vvith them. And againe;
 Psal. 93. *According to the multitude of my sorrowes, thy
 consolations haue made ioyfull my mind.* That
 is, for euery sorrow that I receaued in time
 of affliction, I receaue nowv a consolation
 after my deliuerance. And againe in another
 place: *I vvill exult and reioyce in thy mercy
 o Lord.* And vvherfore (good King) vvilt
 thou so reioyce? It follovveth immediatly:
*For that thou hast respected my abasement, and
 hast deliuered my soule from the necessity vvher-
 in she vvvas, and hast not left me in the handes
 of mine enemy.*

20. This then, is one most gracious mea-
 ning of our louing & mercifull Father in af-
 flicting vs for a time; to the end our ioy may
 be the greater after our deliuerance; as no
 doubt but it vvvas in all those vvhome I haue
 named before, deliuered by Gods mercy: I
 meane *Abraham, Ioseph, Daniel, Sidrach, Mi-
 sach, and Abdenago, Susanna, Iob, Tobias, Pe-
 ter* and the rest, vvho tooke much more ioy
 after their deliuerance, then if they had ne-
 uer bene in affliction at all. When *Iudith*
 Iudith. 6. had deliuered *Bethulia*, and returned thither
 14. 15. vvith *Holofernes* head, there vvvas more hartty
 ioy in that Citty, then euer there would haue
 bene, if it had not bene in distresse. When
 Act. 12. *S. Peter* vvvas deliuered out of prison by the
 Angel, there vvvas more ioy for his deliue-
 rance in the Church, then could haue byn,
 if he

if he had neuer byn in prison at all.

10. OVR of this great ioy resulteth another effect of our tribulation, much pleasing to God, and comfortable to our selues; and that is, a most hartly & earnest thankes-giuing to our Lord for our deliuerance; such as the Prophet vsed vwhen he said, after his deliuerance: *I, for my part, will sing of thy strength, and will exalt thy mercy be times in the morning, for that thou hast byn my aider and refuge, in the day of my tribulation.* Such hartly thankes and praise did the children of Israel yeeld to God for their deliuerance, vwhen they vvere passed ouer the red sea, in that notable song of theirs, vvhich beginneth; *Cantemus dominum: let vs sing vnto our Lord: and is registred by Moyses in Exodus. 15. Re. 2. From like hartly affect came also those songs of Anna, Debora, and Iudith, moued ther-vnto by the remembrance of their afflictions past. And finally, this is one of the chiefest thinges that God esteemeth and desireth at our handes; as he testifieth by the Prophet saying; Call vpon me in the day of tribulation; and I will deliuer thee, and thou shalt honour me.* Psal. 49.

11. Besides all these effects, God hath yet further reasons of laying persecution vpon vs, as for example to the end that by suffering, and perceauing indeed Gods certaine assistance and consolation therein, vve may come to be so hardy, bold, and constant in his seruice, as nothing aftervvard can dismay vs. Euen as Moyses, albeit he vvere first afraid of the serpent that vvas made of his rod, and so fled avay from it: yet aftervvardes, vwhen he by Gods commandement had once taken it vp

10. Thanks-giuing for deliuerance

Psal. 58.

Exod. 15.
Re. 2.
Iudic. 5.
Iudi. 12.

Psal. 49.

11. Emboldening vs in Gods seruice.

Exod. 4.

it vp by the taile, he feared it no more. This the Prophet *David* expresseth notably, vwhen he saith: *God hath byn our refuge, and strength and helper in our great tribulations, and therefore we will not feare if the whole earth should be troubled, and the mountaines cast into the midst of the sea.* What greater confidence can be imagined, then this.

12.
The exercise of all vertues.

Faith.

Hope.

Charity.

23. Againe, by persecution and affliction God bringeth his children to the exercise and perfect possession of all the holy vertues belonging to a Christian man both *Theologicall* and *Morall*. And as for *Theologicall* or *Deuine* vertues, vvhich haue God himself for their next and immediate obiect, argument or matter, it is euident, they being but three in number, to vvit *Faith*, *Hope* and *Charity*, all vvhich are exercised in tribulation more than othervvise. As for exāple, *Faith* is exercised by considering the causes of Gods permissiō, & belieuing most assuredly the promises he hath made of his help for our deliuerance. *Hope* is exercised in cōceauing & assuring our selues of the revvards promised to them that suffer patiently. *Charity* is exercised in cōsidering the loue of Christ, suffering for vs, and therby prouoketh the afflicted to suffer againe for him. *Morall* vertues also, though they haue God for their end: yet haue they some other thing belonging to mans manners for their next and immediate obiect (but all finally referred to God) and are exercised likevvise principally in tribulation: As *Prudence* and *Temperance*, in discret and moderate bearing: *Fortitude*, in shewing stout courage for God: *Obedience*, in conforming our vvilles to the vvill of Christ. *Patience*,

tience, in hearing quietly. *Humility*, in abasing our selues in the sight of God. And so likewise all other vertues, belonging to a good Christian, are stirred vp, exercised, confirmed, strengthened, & established in man by tribulation, according to the saying of S. Peter: *God shall make perfect, confirme, and establish them, which haue suffered a litile for his name.*

1. Pet. 5.

24. Finally, Gods meaning is by laying persecution and affliction vpon vs, to make vs perfect Christians: That is to say, like vnto Christ our Captaine, whome the Prophet calleth *Virum dolorum*, & *scientem infirmitatem*: A man of sorrowes, and one that had tasted of all manner of infirmities; therby to receaue the more glory at his returne to heauen, and to make more glorious al those, that wil take his part therein. To speake in one vvord; God vvould make vs by tribulation to become *Crucified Christians*, vvhich is the most honourable title that can be given vnto a creature in heauen or earth. Crucified (Isay) and mortified to the vanities of this vvorld, to the flesh and to our owne concupiscence and carnall desires; but quicke and full of a liuely spirit, to vertue, godlines, & deuotion. This is the heauenly meaning of our Soueraigne Lord and God, in sending vs persecution, tribulation & affliction, in respect wherof holy *Iob* doubteth not to say: *Blessed is the man that is afflicted by God.* And Christ himself yet more expressly: *Happy are they vvhich suffer persecution.* If they be happy and blessed therby, then is the vvorld (no doubt) greatly a-vvry, vvhich so much abhorreth the sufferance therof: then is almighty God but vnthankfully dealt vvithall by many

13.
To make
vs like
vnto
Christ.
Esa. 53.

Crucified
Christians.

Iob. 5.
Mat. 5.

many of his children, vvho repine at this happines bestorved vpon them, vvheras indeed they should accept it with ioy and thanks giuing. For prooffe and better declaration vvherof, I vvill enter novv into the third Point of this Chapter, to examine vvhat reasons and causes there be, to induce vs to this ioyfulness and contentation in tribulation.

T H E T H I R D P O I N T

C O N T E Y N I N G

*Diuers Reasons, vvhy Tribulations should
be receaued ioyfully by vs, vvhen
they come.*

25. FIRST of all, for prooffe & declaration of this third Point, vvhy vve ought to ioy in tribulations, the reasons and causes before alleaged of almighty Gods mercifull and fatherly meaning in sending them vnto vs, might be sufficient to comfort & content any Christian man or vvoman, vvho taketh delight in Gods holy prouidence and loue to vvardes them. For if God doe send afflictions for the encrease of our glory in the life to come, for drawing vs from infection of the vvorld, for opening our eyes, and curing our diseases, for preserving our soules from synne, for preuenting the paines and punishments in the vvorld to come, to proue and try vs, to make vs run vnto him, to exhilarate vs vvith our deliuerance, to giue vs occasion of the exercise of all vertues, to make vs like vnto Christ our Captaine, as
hath

hath bene shewed in the former point: vvhich can be iustly displeased therewith, but such as are enemies vnto their owne eternall velfare? We see that for the obtaining of bodily health, vve are content, not onely to admit many bitter and vnpleasant medicines, but also (if need require) to yeeld vwillingly some part of our blood to be taken from vs. And how much more should vve do this, for the eternall health and saluation of our soules? But now further: If this medicine haue so many more commodities besides, as haue bene declared; if it serue heere for the punishment of our sinnes, due other-vvise in another place, in far greater quantity and rigour of iustice; if it make a triall of our estate, and doe draw vs vnto God; if it procure Gods loue towards vs; yeeld matter of ioy by our deliuerāce; prouoke vs to thankfulness; emboulden and strengthen vs in his seruice; finally, if it furnish vs vwith all vertues, and doe make vs like to Christ himself crucified: then is there singular great cause, vwhy vve should take comfort and consolation therin. For that to come neere, and to be like vnto our maister and Sauour, is the greatest dignity & preheminence that can be imagined. And lastly, if Gods eternall vvisdome haue so ordained and appointed, that this shalbe the ordinary meanes of his seruantes saluation; the badge and liuery of his Sōne; the high-way to heauē vnder the standard of his Crosse: then ought vve not to abhorre these meanes, not to refuse this liuery, not to fly this vway, but rather vwith good *S. Peter* and *S. Iohn*, to esteeme it a great dignity to be made vworthy of the most blessed

The benefites of suffering.

Act. 5.

T

partici-

A compa-
rison.

participation therof. We see in this vworld that to vveare the colours of the Prince, is thought a prerogatiue among Courtiers: but to vveare the robe or crowne it self, were too great a dignity for any inferiour subiect to receaue: Yet Christ our Lord and King is content to impart both the one and the other of his, vnto vs. And how then ought vve (I pray you) to accept therof, if vve were gratefull or vvise?

Speciall
considera-
tions of
comfort in
affliction.

26. And now (as I haue said) these reasons might be sufficient to comfort & make ioyfull all those are so happy, as to be called to suffer affliction and tribulation for Christes cause. But yet there vvant not some more particular cōsiderations besides. Wherof the first and most principall is, that this cuppe of persecution and affliction commeth not by chaunce or casualty, or by any certaine generall direction of starres and planetes vnto Christians, but by the speciall prouidence & peculiar disposition of God, as our Sauour Christ sheweth at large in *S. Mathevs* gospel: That is to say, this heauenly medicine or potion is made and prepared for vs by the very hand and finger of almighty God himselfe. Which Christ signifieth expressly when he said to his disciples, as it vvhere in anger: *Shall I not drinke the cuppe vvhich my Father hath giuē to me?* That is, for as much as mine owne Father hath tempered a potion for me, shall I not drinke it? As vvho vvould say, it vvhere too much ingratitude. Secōdly is to be noted, that the very same hand of God, which tempered the cuppe for Christ, vvho vvvas his owne naturall Sonne, hath done the same also

I.
Gods pro-
vidence &
his loue.

Math. 10.

Ioan. 18.

also for vs, according to Christs saying: *You Math. 10.*
shall drinke of my cuppe; to vvith, of the same
cuppe vvhich my Father hath tempered for
me. Herof it followeth, that vvith vvhat hartly
loue almighty God tempered this cuppe vn-
to his owne most dearly beloued Sonne;
vvith the same he hath tempered it also for
vs: That is, altogether for our good and for
his glory. Thirdly is to be considered, that
this cuppe is tempered with such speciall care
(as Christ saith) that vvhat trouble or dan-
ger soeuer it may seeme to worke (as all pur-
gations for a time doe:) yet shall not one
haire of our head perish by the same. Nay
further, is to be noted, that vvhich the Pro-
phet saith: *O Lord thou shalt giue vs to drinke Luc. 12.*
in teares, in measure. That is, the cuppe of tea- *Math. 10.*
res and tribulation shall be so tempered in *Psal. 77.*
measure by our heavenly phisition, as no
man shall haue aboue his strength. The dose
of *Aloes*, and other bitter ingredients shalbe
qualified vvith *Manna*, and sufficient sweet-
nes of heavenly consolation. *God is faithfull*
(saith S. Paul) *and vvill not suffer you to be 1. Cor. 10.*
tempted aboue your ability. This is a singular
point of comfort, and ought alwaies to be in
our remembrance.

27. Besides this, vve must consider, that the
appointing & tempering of this cuppe, being ^{2.} *All tribu-*
now in the handes of Christ our Sauour, by *latis me-*
the full commission graunted him from his *asured vn-*
Father, and he hauing learned by his owne *to vs by*
sufferinges (as *S. Paul* notifieth) vvhat it is *Christ.*
to suffer in flesh and blood: vve may be *Math. 23.*
sure that he vvill not lay vpon vs more *Hebr. 5.*
then vve can beare. For, as if a man had a
Father or Brother, that vvere a most skilfull

A comfortable
compari-
son.

Hebr. 12.

3.
Gods
measure
of tribu-
lation
goeth ac-
cording to
the mea-
sure of his
loue.

Apoc. 3.

Hebr. 12.

Act. 9.

phistion, and should receaue a purgation from them, tempered with their owne hands, he might be sure it vould neuer hurt him, vvhat rombling soeuer it made in his belly for the time: so and much more may vve be assured of this potion of tribulation ministred vnto vs by the hand of Christ, howsoeuer (as *S. Paul* saith) it seeme vnto vs vnpleasant in the operation for the present.

28. But aboue all other comfortable cogitions, this is the greatest and most full of consolation to consider, that he deuideth this cuppe onely of loue, as himself protesteth, and as *S. Paul* proueth: That is, he giueth out portions of his Crosse (the richest lewel that he maketh accompt of) as vvorldly Princes doe their treasure, vnto none, but vnto his chosen and select friendes; and among them also, not equally to ech mā, but to euery one a measure, according to the measure of good vvill and speciall affection vvherwith he loueth them. This is euident by the exāples before set downe, of his dearest friendes most of all afflicted in this life: That is to say, they receaued greatest portions of this treasure, for that his loue and good vvill vvas greatest towards them. This also may be seene manifestly in the exāple of *S. Paul*, of whome after that Christ had said to *Ananias: Vas electio- nis est mihi*: He is a chosen vessell vnto me: He giueth immediatly the reason therof: *For I vvill shew vnto him, vvhat great thinges he must suffer for my name*. Loe heere, for that he vvas a chosen vessell, therefore he must suffer great matters for Christ. Doth not the measure of suffering goe then according to the measure of Gods loue vnto vs? Surely

S. Peter

Against feare of persecution. 437 Cap. 3.

S. Peter knew vvell how the matter vvent, & 1. Pet. 2.
therefore he vvriteth thus: *If you liuing vvell,*
doe suffer vvith patience; this is a grace (or
priuiledge) before God. And againe a little af-
ter: If you suffer reproach in the name of Christ,
you are happy; for that the honour and glory, &
pouuer of God, and of his holy spirit shall rest
upon you. 1. Pet. 4.

29. Can there possibly be any greater re-
ward promised to man, or any more excel-
lent dignity, then to be made partaker of the
honour, glory and power of Iesus Christ? Is
it maruaile now, if Christ said: *Happy are you,*
when men reuile and persecute you? Is it mar-
uaile, though he said: *Gaudete in illa die, &*
exultate: Reioyce & triumph ye in that day?
Is it maruaile, though S. Paul said: *I take great*
pleasure, and doe glory in my infirmities or af-
lictions, in my reproaches, in my necessities, in my
persecutions, in my distresses for Christ? Is it
maruaile if S. Peter and S. Iohn, being reproa-
ched and beaten at the Iudgement seate of
the Iewes; *vvent auvay reioysing that they*
vvere esteemed vvorthy to suffer contumely for
the name of Iesus? Is it maruaile though S.
Paul accounted this such a high priuiledge
giuen to the *Philippians*, vvhén he said: *It is*
giuen vnto you, not onely to belieue in I E S V S
Christ; but also to suffer for him, & to haue the
same combat, vvwhich you haue seene in me, and
now heare of me? All this is no maruaile (I
say) seing that suffering vvith Christ, and
bearing the crosse vvith Christ, is as great a
prefermēt in the Court of heauē, as it should
be in an earthly Court for the Prince to take
of his owne garment, and to put it on the
backe of one of his seruantes.

The great
dignity of
suffering.
Math. 5.
Luc. 6.

2. Cor. 12.

Act. 5.

Phil. 1.

4.
Tribulation a signe of predestination.

Hebr. 12.

Luc. 6.

Luc. 16.

30. Of this now followeth another consequence of singular cōsolation in time of affliction: And this is, that tribulation (especially vwhen grace is also giuen to beare it patiently) is a great coniecture of our predestination to eternall life. For so much doe all these argumentes before touched, insinuate. As also on the contrary part, to liue in continuall prosperity, is a dreadfull signe of euerlasting reprobation. This point is maruailously proued by *S. Paul* vnto the *Hebrewes*, & greatly vrged. And *Christ* giueth a plaine signification therof in *S. Luke*, vwhen he saith: *Happy are you that weepe now, for you shall laugh.* And on the other side: *Voe be vnto you that laugh now, for you shall weepe.* *Voe be vnto you rich men, which haue your consolation heere in this life.* And yet more vehemently then all this, doth the saying of *Abraham* to the rich man in hel (or rather to *Abraham*) confirme this matter. For he saith to the rich mā, complayning of his torments: *Remember child, that thou receauedst good in thy life, and Lazarus euill, and now he is comforted and thou art tormented.* He doth not say (as *S. Bernard* vuell noteth) *rapuisti*, thou tookest by violence, but *recepisti*, thou receauedst. And yet, this now is objected against him for a cause of his torment and reiection, not for that the very enioyng of prosperity or riches is a sufficient cause of Damnation in it selfe, nor vvas it in this glutton, for it is alleaged in the ghospell before, that he would giue nothing to *Lazarus*: but it is an euill and fearfull signe of reprobation

bation to liue still in prosperity; as on the contrary, it is of predestination to be much exercised in tribulation. Holy *David* handleth this matter in diuers places, but purposely in two of his Psalmes, and that at large. And after long search, and much admiration, his conclusion of vicked men prospering about other in the vworld, is this: *Veruntamen propter dolos posuisti eis; detecisti eos dum alleuarentur.* Thou hast giuen them prosperity (ò Lord) to deceaue them vvithal; and thou hast indeed throwen them downe, by exalting them: That is, thou hast throwen them downe to the sentence of damnation in thy secret and inscrutable determination.

31. Heere then the comparison of *S. Gregory* taketh place: That the oxen appointed to the slaughter, are let runne to feed at their pleasure, and the other kept vnder daily labour of the yoke; and so fareth it vvith euill and good men. To conclude the stones that must serue for the Glorious Temple of *Salomon*, vvhere hewed, beaten, and polished without the Church, at the quarry side, for that no stroke of hammer might be heard vvithin the temple. *S. Peter* saith, that the vertuous are chosen stones, to be placed in the spirituall building of God in heauen, where there is no beating, no sorrow, no tribulation. Heere then in this life must vve be polished, hewed, and made fit for that glorious Temple: heere (I say) in the quarry of this vworld; heere must vve be fined, heere must vve feeble the blow of the hammer, and be most gladd vwhen vve heare or feeble the same; for that it is a signe of our election, to that most glorious house of Godes eternall mansion.

4. Re. 16.

Psal. 27.

Eccl. 43.

Psal. 37.

Comment.
in Iob.

A comparison of
S. Gregory.

3. Reg 7.

1. Pet. 2.

Apoc. 21.

5. 32. Besides this matter of predestination & Tribulatio^o bringeth the company of God himself.
- Plal. 90. election, there is yet another thing of no small comfort to the godly afflicted, founded on these vvordes of almighty God: *Cum ipso sum in tribulatione*; I am vvith him in tribulation. Wherby is promised the company of God himself in affliction and persecution. This is a singular motiue (saith *S. Bernard*) to stirre men vp to embrace tribulatio^o, seing that euen in this vvorld for good company, men aduenture to doe many, hard and difficult things. *Ioseph* vvvas carried captiue into Egypt, and God vvvent downe vvith him (as the Scripture saith:) yea more then that, it is said: *That he vvvent into the dungeon, and vvvas in chaines vvith him. Sidrach, Misach & Abdenago* vvvere cast into a burning fornace, and presently there vvvas a fourth seene, that did beare them company; of vvhome *Nabuchodonosor* saith thus: *Did vve not put three men onely bound int. the fire?* And his seruantes answered: *Yea verily Sir. But behold* (saith he) *I see foure men unbound vvalking in the midst of the fire; and the shape of the fourth is like the Sonne of God.* Christ restored, as he passed by, a certaine beggar vnto his sight, vvwhich had byn blind from his natiuity: For vvwhich thing, the man being soone after called in question, and speaking somevvhat in the praise of Christ, for the benefit receaued; he was cast out of the Sinagogue by the Pharisees. Wherof Christ hearing, sought him out presently, and comforting his hart, bestowed vpon him the light of mind, much more of importance then that of the body giuen vnto him before. By this and like examples it appeareth, that a man is no sooner
- Note this example.
- in

in affliction and tribulation for iustice sake, but straight-vvay Christ is at hand to beare him company: and if his eyes might be opened, as the eyes of *Elizeus* his disciple vvas to see his companions, the troupes of Angels (I meane) vvhich attend vpon their Lord in this his visitation: no doubt but his hart vvould greatly be comforted ther-vvith.

4. Reg. 16

33. But that vvhich the eye cannot see, the soule feeleth; that is, she feeleth the assistance of Gods grace amidst the depth of all tribulations. This he hath promised againe and againe, this he hath svvorne; and this he performeth most faithfully to all those that suffer meekly for his name. This *S. Paul* most certainly assured himself of, vvhen he said: *That he did glory in all his infirmities and tribulations, to the end that Christ his vertue might dwell in him:* That is to say, to the end that Christ should assist him more abundantly with his grace; *Cum enim infirmor, tunc potens sum:* For vvhen I am in most infirmity, then am I most strong, saith he. That is, the more tribulations and afflictions are layed vpon me, the more potent is the aide of Christ his grace vnto me. And therefore the same Apostle vvriteth thus of himself, and of all the other Apostles together:

6. The assistance of Gods grace in tribulation.

2. Cor. 4.

We suffer tribulation in all thinges; but we are not distressed: we are brought into perplexities; but yet we are not forsaken: we suffer persecution; but yet we are not abandoned: we are throwen downe to the ground; but yet we perish not. This then ought to be a most sure and secure staffe in the hand of all Christians afflicted, that vvhatsoever befall vnto

them, death or life: yet the grace of almighty God vwill neuer faile to hold them vp, and beare then out therin. For most true and cer-

Ser. 88. de taine is that saying of S. Augustine, so often
Temp. & de repeated by him in his vvorkes: That God ne-
nat. & gr. uer forsaketh any man, except he be reiecte
cap. 16. & forsaken by man first.

7. 8.
 Short
 time of
 suffering,
 and great
 reuward.

3. Cor. 4.

34. For the last reason of comfort in affli-
 ction, I vvill ioyn two thinges togeather, of
 great force and efficacy in this matter. The
 first vvherof, is the expectation of reward:
 the other is the shortnes of time vvherin vve
 haue to suffer. Both are touched by S. Paul
 in one sentence, vvhen he saith: *That a little,*
and momentary tribulation in this vvorld,
vvorketh an eternall poise of glory in the height
of heauen. By *momentary*, he sheweth the
 little time vve haue to suffer: and by *eternall*
poise of glory, he expresseth the incomprehen-
 sible greatnes of the reward prepared in hea-
 uen for recompence of that suffering. Christ

Apoc. 22.

also ioyneth both these comfortes togeather,
 vvhen he saith: *Behold I come quickly, and my*
reuward is vvith me. In that he promisseth to
come quickly, he signifieth that our tribula-
 tion shall not endure long; and by that *he*
bringeth his reuward vvith him, he assureth
 vs that he vvill not come empty-handed, but
 ready furnished, to recompence our labour
 throughly. And vvhat greater meanes of en-
 couragement (deare brother) could he vse
 then this? If a man did beare a very heauy
 burden, yet if he vvere sure to be vvell paid
 for his labour, and that he had but a little
 vvay to beare the same, he vvould straine
 himself greatly, to goe through to his vvaies
 end, rather then for sparing so short a la-
 bour,

A compa-
 rison.

bour, to leese so large and so present a reward. This is our Lordes most mercifull dealing vvith vs, to comfort vs in our affliction, and to animate vs to hold out manfully for a time, though for the present the poise seeme heauy on our sholders. The comming of our Lord is euen at hand, and the iudge is before the gates, vvho shall refresh vs, and vvipe away all our teares, and place vs in his Kingdome to reape ioy, without fainting. And then shall vve prooue the saying of holy S. Paul to be true: *That the sufferinges of this vvorld are not vvorthy of that glory vvhich shalbe reuealed in vs.* And this may be sufficient for the reasons left vs of comfort in tribulation and affliction.

Iac. 5.
Math. 11.
Apo. 7. 21
Gal. 6.

Rom. 8.

THE
FOURTH AND LAST
POINT.

*Hovv vve must behaue our selues in
time of Tribulation.*

35. AND thus now hauing declared the first three pointes before set downe; there remaineth only to say a vvord or two of the fourth: vvhich is, vvhat vve haue to doe for our partes in time of persecution & affliction to reape solid fruite therby. And this might be dispatched in one vvord, saying only that vve haue to conforme our selues to the holy vvill and pious meaning of almighty God, vttered before in the causes of tribulation

lation, for vvhich he laieth them vpon vs. But yet for more easy and better remembrance of the same, I vwill briefly runne ouer the principall aduertismentes, vvhich spirituall men doe giue, and vvhich are to be borne in memory about this matter.

1.
To re-
ioice.
Luc. 6.

36. And first of all it cannot be denied, but that vve should indeauour to aspire vnto that high perfection, vvhherof our Sauour speaketh, and vvhervnto he exhorteth vs, vvhhen he saith: *Gaudete & exultate*, reioyce and triumph in your aduerfities: But yet if our corrupt and lumpish nature vwill not permit vs to arrive vnto this so vvorthy a

Iacob 1.

perfection, vve ought at least vvise to performe that vvhich the Apostle so exprefly commandeth, vvhhen he saith: *Omne gaudium existimate, cum in varias tentationes incideritis*: Esteeme it a matter vvorthy of all ioy, vvhhen ye fall into diuers temptations; that is, if vve cannot reioyce at it indeed: yet ought we to thinke it a matter in it self wor-
thy of reioycing; reprehending our selues,

Heb. 10.

for that vve cannot reach vnto it. And if we cannot mount thus high neither (as indeed vve ought to doe:) yet in any case to remember, vvhat another Apostle saith: *Patiētia vobis necessaria est, ut reportetis promissionem*: You must of necessity haue patience, if you vwill receaue Gods promise of euerlasting life made vnto you.

2.
To come
to God by
feruent
Prayer.
Mat. 8,

37. Secondly, vve ought to doe as the Apostles did, vvhhen they vv ere in the most terrible tempest of the sea (Christ being vvith them, but yet a sleepe:) that is, vve must goe and avwake him; vve must cry vnto him with the Prophet: *Exurge, quare obdormis*

Domine

Against feare of persecution. 415 Cap. 3.

Domine? O Lord arise, why doest thou sleepe Psal. 43.
 in our misery? This awaking of Christ
 doth please him vnderfully, as before hath
 byn shewed: but especially if it be done with
 that assured confidence of true affectioned
 children, vvhervvith S. Marke describeth the
 Apostles to haue awakened Christ. For their
 vvordes vvere these: *Maister, doth it not ap-*
pertaine vnto thee, that vve perish heere? As
 vvho vvould say, are not vve thy Disciples
 and seruantes? art not thou our Lord and
 Maister? is not the cause thine? is not all our
 trust & hope in thee? how chaunceth it then,
 that thou sleepest and sufferest vs to be thus
 tossed and tumbled, as if vve appertained no-
 thing vnto thee? With this zeale and affe-
 ction praied holy *Esay*, vvhen he said: *Attend* Esa, 63.
(O Lord) from heauen; looke hither from the
holy habitation of thy glory; vvhere is thy zeale?
vvhere is thy fortitude? vvhere is the multitude
of thy mercifull bowels? Haue they shut them-
selues vp now towards vs? thou art our fa-
ther, Abraham hath not knowen us, and Israel
hath byn ignorant of vs; thou art our Father (O
Lord) turne thy self about for thy seruantes sake,
for loue of the tribe of thine inheritance. Thus
 I say vve must call vpon God; thus we must
 awake him, when he seemeth to sleepe in our
 miseries; with earnest, with deuout, with cōti-
 nuall prayer, alwaies hauing in our mind that
 most comfortable Parable of Christ, vvherin
 he saith: *That if vve should come to our neigh-*
bours dore, and knocke at mid-night to borrow
some bread, vvhen he vvere in bedde, vvith his
children, and most loath to rise: yet if vve per-
seuere in asking and beating at his dore still, Luc. 11.
though he vvere not our friend; yet vvould he
 rise

rise at length, and giue vs our demaund, therby at least to be ridde of our crying. And how much more vwill God doe this (saith Christ) vwho both loueth vs, and tendereth our case most mercifully.

An important
note.

Mat. 8.

1. Cor. 10

God per-
mitterh
tempta-
tions to
grow
great be-
for he
remedy
them.

3. Reg. 12.

Psal. 30.

38. But yet heere is one thing to be noted in this matter: and that is, that Christ suffered the shippe almost to be couered vvith vvaues (as the Euangelist saith) before he vvould avwake; therby to signifie, that the measure of temptations is to be left only vnto himself. It is sufficient for vs to rest vpon the Apostles vvordes: *He is faithfull, and therefore he vvill not suffer vs to be tempted aboue our strength.* We may not examine or mistrust his doings; vve may not enquire vvhy he doth this; or vvhy suffereth he that; or how long vvill he permit these euils to raigne. God is a great God in all his doings; and vvhen he sendeth tribulation, he sendeth a great deale togeather, to the end he may shew his great povver in deliuering vs, and recompence it after vvith great measure of cōfort. His temptations oftentimes doe goe very deepe, therby to try the very hartes and reines of men. He went farre vvith *Elias*, vvhen he caused him to fly into a mountaine, and there most desirous of death, to say; *They haue killed all thy Prophētes (ō Lord) and I am left alone, and nowv they seeke to kill me also.* He vvvent farre vvith *Dauid*, vvhen he made him cry out: *Vvhy dost thou forget my pouerty and tribulation?* And in another place againe: *I said vvith my self in the excesse of my mind; I am cast out from the face of thy eies, ō Lord.* God vvvent farre vvith the Apostles, vvhen he enforced one of them to vvrite:

Vv

Against feare of persecution. 447 Cap. 3.

*VVe vwill not haue you ignorant (brethren) of 2. Cor. 1.
our tribulation in Asia , vvhetherin vve vvere op-
pressed aboue all strength ; in so much as it loa-
thed vs to liue any longer. But yet aboue all*

*others , he vvent furthest vwith his ovvne
deare Sonne , vwhen he constrained him to
vtter those pittifull & most lamentable wor-
des vpon the crosse ; My God , my God , vwhy
hast thou forsaken me : Who can now cōplaine
of any prooffe or temptation whatsoeuer laid
vpon him , seing God vvould goe so farre
vwith his ovvne deare and only Sonne ?*

Mar. 27.
Psal. 21.

39. Heerof then ensueth the third thing ne-
cessary vnto vs in tribulation: vvhich is mag-
nanimity , grounded vpon a strong and in-
uincible faith of Gods assistance , and of our
finall deliuerance, how long soeuer he delay
the matter , and how terrible soeuer the
storme doe seeme for the time. This God re-
quireth at our handes , as may be seene by
the example of his disciples, vvho cried not;
VVe perish, before the vvaues had couered the
ship, as *S. Mathevv* vvriteth : and yet Christ
said vnto them: *Vbi est fides vestra* , vvhere is
your faith? *S. Peter* also was not afraid vntill
he was almost vnder water, as the same Euang-
gelist recordeth; and yet Christ reprehended
him saying; *Thou man of little faith, why did-
dest thou doubt ?* What then must vve doe in
this case, deare brother ? Surely vve must put
on that magnanimous faith of valiant King
Dauid, who vpo the most assured trust he had
of Gods assistance , said : *In deo meo transgre-
diar murum*; In the help of my God I wil goe
ouer a wal. Of which inuincible faith, *S. Paul*
was also, when he said: *Omnia possum in eo qui
me cōfortat*; I can doe all thinges in him that

3.
Magnani-
mity vvith
a strong
faith.

Mat. 8.
Luc. 8.

Mat. 14.

Psal. 17.

Phil. 4.

com-

comforteth and strengthne thme. Nothing is vnpossible, nothing is to hard for me, by his assistance. We must be (as the Scripture saith)

Prou. 28. *Quasi leo confidens absque terrore.* Like a bould and confident lion, vvithout terrour; that is vve must not be astonished at any tempest, at any tribulation, at any aduersity; vve must say vvith the Prophet Dauid, experienced in these matters: *I vvill not*

Psal. 3. *feare many thousandes of people that should en-*

Psal. 21. *uironne or besiege me togeather. If I should*

Psal. 26. *vualke amidst the shaddow of death, I vvill*

Psal. 55. *not feare. If vvhole armies should stand against*

Psal. 117. *me, yet my hart should not tremble. My hope is*

in God, and therfore I vvill not feare vvhat

man can doe unto me. God is my aider, and I

vvill not feare vvhat flesh can doe unto me. God

is my helper, and protector, and therfore I vvill

despise and contemne mine enemies. And an-

Esa. 12. *other Prophet in like sense: Behould, God is*

my Saviour, and therfore vvill I deale confi-

dently, and vvill not feare. These vv ere the

speeches of holy Prophetes; of holy Saintes,

of men that knevv vvell vvhat they said, and

had often tasted of affliction themselues; and

therfore could say of their owne exeperiēce,

hovv infallible Gods assistance is therin.

4. 40. To this supreme courage, magnanimity

Christian fortitude, the Scripture exhor-

Eccl. 10. *reth vs, vvhen it saith: If the spirit of one that*

Eccl. 4. *is in authority, doe rise against thee; see thou*

yeeld not from thy place unto him. And againe,

another Scripture saith: Strive for iustice, even

to the losse of thy life; and stand for equity unto

death it self, and God shall ouerthrow thine

enemies for thee. And Christ himself yet more

Luc. 12. *effectually recōmendeth this matter in these*

vvordes:

vvordes: I say vnto you my friendes, be not afraid of them vvvhich kill the body, and afterward haue nothing els to doe against you. And S. Peter addeth further: Neque conturbemini; 1. Pet. 3⁷
That is, doe not only not feare them, but (vvvhich is lesse) doe not so much as be troubled for all that flesh and bloud can doe against you, vvhen you stand in a good cause.

41. Christ goeth further in the *Apocalyps*, Christs
and vseth maruailous speeches to entice vs exhortatiō
to this fortitude. For these are his vvordes: He to magnanimity.
that hath an eare to heare, let him heare what Apoc. 2.
the spirit saith vnto the Churches. To him
that shall conquer I will giue to eate of the
tree of life, vvvhich is in the paradise of my
God. This saith the first and the last, he that
vvvas dead, and novv is a liue: I knowv thy
tribulation, and thy pouerty; but thou art
rich indeed and art blasphemed by those that
say they are true *Israelites*, and are not, but
are rather the *Sinagogue* of Sathan. Feare no-
thing of that vvvhich you are to suffer; be-
hould the diuell vvill cause some of you to
be thrust into prison, to the end you may be
tempted, and you shall haue tribulation for
* ten daies. But be faithfull vnto death, and
I will giue thee a crowne of life. He that hath
an eare to heare, let him heare what the spirit
saith vnto the Churches. He that shall ouer-
come, shall not be hurt by the second death.
And he that shall ouercome, and shall keepe
my vvorkes vnto the end, I vvill giue vnto
him authority ouer nations, euen as I haue
receaued it from my Father; and I vvill giue
him besides, the morning starre. He that shall
ouercome, shalbe apparelled in vvwhite gar-
ments,

* These ten
daies some
think to
haue lyn
the ten
generall
persecutions
vvithin the
first. 300.
yeres, after
Christ.
Cap. 3.

„ ments, and I vwill not blot his name out of
 „ the booke of life, but vwill confesse his name
 „ before my Father, and before his Angels.
 „ Behould, I come quickly; hould fast that
 „ thou hast, least another man receaue thy
 „ crowne. He that shall conquer, I vwill make
 „ him a pillar in the temple of my God, and
 „ he shall neuer goe forth more; and I vwill
 „ vwrite vpon him the name of my God, and
 „ the name of the Cittie of my God, vvhich is
 „ new Ierusalem. Hs that shall conquer, I vwill
 „ giue vnto him, to sit vvith me in my throne,
 „ euen as I haue conquered, and doe sit vvith
 „ my Father in his throne.

Ibid.
 Cap. 21.

42. Hitherto are the vvordes of Christ to
 S. Iohn. And in the end of the same Booke,
 after he had described the ioyes and glory
 of heauen at large, he concludeth thus: *And*
he that sate on the throne said to me, vwrite
these vvordes, for that they are most faithfull
and true: Qui vicerit, possidebit hac, & ero illi
Deus, & ille erit mihi filius: timidus autem &
incredulus &c. pars illorum erit in stagno ar-
denti igne & sulphure, quod est mors secunda.

A terrible
 threat to
 them that
 feare per-
 secution.

He that shal cōquer, shal possesse al the ioyes
 that I haue heere spoken of; and I vwill be his
 God, and he shall be my sonne: But they
 vvvhich shalbe fearfull of fight, or incred-
 ulous of these things, that I haue said &c. their
 portion shalbe in the lake burning vvith fire
 and brimstone, vvvhich is the second death.

Ecdl 15.

43. Heere novv we see both allurements &
 threatates; both good & euill, life & death; the
 ioyes of heauen, & the burning lake of hell
 proposed vnto vs. We may stretch out our
 handes vnto vvvhich we will. If we fight and
 conquer (as by Gods grace we may) then

are

are we to enioy the promises laid downe before. If we shew our selues either vnbelieuing in these promises, or fearefull to take the sight in hand, being offered vnto vs, then fall we into the danger of the contrary threats: euen as *S. Iohn* affirmeth in another place, *Iohn. 12.* that certaine noble men did, among the Iewes, vvho believed in Christ, but yet durst not confesse him, for feare of persecution.

44. Heere then must ensue another vertue in vs, most necessary to all tribulation and affliction; and that is, a strong and firme resolution, to stand and goe through, vvhat opposition or contradiction soeuer vve find in the vvorld; either of fawning flattery, or of persecuting cruelty. This the Scripture teacheth, crying vnto vs: *Esto firmus in via domini.* Be firme and immouable in the vvay of our Lord. And againe: *Stare in fide, viriliter agite:* Stand to your faith, & play the men. *1. Cor. 16.* And yet further: *Confide in Deo, & mane in loco tuo:* Trust in God, and abide firme in thy place; And finally: *Confortamini & non dissoluantur manus vestre:* Take courage vnto you, and let not your handes be dissolued from the vvorke you haue begonne. *Eccl. 11.* *2. Pat. 15.*

45. This resolution had the three children *Sydrach, Misach, and Abdenago*, vvhen hauing heard the flattering speech, and infinite threats of cruell *Nabuchodonosor*, they answered with a quiet spirit: *O King, we may not answere you to this long speech of yours. For behold our God is able (if he vvill) to deliuer vs from this fornace of fire which you threaten, & from all that you can doe othervvise against vs. But yet if it should not please him so to doe; you must know (Syr King) that vve doe not* vvor-

5.
A firme
resolutio.
Eccl. 9.

1. Cor. 16
Eccl. 11.
2. Pat. 15.

The con-
stancy &
firme re-
solutio of
Saints.
Dan. 3.

Cap. 3. 452 *Christian Directory lib. 1. part. 2.*

vvorshippe your Goddes, nor yet adore your golden Idol vvich you haue set vp.

46. This resolution had S. Peter and S. Iohn, vvho being so often brought before the Counsell, and both commanded, threatned and beaten, to the end they should talke no more of Christ, they answered stil: *Obedire oportet Deo, magis quàm hominibus*: vve must obey God, rather then men. The same had

Act. 45.

Act. 21.

S. Paul also, vvhen being requested vvith teares of the Christians in *Casarea*, that he vvould forbear to goe to *Ierusalem*, for that the Holy-Ghost had reuealed the troubles vvich expected him there; he answered: *Vvhat meane you to weepe thus, and to afflict my hart? I am not only ready to be in bandes for Christs name in Ierusalem; but also to suffer death for the same.* And in his Epistle to the *Romanes*, he yet further expresseth this resolution of his, vvhen he saith: *Vvhat then shall vve say to these things?* If God be vvith vs,

Rom. 3.

S. Pauls
resoluciō.

vvho vvill be against vs? vvho shall separate vs from the loue of Christ? shall tribulation?
 „ shall distresse? shall hunger? shall nakednes?
 „ shall peril? shall persecution? shall the sword?
 „ I am certaine that neither death, nor life, nor
 „ Angels, nor Principalities, nor Powvers, nor
 „ thinges present, nor thinges to come, nor
 „ strength, nor height, nor depth, nor any
 „ creature els shalbe able to separate vs from
 „ the loue of God, vvich is in *Iesus Christ*
 „ our Lord.

Of Mar-
tyrs and
Cōfessors.

47. Finally, this vvvas the resolution of all the holy Martyrs and Confessors, and other seruantes of God: vvherby they haue vvithstood the temptations of the diuell, the allurementes of flesh and bloud, and all the persecutions

secutions of Tyrants, exacting thinges vn-
lawfull at their hands. I vwill alleage one ex-
ample more out of holy Scripture, and that
before the comming of Christ, but yet nigh
vnto the same; and therfore no maruaile (as
the holy Fathers doe note) though it tooke
some heate of Christian seruour & constancy
towards martyrdome. The exâple is won-
derfull, for that in mans sight, it vvas but for
a small matter required at their handes, by
the Tyrantes commandement; that is only
to eate a peece of swines-flesh. For thus it is
recorded in the Scripture.

48. It happened seauen brethren to be ap- 2. Mac. 7.
prehended together in those dayes, and to A maruai-
be brought (vvith their mother) to the Ty- leus con-
rannous King *Antiochus*, and there to be stancy of
compelled vvith tormentes of vvhippes, and the seauen
other instrumentes, to the eating of swines- *Machabees*,
flesh against the law. At vvhat time one of and their
them (vvhich vvas the eldest) said: vvhat mother.
doest thou seeke? or vvhat vvilt thou learne
out of vs, ô King? vve are ready heere rather
to dy, then to breake the ancient lawes of
our God. Wherat the King being greatly of-
fended, commanded the frying-panes and
pottes of brasse to be made burning hoate;
vvhich being ready, he caused this first man-
nes tongue to be cut of, together vvith the
toppes of his fingers and toes, as also vvith
the skinne of his head, the mother and other
brethren loking on; and after this he caused
him to be fried vtill he vvas dead. Which
being done, the second brother vvas brought
to torment, & after his haire pluckt of from
his head, together vvith the skinne, they
asked him vvwhether he vvould yet eate swin-
nes-flesh,

nes-flesh, or no, before he vvas put to the
 „ rest of his tormentes? vvherto he answered,
 „ Noe: and therupon vvas (after many tor-
 „ mentes) flaine vvith the other. Who being
 „ dead, the third vvas taken in hand, and being
 „ vvilled to put forth his tongue, he held it
 „ forth quickly, togeather vvith both his
 „ handes, to be cut of, saying confidently: *I re-*
 „ *ceaued both tongue & handes from heauen, &*
 „ *now I despise them both for the law of God, for*
 „ *that I hope to receaue them all of him againe.*
 „ 49. And after they had in this sort tor-
 „ mented and put to death six of the brethe-
 „ ren, euery one most constantly protesting
 „ his faith, and the ioy he had to dy for Gods
 „ cause; there remained only the yongest,
 „ vvhome *Antiochus* (being ashamed that he
 „ could peruert neuer a one of the former) en-
 „ deauored by al meanes possible to draw from
 „ his purpose, by promising and svvearing,
 „ that he should be a rich and happy man, and
 „ one of his chiefe frindes, if he vvould yeeld.
 „ But vvhen the youth vvas nothing mooued
 „ thervvith, *Antiochus* called to him the mo-
 „ ther, and exhorted her to saue her sonnes
 „ life, by perswading him to yeeld; vvhich she
 „ feigning to doe, therby to haue liberty to
 „ speake to her sonne; she made a most ve-
 „ hement exhortation to him in the Hebrevv
 „ tongue, to stand to it, and to dy for his con-
 „ science; which speech being ended, the youth
 „ cried out vvith a loud voice, and vttered
 „ this noble sentence vvorthy to be remem-
 „ bred: *Quem sustinetis? non obtempero precepto*
 „ *Regis, sed precepto Legis:* Whome doe you
 „ stay for? I doe not obey the commandement
 „ of the King, but the commandement of the
 „ law

A vvorthy
 saying.

A noble
 example
 of a mo-
 ther.

law of God. Whervpon both he and his ,,
mother vvere presently (after many and sun- ,,
dry tormentes) put to death.

50. This then is the constant and immo-
ueable resolution vvhich a Christian man
should haue in all aduersity of this life.

Wherof S. Ambrose saith thus: *Gratia prepa-* Lib. 1. off.
randus est animus, exercenda mens, & stabili- 6. 38.
enda ad constantiam; vt nullis perturbari ani-
mus possit terroribus, nullis frangi molestijs, nul-
lis supplicijs cedere. Our mind is to be prepared
with grace, to be exercised, and to be so esta-
blished in constancy, as it may not be trou-
bled vvith any terrours, broken vvith any
aduersities, yeeld to any punishmentes or
tormentes vvhatsoever.

51. If you aske me heere how a man may
come to this former resolution: I ansvvere,
that S. Ambrose in the same place putteth
two vvaies, how to attaine the same. The
one is, to remember the endles and intol-
erable paines of hel, if vve haue it not, or
doe yeeld against our ovvne conscience for
feare. The other is, to thinke of the vnspea-
kable glory of heauen, if vve perseuere con-
stant. Wherto I vvill adde the third, vvich
with a noble hart, may perhappes preuaile as
much as either of them both: and that is, to
cōsider what others haue suffered before vs,
especially Christ himself, and that only of
meere loue & affection to vvardes vs. We see
that in this vvorld, louing Subiectes doe
glory of nothing more, then of their dangers
or hurtes taken in battaile for their Prince,
though he neuer tooke blovv for them
again. What then vvould they doe, if
their Prince had byn afflicted voluntarily
for

6.
How a
man may
come to
an invin-
cible reso-
lution.

for them, as Christ hath byn for vs? But if this great example of Christ seeme vnto thee ouer hard or high to imitate; looke vpon some of thy brethren before thee, made of flesh and blood as thou art; see vvhath they haue suffered before they could enter into heauen; and thinke not thy self hardly dealt vwithall, if thou be called to suffer a little also.

2. Cor. 4. 52. *S. Paul* vvriteth of all the Apostles together. Euen vnto this houre (saith he) we suffer hunger and thirst, and lacke of apparel: vve are beaten vwith mennes fistes: vve are made vagabounds, not hauing where to stay:

” vve labour & worke with our owne handes:

” vve are cursed, and vve doe blesse: vve are

” persecuted, and vve take it patiently; vve are

” blasphemed, and we pray for them that blas-

” pheme vs: vve are made, as it vv ere, the very

” out-castes and purgings of this vvorld, euen

” vnto this day: That is, though vve be Apo-

stles, though vve haue vvrought so many

miracles, and conuerted so many millions of

people: yet euen vnto this day are vve thus

2, Cor. 6. vsed. And a little after, describing yet further

their liues, he saith: *VVe shew our selues as the*

ministers of God, in much patience, in tribula-

tions, in necessities, in distresses, in beatings, in

imprisonments, in seditions, in labours, in vvat-

ches, in fastings, in chastity, in longanimity, in

suweetnes of behauiour. And of himself in par-

1. Cor. 11. ticular he saith: *In laboribus plurimis &c.* I

The particular sufferings of *S. Paul.* am the minister of God in many labours, in

” imprisonment more then the rest, in bea-

” tings aboue measure, & oftentimes in death

” it self. Fiue times haue I byn beaten of the

” leevves, and at euery time I had forty lashes,

lacking



lacking one; three times haue I bene vwhipt ,,
 vvith rodde; once I vvas stoned; three times ,,
 haue I suffered shipwrake: A day and a night ,,
 vvas I in the bottoome of the sea; oftentimes ,,
 in iourneys, in dangers of flouds; in dangers ,,
 of theeues; in dangers of Iewes, in dangers ,,
 of Gentiles; in dangers of the Citty; in dan- ,,
 gers of vvildernes; in dangers of sea; in dan- ,,
 gers of false brethren; in labour and trauaile; ,,
 in much vvatching; in hunger and thirst; in ,,
 much fasting; in cold and nakednes: and be- ,,
 sides all these externall things, the matters ,,
 that daily doe depend vpon me, for my vni- ,,
 uersall & sollicitous care ouer all Churches. ,,

53. By this we may see now, whether Christs
 holy Apostles taught vs more by wordes, the
 they shewed by their owne examples, about
 the necessity of suffering in this life. Christ
 might haue provided for them if he vvould,
 at least vvise, thinges necessary to their bo-
 dies, & not haue permitted the to haue come
 into these great extremities of lacking cloa-
 thes to their backes, meate to their mouthes,
 & houses to put their heades in. He that gaue
 them authority to doe so many other mira-
 cles, might haue suffered them also to haue
 procured sufficient maintenāce for their bo-
 dies, vvich should be the first miracle that
 vvorldly mē vvould worke, if they had leaue
 & authority. Christ might haue said to *S. Pe-*
ter vvhen he sent him to take his Tribute frō
 out of the fishes mouth; take so much more,
 as vvill suffice for your necessary expences,
 vvhen you trauaile ouer forraine countries;
 or at least vvise, so much as would serue for
 the maintenāce of his deare mother the blef-
 sed Virgin, cōmitted to the keping of *S. Iohn*,

How
 Christ suf-
 fered the
 Apostles
 to vvant.

Math. 17.

as poore as herselfe. But none of this wvould he doe, nor yet diminish the great afflictions vvvhich I haue shewed before, though he loued them as dearly, as euer he loued his owne soule. All vvvhich vvvas done (as *S. Peter* interpreteth) to giue vs example, vvhat to follow, vvhat to looke for, vvhat to desire, vvhat to comfort our selues in, amidst the greatest of all our tribulations.

1. Pet. 2.
Heb. 12.
A notable exhortation, of *S. Paul.*
54. *S. Paul* vseth this, as a principall consideration, vvhen he vvriteth thus to the *Hebrevvves*, vpon the recitall of the sufferinges of other Saintes before them. Wherefore we also bretheren (saith he) hauing so great a multitude of vvvitnesse, that haue suffered before

vs, let vs lay of all burden of sinne hanging vpon vs; and let vs runne by patience vnto the battaile offered vs, fixing our eyes vpon the author of our faith, and fulfiller of the same, *Iesus*; vvho putting the ioyes of heauen before his eyes, sustained patiently the Crosse, contemning the shame & confusion thereof, and therfore now sitteth at the right hand of the seat of God. Thinke vpon him (I say) vvvhich sustained such a cōtradiction against himself, at the handes of sinners: and be not vveary, neither faint yee in courage. For you haue not yet resisted against sinne vnto blood: & you haue forgotten (perhaps) that comfortable saying, vvvhich speaketh vnto you, as vnto children: *My sonne, doe not con-*

Prou. 3.
Iob 5.
Apoc. 3.
temne the discipline of our Lord, & be not vveary vvhen thou art chastised of him. For whome

God loueth, he chastiseth, & he vvhippeth euery sonne vvhome he receaueth. Perseuere therfore in the correction laid vpon you. God offereth himself to you as to his children.

dren. For vvhath child is there vvhome the father correcteth not? If you be out of correction, vvhherof all his children are made partakers; then are you bastardes, and not children. All Correction, for the present time vvhhen it is suffered, seemeth vnpleasant and sorrowfull; but yet after, it bringeth forth most quiet fruite of iustice, vnto them that are exercised by it. Wherfore, strengthen vp your vveary handes, and loosened knees; make vway to your feete &c. That is, take courage vnto you, and goe forward valiantly vnder the Crosse layed vpon you. This vvas the exhortation of this holy Captaine vnto his Countrey-men (souldiers of I E S V S Christ) the Iewes.

55. *S. Iames* the brother of our Lord vseth Iac. 5. another exhortation in his Catholike epistle The exhortation to all Catholikes, not much different from of *S. Iames*, this. Be you therfore patient my brethren (saith he) vntil the comming of our Lord. Behold, the husbandmā expecteth, for a time, the fruite of the earth, so precious vnto him, bearing patiently vntill he may receaue the same in his season; be you therfore patient, and comfort your hartes, for that the comming of our Lord vwill shortly draw neare. Be not sadde, and complaine not one of another. Beholde the Iudge is euen at the gate. Take the Prophetes for an example of labour and patience, vvhospeake vnto vs in the name of God: *Beholde, vve account them blessed vvhich haue suffred.* You haue heard of the sufferance of *Iob*, and you haue seene (I say) that our Lord is mercifull, and full of compassion. So hee.

56. I might heere alleage many things more

The conclusion.

out of holy Scriptures to this purpose, for that they are most copious herin: & in very deed, if all that is conteyned therin, should be put togeather, and laid before vs, it vvould in effect (especially in the new Testament) yeeld vs nothing els. almost, but touching the Crosse and patient bearing of tribulation in this life. But I must end, for that this Chapter groweth to lōg, as the other did before. And therfore I vvill only, for my conclusion, set downe the confession and most excellent exhortation of old *Mathathias*, in the time of the cruell persecution of *Antiochus* against the *Iewes*. The story is thus reported in the Scripture.

The confession & exhortation of *Mathathias*

1. Mac. 2.

Note,

57. At that time the officers of *Antiochus* said vnto *Mathathias*: Thou art a Prince, and of greatest estate in this Citty, adorned with children and brethren; come thou therfore
 „ first, & doe the Kings commandement, as o-
 „ ter men haue done in *Iuda* & *Ierusalem*, and
 „ thou & thy children shalbe the Kings friēds,
 „ and enriched vvith gould and siluer, & many
 „ giftes from him. Wherto *Mathathias* answered vvith a loude voice: If all nations should
 „ obey *Antiochus*, to depart from the obediēce
 „ of the lawes of their auncestours; yet I, and
 „ my children and brethren will follow the la-
 „ wes of our Fathers; let God be mercifull vn-
 „ to vs at his pleasure &c. And the daies came
 „ of *Mathathias* his death, & then he said vnto
 „ his children. Now is the time that pride is in
 „ her strength. Now is the time of chastisemēt
 „ towards vs, the time of euersion & indigna-
 „ tion is come. Now therfore (ō Children) be
 „ you zealous in the law of God: yeeld vp your
 „ liues for the Testament of your Fathers; re-
 member

member the vvorkes of your auncestours, ,,
 vvhat they haue done in their generations, & ,,
 so shall you receaue great glory, and eternall ,,
 name. Was not *Abraham* found faithfull in Gen. 12.
 time of temptation, and it vvvas reputed vnto Gen. 41.
 him for iustice? *Ioseph* in time of his distresse ,,
 kept Gods commandementes, and vvvas made ,,
 Lord ouer all *Egypt*. *Phinees* our Father, for Num. 25.
 his zeale towards the lawe of God, receaued Ios. 11.
 the Testament of an euerlasting priesthood. Iud. 14.
Iosue for that he fulfilled Gods vvord, vvvas 2. Reg. 1.
 made a Captaine ouer al *Israel*. *Caleb* for that 4. Reg. 2.
 he testified in the Church, receaued an inhe- ,,
 rittance. *Dauid* for his mercy, obtained the ,,
 seat of an eternall Kingdome. *Elias* for that ,,
 he vvvas in zeale of the lawe, vvvas taken vp to Dan. 3.
 heauen. *Ananias*, *Azarias* and *Misael* through ,,
 their beliefe, vvvere deliuered from the flame ,,
 of the fire. *Daniel* for his simplicity, vvvas de- Dan. 9.
 liuered from the mouth of lions. And so doe ,,
 you runne ouer, by cogitation, all genera- ,,
 tions, & you shall see that all those that hope ,,
 in God shall not be vanquished. And doe you
 not feare the vvordes of a sinfull man; for his A vvorthy
 glory is nothing els but dung and vvormes: To saying.
 day he is great and exalted, and to morrow he
 shall not be found; for he shall returne vnto his
 earth againe, & all his fond cogitations shall pe-
 rish. VVherfore take courage vnto you (my chil-
 dren) and play the men in the lawe of God. For
 therein shall be your honour and glory. Hitherto
 are the vvords of Scripture, vvwhich shall suf-
 fice for the end of this Chapter: & the rather
 for that there cometh another Chapter* after, * *Infra c. 54.*
 which laieth before vs many more examples
 of true Resolution in diuers of Gods seruantes
 for our instructiō, & encouragmēt herin.



T H E
F O U R T H
A N D G R E A T E S T
I M P E D I M E N T O F
A L L O T H E R

That hindereth Resolution :

T O V V I T,

*The loue and respect, vvhich men beare to
the pleasures, commodities, and
vanities of this vworld.*

C H A P. IIII.



S the former impedimētes vvhich now by Gods grace vve haue remoued, be in very deed great stayes to many mē, from the resolution vve talke of: so this that presētly vve take in hand, is not only of it self a strong impediment and let; but also a general cause and (as it vvere) a common ground to all other impedimētes that be, or may be. For if a man could touch the hidden pulse of all such as refuse, or neglect, or doe differre to make this resolution: he should find the true cause
and

and origen therof, to be the loue and respect
 vvhich they beare vnto this vworld, vvhats-
 foeuer other excuses they pretend besides. The
 noble men of *Ieuury* pretended feare to be
 the cause, vvhich they could not resolue to
 confesse Christ openly: but *S. Iohn* that felt
 their pulses, and knew their disease, vttereth
 the true cause to haue byn, *for that they loued
 the glory of men, more then the glory of God.* Ioan. 12.
Demas that forsooke *S. Paul* in his bandes,
 euen a little before his death, pretended ano-
 ther cause of his departure to *Theffalonica*:
 but *S. Paul* saith it vvas: *Quia diligebat hoc
 saculum*: For that he loued this vworld. So
 that this vworld is a general and vniuersall
 impediment, and more largely dispersed in
 mens hartes, then outvvardly appeareth: for
 that it bringeth forth diuers other excuses
 therby to couer it self in the people, vvhich
 it abideth.

2. This may be confirmed by that most ex-
 cellent *Parable* of our Sauour Christ, recor-
 ded by three Euangelistes, concerning the
 three sortes of men which are to be damned,
 & the three causes of their damnation; wher-
 of the third, and last, & most generall (inclu-
 ding as it vvere both the two former) is the
 loue of this vworld. For the first sorte of men
 there mentioned, are cōpared to a *High-vvay*,
 vvhich all seed of life that is sown, either
 vvithereth presently, or els is eaten vp by
 the birdes of the ayre; vvhich is (as Christ
 expoundeth it) by the diuels, in such ca-
 reles men, as contemne vvhatsoeuer is said
 vnto them: such are infidels, heretikes and
 other like obstinate and contemptuous
 people. The second sorte of reprobate
 people

The
 vworld, the
 ground of
 al other
 impedi-
 mentes.

Ioan. 12.

1. Tim. 4.

Math. 13.
 Marc. 4.
 Luc. 8.

1.
 The expo-
 sition of
 the Para-
 ble of the
 seed, and
 of fower
 sortes of
 people si-
 gnified
 therein.

2.

people are compared to rocky groundes, in vvhich, for lacke of deepe roore, the seed that falleth, continueth not: And by this are signified, light and vnconstant persons, that now are feruent, and by and by key-cold againe; and so in time of temptation, they are gone, faith Christ. The third sorte are compared to a field, vvhetherin the seed of life groweth vp, but yet there are so many thornes about the same (vvhich Christ our Sauour expoundeth to be the cares, troubles, miseries, and deceauable vanities of this life) *as the good corne is choked up, and so bringeth forth no fruite at all.* By vvhich last vvordes he signifieth, that vvhersoever his doctrine is taught and groweth vp, and yet bringeth not forth due fruite: That is to say, vvhersoever his faith is planted, receaued and professed (as among Christians it is) and yet bringeth not forth vertuous life, holy conuersation, good vvorkes, & due seruice of God, correspondent to this seed: there the principall cause is, for that it is choked vvith the loue and care of this present vvorld.

3. This is a *Parable* of maruailous great importāce, as may appeare, both for that Christ after the recitall therof, cried out vvith a loud voice: *He that hath eares to heare, let him heare:* as also, for that he expounded it himself in secret only to his Disciples: And principally, for that before the exposition therof, he vsed such a solemne Preface, saying: *To you it is giuen to know the mysteries of the Kingdome of heauen, but to others not; for that they seing, doe not see, and hearing, doe not heare, nor vnderstand.* Wherby our Sauour signifieth, that the vnderstanding of this Parable aboue others,

The importance of this Parable, and circumstances therof.
Math. 13.

others, is of singular importance, for concea-
uing the true mysteries of the Kingdome of
heauen; & that many are blind vvhich seeme
to see, and many deafe and ignorant, that
seeme to heare and know; for that they vn-
derstand not vvell the mysteries of this *Para-
ble*. For vvhich cause also his diuine vvif-
dome maketh this conclusion, before he be-
ginne to expound the *Parable: Happy are your
eyes that see, and blessed are your eares that
heare*. After vvhich vvordes, he beginneth
his expositiō, vvith this admonition: *Vos ergo
audite Parabolam*. Doe you therfore heare
and vnderstand this Parable, that are made
vvorthy therof.

4. And for that this *Parable* doth containe
& touch so much in deed, as may, or is need-
full to be said, for remouing of this great &
dangerous impediment of vvorldly loue a-
gainst the seruice of God: I meane to stay
my self only vpon the explication therof in
this place, and vvill declare the force and
truth of certaine vvordes heere vttered by
Christ, concerning the vvorld and vvorldly
vanities, and how vvarily they are to be vsed
by vs. And for some order and methode, I
vvill draw all to these six principall pointes
or heades that doe ensue. First, how and in
vvhat sense all this vvhole vvorld and com-
modities therof are meere vanities in them-
selues, and of no value, as Christ hgere signi-
fieth; and consequently, ought not to be an
impediment to let vs from so great a matter,
as the Kingdome of heauen and seruing of
God is. Secondly, how they are not only
vanities and trifles, but also *Deceptions*, as the
vvordes of Christ are: that is to say, deceytes

Six prin-
cipall
pointes
of this
Chapter.

1.

2.

- and fallaces, not performing to vs in deed those little trifles vvhich they doe promise, and vve so highly esteeme. Thirdly, how they are *spina*, that is to say *pricking-thornes*, as our Sauour affirmeth; albeit they seeme to vvorldly men to be most sweet and pleasant for a time, & to be flowers rather than thornes. Fourthly, how they are *Aerumna*, that is to say miseries and afflictions, according to our Sauours meaning and speach. Fifthly, *Quomodo suffocant*, how they do strangle or choke their possessours, in the sense vvhich our Sauour the Sōne of God, in this Parable, auoucheth. Sixthly, how vve may vse them notwithstanding, vvithout these daungers & euils, to our great comfort, gaine, and preferment, if vve vvill, and do take the right vvay therin.

THE FIRST POINT OF THE PARABLE.

Haue all the vvorld is vanity.

1. 5. AND now for the first, albeit I might stand vpon many reasons and demonstrations; yet doe I not see how briefly & pithily it may be better declared, that all the pleasures and goodly shewes of this vvorld are meere vanities, as Christ heere signifieth; then to alleage the testimony and prooue of some, vvhich hath tasted & proued them all: that is to say, of such an one, as speaketh not
only

only by speculation, but also of his owne experience and practice. And this is the vwise 2. Par. 9, and mighty King *Salomon*, of vvhome the Scripture reporteth wonderfull matters, touching his peace, prosperity, riches and glory in this vworld: As for example, that all the Kings of the earth desired to see his face, for his vvildome and renowned felicity: That al the Princes liuing besides, vv ere not like him in vvealth: That he had six hundred sixty and six talents of gold (vv hich is an infinite summe) brought him in yearly, besides all other that he had from the *Kinges of Arabia*, and other Princes: That siluer vv as as plentifull vv ith him as heapes of stones, and not esteemed, for the great store and abundance he had therof: That his plate and Iewelles had no end: That his seat of Maiesty, vv ith stooles, lions to beare it vp, and other furniture, vv ere of gold, passing all other kingely seates in the vworld: That his precious appatell and armour vv as infinite: That he had all the *Kinges*, from the riuer of the *Philisthines* vnto *Egypt*, as his seruantes: That he had forty thousand horses in his stables to ride, and twelue thousand chariottes, vv ith horses and other furniture ready to them for his vse: That he had two hundred speares of gold borne before him, & six hundred crownes of gold bestowed vpon euery speare; as also three hundred bucklers, and three hundred crownes of gold, bestowed in the guilding of euery buckler: That he spent euery day in his house, a thousand * nine hundred thirty & seauen quarters of meale & flower; thirty oxen, with an hūdred wethers, beside al other flesh: that he had seauē hūdred

vviues,

The vworldly prosperity of King *Salomon*.

* 30. cori fū-
mila, &
60. cori fa-
vina: & eve-
ry corus is
21 quar-
ters &
odde.

3. Reg. 4. viues, as Queens, and three hundred other,
 3. Reg. 11. as concubines. All this, and much more doth
 Eccles. 1. holy Scripture report of *Salomons* vworldly
 vwealth, vvifdome, riches, prosperity: vvich
 he hauing tasted, and vsed to his fill, pronun-
 ced yet at the last this sentence of it all: *Vani-
 tas vanitatum, & omnia vanitas*; Vanity of
 vanities, and all is vanity: by *vanity of vanti-
 ties*, meaning (as *S. Hierome* interpreteth) the
In cap. 7. greatnesse of this vanity, aboue all other va-
Eccles. nities that may be deuised.

6. Neither only doth *K. Salomon* affirme
 this thing in vvord, but doth proue it also by
Salomons examples of himself. I haue byn King of *Is-
 saying of* *rael* in *Ierusalem* (saith he,) and I purposed
himself. vvith my self, to seeke out by vvifdome all
 Eccles. 1. things. And I haue seene, that all vnder the
 sunne, are meere vanities and affliction of
 spirit. I said in my hart, I vvill goe & abound
 in all delightes, and in euery pleasure that
 may be had: and I saw that this vv as also va-
 nity. I tooke great vvorkes in hand, builded
 Cap. 2. houses to my self, planted vineyardes, made
 Ibid. orchardes and gardens, and beset them vvith
 all kind of trees: I made my fish-pondes
 to vvater my trees: I possessed seruantes and
 hand-maides, and had a great family, great
 heardes of cattell, aboue any that euer vv ere
 before me in *Ierusalem*. I gathered togea-
 ther gould and siluer, the riches of Kings &
 Prouinces. I appointed to my self musicians
 and fingers, both men and vvomen, vvich
 are the delightes of the children of men: fine
 cuppes also to drinke vvine, & vvhatsoeuer
 my eyes did desire, I denied it not vnto them:
 neither did I let my hart from vsing any
 pleasure, to delight it self in these thinges
 vvich

vvhich I had prepared. And vvhen I turned ,,
my self to all that my handes had made, and ,,
to all the labours, vvherin I had taken such ,,
paines and sweate; I sawv in them all, vanity
and affliction of mind.

7. This is the testimony of Salomon, vpon
his ovvne prooffe in these affaires: And if he
had spoken it vpon his vvisdome only (being
such as it vvvas) vve ought to belieue him;
but much more, seing he affirmeth it of his
ovvne experience. But yet, if any man be not
mooued vvith this: let vs bring yet another
vvitnesse out of the new Testament, and such
a one, as vvvas priuy to the opinion of our
Sauiour Christ herin: and this is, the holy
Euangelist and Apostle S. Iohn, vvho maketh
an earnest exhortation to all vvise men, neuer
to entangle themselues vvith the loue of
vvorldly affaires, vsing this reason for the
same: *Mundus transis, and concupiscentia eius:*
The vvorld is transitory, and all that is to be
desired therin: that is to say, it is vaine, flee-
ting, vncertaine, and not permanent. And
then comming to shewv the substance of this
transitory vanity, he reduceth them all to
three generall heades or branches, saying:
VVhatsoever is in this vvorld, is either concu-
piscence of the flesh, or concupiscence of the eyes,
or pride of life. By the first he comprehendeth
all sensuall pleasures vsed in cherishing and
pampering the flesh: by the second, all be-
auty and brauery of riches: by the third he
signifieth the vanity of ambition in vvorldly
honour and estimation.

The testi-
mony of
S. Iohn.

1. Iohn, 24

The gene-
rall bran-
ches of
vvorldly
vanities,

8. These then are three generall and most
principall vanities of this life, wherein vvorld-
ly men doe vveary out their braines: to wit, *ambition,*
Three
principall
vanities.

ambition, couetousnes, and carnall pleasures.
Whervnto al other lesser vanities are addressed, as to their Superiours. And therefore it shall not be amisse to consider of these three in this place together with their dependants; for that euery one of these three haue diuers branches depending of them; especially the first, vvhich heere I vwill handle, called by *S. Iohn, Ambition and pride of life*, vvhervnto belong these six members that ensue.

I.
Vain-
glory.

9. First vaine-glory, vvhich is a certaine disordinate desire to be vvell thought of, well spoken of, praised and glorified of men. And this is as great a vanity (though it be common to many) as if a man should runne vp and dovne the streetes, after a feather flying in the ayre, tossed hither and thither vvith the blastes of infinite mens mouthes. For as this man might vveary out himself before he gate the thing vvhich he followed, and yet vvhen he had it, he had gotten but a feather: so a vain-glorious man may labour a good vvhile, before he attaine to the praise, vvvhich he desireth. And vvhen he hath it, it is not vvorth three chippes, being but the breath of a fevv mens mouthes, that doth alter vpon euery light occasion, and novv maketh him great, novv little, novv good, novv bad, novv nothing at all. Christ himself may be an example of this, vvho vvas tossed to and fro in the speech of men. Some

Mat. 27.
Ioan. 8.

Ioan. 9.

said he vvas a *Samaritan* and had a diuell; others said he could not be a Prophet, or of God, for that he kept not the Sabbath day: others asked, if he vv ere not of God, how he could doe so many miracles? So that there vvas a scisme or diuision among them about this

this matter, as *S. Iohn* affirmeth. Finally, vpon *Mat. 21.*
Palme-sunday they receaued him into *Ieru-* *Mar. 11.*
salem vvith triumph of *Hosanna*, casting their *Mat. 27.*
 apparell vnder his feet: But the thursday and *Luc. 23.*
 friday next ensuing, they cried *Crucifige* a-
 gainst him; & preferred the life of *Barabbas*,
 a vvicked murderer, before his.

10. Novv my friend, if they delt thus vvith
 the Sauour of the vworld, vvhich vvvas a bet- The my-
 ter man then euer thou vvilt be., and did sery of de-
 more glorious miracles, then euer thou vvilt pending
 doe, that in reason might haue purchased him on other
 name and honour amonge the people: vvhy mens
 doest thou so labour and beate thy self about
 this vanity of vain-glory? vvhy doest thou
 cast thy trauailes into the vvind of mens
 mouthes? vvhy doest thou put thy riches in
 the lippes of mutable men, vvhere euery flat-
 terer may rob thee of them? hast thou no
 better a chest to locke them vp in? *S. Paul* 1. *Cor. 4.*
 vvvas of another mind, when he said: *I esteeme*
little to be iudged of you, or of the day of man.
 And he had reason. For vvhat careth he that
 runneth at the tilt, if the ignorant people
 that stand by doe giue sentence against him,
 so the Iudges giue it vvith him? If the blind
 man in the vvay to *Iericho*, had depended *Luc. 18.*
 of the liking and approbation of the goers
 by, he had neuer receaued the benefit of his
 sight: for that, they dissuaded him from run-
 ning and crying so vehemently after Christ.
 It is a miserable thing for a man to be a
 vvind-mill, vvhich grindeth not, nor ma-
 keth meale, but according as the blast en-
 dureth. If the gale be strong, he scourgeth
 about lustily, but if the wind be slacke, he re-
 lenteth presētly: so if you praise the vain-glo-
 rious

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rious man, he vwill runne: but if he feele not the gale blowv, he is out of hart. He is like the *Babylonians*, vvho vvith a little sweet musicke vvere made to adore any thing vvhatsoever.

Pro. 27. 11. The Scripture saith most truly: *As siluer is tried in the fire by blowving to it, so is a man tried in the mouth of him that praiseth.* For as

A fit similitude.

siluer, if it be good taketh no hurt therby, but if it be euill, it goeth all into fume: so doeth a vaine man, by praise and commendation. Howv many haue vve seene puffed vp vvith mens praises, and almost put besides themselues for ioy therof: and yet afterward brought downe vvith a contrary vvinde, and driuen full neare to desperation by cōtempt?

Psal. 9. Howv many doe vve see daily (as the Prophet did in his daies) commended in their sinnes, and blessed in their vvickednes? Howv many palpable and intollerable flateries doe vve heare, both vsed, and accepted daily, and no

Psal. 140. man crieth vvith good King Dauid: *Away*

Psal. 39. *vvith this oile, and ointment of sinners, let it not come vpon my head?* Is not all this vanity? Is it not madnes, as the Scripture calleth it?

The glorious Angels in heauen seeke no honour vnto themselues, but all vnto God: and thou poore vvorme of the earth desirest to be glorified? The foure and twenty elders in

Apoc. 4. the *Apocalips* tooke of their crownes, and cast them at the feete of the lambe: and thou wouldest plucke forty from the lambe to thy self, if thou couldest. O fond creature? howv

Psal. 14. truly saith the Prophet: *Homo vanitati similis factus est:* a man is made like vnto vanity, that is, like vnto his ovne vanity. as light as the very vanities themselues, vvich he

fol.

follovveth. And yet the Wise-man more expressly: *In vanitate sua appenditur*, the sinner is vveighed in his vanity: that is, by the vanity vvhich he followeth, is seene howv light and vaine a sinfull man is. And is there any man then vvho vvill leaue to resolute to serue God, and seeke his owne saluation, for feare vvhat the vworld vvill say or thinke of him? What importeth it thee (deare brother) in the next life, vvhat they all say of thee heere? Thinke then vpon this, and esteeme it as a vanity indeed.

Eccl. 23.

12. The second vanity that belongeth to Ambition, is desire of vworldly honour, dignity and promotion. And this is a great matter in the sight of a vworldly man; this is a lewell of rare price, & worthy to be bought vvith any labour, trauaile, or perill vvhatsoever. The loue of this letteth the great men, that vvere Christians in *Ierury*, from confessing Christ openly. The loue of this letteth *Pilate* from deliuering *Iesvs*, according as in conscience he savv he vvvas bound. The loue of this letteth *Agrippa* and *Festus*, from making themselves Christians, albeit they esteemed *S. Pauls* doctrine to be true. The loue of this letteth infinite men daily from imbracing the meanes of their saluation. But (alas) these men doe not see the vanity herof. *S. Paul* saith not vvithout iust cause: *Nolite esse pueri sensibus*; be you not children in vnderstanding. It is the fashion of children, to esteeme more of a painted bable, then of a rich leuell. And such is the painted dignity of this vworld, gotten vvith much labour, maintained vvith great care and sollicitude, and lost vvith intollerable griefe and sorrow.

2.
VWorldly
honour
and pro-
motion.

Ioan. 18.
Ioan. 19.

Act. 26.

1. Cor. 14.

For

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For better conceauing vvherof, ponder a little vvith thy self (gentle Reader) any state of dignity that thou vvouldest desire, and thinke hovv many haue had that, or the like before thee. Remember hovv many haue mounted vp, and how they haue descended downe againe: and imagine vvith thy self, which vvas greater, either the ioy in getting, or the sorrow in leeing it. Where are novv al those Emperours, those Kings, those Princes and Prelats, which reioyced so much once at their owne advancement? Where are they novv, I say? vvho talketh, or thinketh of them? are they not forgotten, and cast into their graues long agoe? And doe not men boldly vvalke ouer their heads novv, vvwhose faces might not be looked on, without feare, in their life? vvhat then haue their dignities done them good?

The vanity of
vvorldly
honour.

13. It is a vvonderfull thing to consider the vanity of this vvorldly honour. It is like a mans owne shaddovv, which the more a man runneth after, the more it flieth: and vvhen he flieth from it, it followveth him againe: and the only way to catch it, is to fall downe to the ground vpon it. So vve see, that those men vvwhich desired honour in this vvorld, are novv forgotten; and those vvwhich most fled from it, and cast themselues lovvest of all men, by humility, are novv most of all honoured: honoured (I say) most, euen by the vvorld it self, vvwhose enemies they vvvere, vvwhiles they liued. For vvho is honoured more novv, vvho is more commended and remembred, then *S. Paul*, and his like: which so much despised vvorldly honour in this life,

Philip. 3.

life, as he made lesse accompt therof, then of common dung. Most vaine then is the pursuite of this vworldly honour, vvhich neither contenteth the mind; nor easeth the pained body, nor continueth vwith the possessor, nor leaueth behind it any benefite or contentation, & consequently ought not to preuaile vwith any man, against this great Resolution, of vvhich heere vve treat.

14. The third vanity that belongeth to ambition or pride of life, is nobility of flesh & blood; a great pearle in the eye of the world and indeed to be esteemed, when it is ioyned vwith vertue and accompanied with the feare of God; but othervvise both in it self, and in the sight of almighty God, a meere trifle and vanity. Which holy *Iob* vvell vnderstood (albeit he were of noble parentage) vvhen he vvrote these wordes: *I said vnto rottennesse, thou art my father; and vnto vvormes, you are my mother and sisters.* He that will behold the gentry of his ancestours, let him looke into their graues, and see whether *Iob* saith truly or no. True nobility vvas neuer begonne but by vertue; and therfore, as it is a testimony of valour and vertue in the predecessours: so ought it to be a spurre to the same, in the successours. And he vvwhich holdeth the name therof by descent only vvithout substāce of vertue, is a meere aliene, in respect of his ancestours; from vvhome he degenerateth, and hath nothing of theirs, but the bare outvvard shevv only. Of vvwhich sort of men, God saith by one Prophet: *They are made abhominable, euen as the thinges vvwhich they loue &c. Gloria eorum à partu, ab utero, & à conceptu: Their glory is from their*

3.
The vanity of vworldly Nobility.

Iob. 17.

Osc. 9.

their birth, from the belly, & frō their conception only. That is to say, they vaunt and glory of their ancestors, progenitors, and noble birth, vvheras, hauing no vertue in them correspondent to their birth, but following their sensuall appetites, & setting their affections on vvicked and abhominable delights; they are made in like manner abhominable and contemptible, both to God and man. And in this sense it is a fond vanity to begge credit of dead-men, vvheras vve deserue none our selues; to seek vp old titles of honour from our auncestours, vve being vtterly incapable therof, by our ovvne base manners and be-

Math. 8. hauiour. Christ cleerly confounded this va-
20. 24. 26 nity, vvhen being descended himself of the
greatest nobility and race of Kings that euer
vvas in this vvorld; and besides that, being
also the Sonne of God (a much higher title:)
yet called he himself ordinarily by the name
of *The Sonne of man*; That is to say, the sonne
of the poore Virgin *M A R I E* (for other-

Ioan. 10. vvise he vvas no Sonne of man:) And fur-
ther then this also, called himself a shepheard
vvhich in the vvorld is a name of contempt.
And vvhen long before his incarnation he
vvas to make a King first in *Israel*, he did not
1. Re. 9.
1. Re. 16. seeke out the ancientest blood, but tooke
Saul, of the basest tribe of *Ievves* (to wit of
Beniamin) and after him *Dauid*, the poorest
shepheard of all his brethren. And vvhen
he came into the vvorld, he sought not out
the noblest men to make Princes of the

Mat. 4.
Psal. 44.
1. Cor. 1. earth: that is, to make Apostles, but tooke of
the poorest, and simplest, therby to con-
found (as one of them saith) the foolish va-
nity of this vvorld, in making so great ac-
compt

compt of the preheminance of a little flesh and bloud in this life, vwhere merit of vertue is not found; though yet on the other side vwhere vvordly nobility and gentry is furnished with spirit and vertue, it is (no doubt) an excellent ornament, and may doe singular much good in Gods seruice, and is highly respected by him, as by many examples may be proued: But in no vvise is it a sufficient motiue to let any man from the Resolution of Gods seruice, for that he is noble: for that in this respect, it is a meere trifle indeed.

15. The fourth vanity that belongeth to ambition or pride of life, is vvordly vvifdome; vvherof the Apostle saith: *The vvifdome of this vworld is folly vvith God.* If it be folly, then it is great vanity (no doubt) to delight and boast so much in it, as men doe, especially against the vvifdome of God & his Saintes. It is a strange and vvonderfull thing to behould, how contrary the Iudgmentes of God are to the iudgmēts of vvordly men. Who woulde not thinke, but that the vvifemen of this vworld, vvare the fittest to be chosen to doe Christ seruice in his Church? Yet S. Paul saith: *Non multi sapientes, secundum carnem*: God hath not chosen many vvif-mē, according to the flesh. Who would not thinke, but that a vvordly vvif-man might easily also make a vvif Christian? yet S. Paul saith, no; except first he become a foole: *Stultus fiat, vt sit sapiens*: If any man seeme vvif amongst you, let him become a foole, to the end he may be made vvif. Vaine then, and of no account is the vvifdome of this vworld, except it be subiect to the vvifdome

4.
The vanity of vvordly vvifdome.
1. Cor. 1.
1. Reg. 9.

1. Cor. 3.

1. Cor. 3.

dome of God. And whosoever in this worldly wisdom, and for worldly respects neuer so important in his owne sight, and according to the world, shall condemne them that contemne the world, and do resolute themselves to Gods service; his wisdom is folly in this behalfe, and his prudence meere vanity: and so will he confesse it one day, when he shall come to cry with those of his condition in the next life: *Nos insensati vitam illorum astimabamus insaniam.* We senseless and foolish worldly wise-men did thinke the life of Saintes to be meere madness; but now we come to see, that they were wise indeed, and we only fooles. And this is to be vnderstood, when humane worldly wisdom contradicteth spirituall wisdom, and not otherwise.

Sap. 5.

5.
The vanity of beauty.
Pro. 31.
Psal. 118.
Psal. 4.

16. The sixth vanity belonging to pride of life, is corporall beauty; wherof the wise-man saith: *Vaine is beauty, and deceyvable is the grace of a faire countenance.* Wherof also King David vnderstood properly, when he said: *Turne away my eyes (O Lord) that they behold not vanity.* This is a singular great vanity, dangerous and deceitfull. Beauty is compared by holy men, to a painted snake, which is faire without, and full of deadly poison within. If a man did consider what infinite ruines and destructions haue come by ouer-light liking therof; he would beware of it. And if he remembred what foule drosse lieth vnder a faire skinne; he would little be in loue therewith, saith one holy Father. God hath imparted certaine sparkles of beauty vnto his creatures on earth, therby to draw vs to the consideration and loue of his

his owne beauty, vvhether of the other is but a shaddovv; Euen as a man finding a little issue of vvater, may seeke out the fountaine therby; or happening vpon a small vaine of gold, may therby come to the head mine it self. But vve, like babes, delight our selues only with the faire couer of the booke, and neuer doe consider vvhat is written therin. In all faire creatures that man doth behould, he ought to reade this lesson, saith one Father; that if God could make a peece of earth so faire and louely, by imparting vnto it some little sparke of his beauty: how infinite faire is he himself, and how vvorthy of all loue and admiration? And how happy shall vve be, vvhen we shall come to enioy his beautiful presence, wherof now all creatures doe take their beauty?

17. If we would exercise our selues in these manner of cogitatiōs, we might easily keepe our harts pure, chaste and vnspotted before God, in behoulding the beauty of his creatures vpon earth. But for that vve vse not this passage from the creature to the Creator; but doe rest only in the externall appearance of a deceitfull face, letting goe the bridle to our foule cogitations, and setting vvillfully on fire our owne concupiscences: hence it is, that infinite people doe perish dayly by occasion of this fond vanity of an alluring visage. I call it fond, for that euery child may descry the deceit and vanity therof. For take the fairest face in the vworld, vvherewith infinite foolish men fall in loue vpon the sight therof, and rase it ouer but vvith a little scratch, and all the matter of loue is gone: let there

A lesson to be read in the beauty of all creatures.

How quickly beauty is destroyed.

come

come but an ague for some foure or fve daies, & all this goodly beauty is destroyed: let the soule depart but one halfe houre from the body, & this louing face is vglie to looke on: let it ly but tvvo daies in the graue, or aboue ground dead, and those vvho vv ere so earnestly in loue vvith it before, vvill scarce abide to behould, or come neare it. And if none of these thinges happen vnto it: yet quickly commeth on old age, vv which riuel- leth the skinne, dravveth in the eies, setteth out the teeth, and so disfigureth the vvhole visage, as it becommeth more contemptible and horrible novv, then euer it vv as beautifull & alluring before. And vvhat then cā be more vanity then this? What more madnesse then either to take a pride therof, if vve haue it our selues, or to endanger our soules for the same, if vve behould it in others? Hovv miserable are those people, vvho bestovv so much labour in procuring or preserving this corporall beauty, as though all their happi- nesse consisted therein: yea, many do make it the chiefe obstacle of their resolution to serue God, and the principal occasion of their downfall, and damnation.

6.
The vani-
ty of ap-
parell.
Eccl. 11.

Gen 3.

13. The sixt vanity belonging to pride of life, is the glory of fine apparrell; against vv which the Scripture saith: *In vestitu ne gloriaris unquam*: See thou neuer take glory in apparrell. Of all vanities, this is the greatest, vv which yet vve see so common among men and women of this vvorld, as nothing more; but consider the vanity. If *Adam* had neuer fallen, vve had neuer vsed apparell. For that apparell vv as deuised to couer our shame of nakednes, and other infirmities contracted by

by that fall. Wherefore, vve that take pride and glory in apparel, doe as much as if a beggar should glory and take pride of the old cloutes that do couer his soares. S. Paul said *1. Tim. 6.* vnto a Bishop: *If vve haue vvhervvithall to couer our selues, let vs be content.* And Christ touched deeply the danger of nice apparel, vvhhen he commended so much S. Iohn Baptist for his course and austere artyre, adding for the contradictory: *Qui mollibus vestiuntur in domibus Regum sunt;* They vvhich are not like Iohn, but goe clothed in soft and delicate apparel, are in Kinges Courtes: that is, in Kinges Courtes of this vworld, but not in the Kinges Court of Heauen. For vvhich cause in the descriptiō of the rich man damned, this is not omitted by our Sauour: *That he vvvas apparelled in purple & silke;* as though *Luc. 16.* this also had byn some helpe to him towards his damnation: as on the contrary the Scripture setting downe the singular sanctity of Elias the Prophet, nameth also his poore apparell: *That his reines vvvere couered vvhich 4 Reg. 1.* *hair-cloth &c.* It is a vvonderfull thing to cōsider the different proceeding of God and of the vworld in this affaire. God himself vvvas *Gen. 3.* the first Taylor that euer made apparell in this vworld, and he made it for the most noble of all our ancestors, in Paradise: and yet he made it but of beasts skinnes. And S. Paul *Hebr. 12.* testifieth of the noblest Saintes of the old Testament, that they vvvere couered only vvith goates skinnes, and vvith the hayres of camels. What vanity is it then for vs, to be so curious in apparel, and to take such pride therin, as vve doe? We robbe and spoile all sort of creatures vpon earth, to couer our

The extreme vanity and pouerty of man.

backes, and adorne our bodies. From one, vve take his vvolle; from another his skinne; from another his haire and furre: and from some other, their very excrementes; as the filke, vvvhich is nothing els, but the excrementes of vvormes. Nor yet content vvith this, vve come to fishes, & doe begge of them certaine pearles to hang about vs. We goe downe into the ground for gould & siluer; & turne vp the sandes of the sea, for precious stones; and hauing borrowed all this of o-ther creatures farre more base then our selues: vve iette vp and downe, prouoking men to looke vpon vs, as if all this now vv ere our owne. When the stone shineth vpon our finger, we will seeme (forsooth) therby to shine. When siluer, gold and filkes doe glister on our backes, vve looke bigge, as if all that beauty came from vs. When Cattes-dunge doth smell in our garmētes, vve vvould haue men think, that vve send forth sweet odour from our selues. And thus (as the Prophet faith) vve passe ouer our daies in vanity, and doe not perceyue our owne extreme folly. And yet is this folly so strong and potent vvith many, as not to vv ant this vanity of gay apparell, is a sufficient motiue to stay them from the resolution vve propose of Gods seruice, and their owne euerlasting good.

Psal. 77.

The 2. head of vvorldly vanities. Cōcupiscence of the eyes.

19. And thus much now may suffice, for declaration of the first generall head of vvorldly vanities, termed by *S. Iohn, Pride of life*. There followeth the second which he calleth *Concupiscence of the eyes*; vvherunto the ancient Fathers haue referred all vanities of riches, & ywealth of this vvorld. Of this *S. Paul*

vvriteth

Against the loue of the vworld. 483 Cap. 4.

vvriteth to Timothy : Giue commandement to 1.Tim.6.
 rich men of this vworld, not to be high minded,
 nor to put confidence in the vncertainty of their
 riches. The reason of vvwhich speech is vttered
 by the Scripture in another place, vvhen it
 saith : *Riches shall not profit a man in the day* PROB.11.
of reuenge : That is, at the day of death and
 iudgement. Which thing the rich men of
 this vworld doe confesse themselves, though
 to late, now being in tormentes : *Diuitiarum* Sap.5.
sactantia quid nobis contulit ? What hath the
 brauery of our riches profited vs ? All vvwhich
 doth euidently declare the great vanity of
 vvorldly riches, vvwhich can doe the possessor
 no good at all, vvhen he hath most need of
 their help. *Rich men haue slept their sleepe* Psal 75.
 (saith the Prophet) *and haue found nothing*
in their handes : That is, rich men haue pas-
 sed ouer this life, as men doe passe ouer a
 sleepe, imagining themselves to haue gol-
 den mountaines and treasures vvherevvith
 to help themselves in all needes that shall
 occurre, and vvhen they awake (at the day
 of their death) they find themselves to haue
 nothing in their hands that can doe them
 good. In respect vvherof, the Prophet Ba-
 ruch asketh this question : *VVhere are they* Bar.3.
novv, vvwhich heaped together gold and siluer,
and vvwhich made no end of their scraping to-
gether ? And he answereth himself imme-
 diatly : *Exterminati sunt, & ad inferos descen-*
derunt ; They are now rooted out, and are
 gone downe vnto hell. To like effect saith
 S. Iames. *Novv ye rich men doe ye vweepe and* Iac.5.
vvaile, and howle in your miseries that come
upon you; your riches are rotten, and your gold
and siluer is rusty; and the rust therof shall be

in testimony against you: It shall feede vpon your owne flesh, as if it were fire; you haue hoarded vp vnrath to your owne selues in the last day.

A comparison.

20. All this and much more is spoken by the Holy-ghost, to signify the dangerous vanity of worldly wealth, & the folly of those men, who labour so much to procure the same vniustly, or hauing them, do vse the same to vanity and not to the profit of their owne soules. And surely if so many skillfull phisitions, as I haue heere alleaged holy Scriptures, should agree togeather, that such or such meates were vnhollsome and perilous: I thinke few men would giue the aduenture to eate therof, though otherwise in sight, smell, and tast, they appeared sweet and pleasant. How then commeth it to passe that so many earnest admonitions of God himself, can not stay vs from the disordinate loue or this dangerous vanity? *Noli e cor apponere*, saith God by the Prophet: that is, iet not your hartes vpon the loue of riches. *Qui diligit aurum, non iustificabitur*, saith the Wise-man: He that loueth gold shall neuer be iustified. *I am angry greatly vpon rich nations*, saith God by Zacharie. Christ saith: *Amen dico vobis, quia diu s difficile intrabit in regnum calorum*: Truly I say vnto you, that a rich man shall hardly get into the Kingdome of heauen. And againe: *Voe be to you rich men, for that you haue receyued your consolation in this life*. Finally S. Paul saith generally of all, and to all: *They which will be rich, doe fall into temptations, and into the snares of Satan, and into many unprofitable and hurtfull desires, which doe drowne them in euerslasting*

Psal. 61.

Eccl. 1.

Zach. 1.

Math. 19.

Luc. 6.

1. Tim 6.

desires, which doe drowne them in euerslasting
desires.

destruction and perdition.

21. Can any thing be spoken more effectually, to dissuade from the loue of riches? Must not heere now all couetous mē of the world condemne them selues in their owne consciences? Let them excuse them selues as much as they vwill, by the pretence of vvife, and children, and kinsfolke, as they are vvont, saying: they meane nothing els, but to provide for their sufficiency. But doth Christ, our Sauour admit this excuse? He asked the rich man that had filled his barnes, vvho should haue those riches, for so much, as that very night they vv ere to take his soule from him: And he might haue answered, his vvife, children and kinred; but he durst not, for that the interrogation began vvith *Stulte*, Thou foole: and in deed, it is great folly, if vve consider it vvell. For tell me (deare Christian brother) vvhat comfort may it be to an afflicted Father in hell, to remember that by his meanes, his vvife and children doe liue vvealthly in earth, and that by his eternall vvoe, they enioy some few yeares pleasures? No, no, this is vanity, and a meere deceit of our spirituall enemy. For vvithin one moment, after vve are dead, vve shall care no more for vvife, children, father, mother, or brother in this matter, than vve shall for a meere stranger; and one penny giuen in almes vvholes vve liued, for Gods sake, shall comfort vs more at that day, than thousandes of poundes, bestowed vpon our kintred, for the natural loue we beare vvnto our owne flesh and blood. The vvich one point vvould Christ all vvorldly men could consider, and then (no doubt) they vvould neuer

The pretence of vvife and children refused.

take such care for kinred, as they doe, and be so sparing in doing good to themselues, especially vpon their death beddes, vvhence presently they are to depart to that place, vvhether flesh and bloud holdeth no more priuiledge, nor riches haue any power to deliuer; but only such, as vvere vvell bestowed in the seruice of God, or giuen to the poore for his names sake. In vvhich respect only a rich man is happy, if he know to vse his happines vvhilest he hath time, vvhich few doe. And this shalbe sufficient for this point of riches.

The third
head of
vworldly
vanities.

2.2. The third branch of vworldly vanities is called by S. Iohn, *Concupiscence of the flesh*; vvhich conteineth all pleasures and carnall recreations of this life, as are banquetting, laughing, playing, and such other delights, vvhether with our flesh is much comforted in this vworld. And albeit in this kind, there is a certaine measure to be allowed vnto the godly, for the conuenient maintenance of their health (as also in riches it is not to be reprehended:) yet, that all these vworldly solaces are not only vaine, but also dangerous in that excesse, and aboundance, as vworldly vvelthy men seeke and vse them, appeareth plainly by these vvordes of Christ. *Voe be vnto you vvhoe now doe laugh, for you shall weepe. Voe be vnto you that now liue in fill and satiety, for the time shall come, vvhether you shall suffer hunger.* And againe in S. Iohns gospel, speaking to his Apostles, and by them to all other, he saith: *You shall weepe and mourne, but the vworld shall reioyce: Making it a signe distinctiue betwene the good and the bad, that the one shall mourne in*

Luc. 6.

Iohn. 16.

this

this life, and the other reioyce and make themselves merry.

23. The very same doth *Iob* confirme both *Iob 21.* of the one and the other sort: for of vworldlinges he saith: *That they solace themselves with all kind of musicke, & doe passe ouer their dayes in pleasure, and in a very moment doe goe downe into hell.* But of the godly he saith in *Iob 5.* his owne person: *That they sigh before they eate their bread.* And in another place: *That they feare all their vvorkes, knowing that God* *Iob 9.* *spareth not him vvhich offendeth.* The reason vvherof the Wise-man yet further expresseth, saying: *That the vvorkes of good men are in the handes of God, and no man knoweth vvwhether he be vvorthy of loue or hatred, at Gods handes: but all is kept uncertaine for the time to come.* And old *Tobias* insinuateth yet *Tob. 5,* another cause, vvhen he saith: *VVhat ioy can I haue or receaue, seing I sit heere in darknes,* speaking litterally of his corporall blindnes; but yet leauing it also to be vnderstood of spirituall and internall darknes.

24. These are then the causes (besides externall affliction which God often sendeth) why the godly doe liue more graue, sadde & feare: *vvhy* full in this life, then vvicked men doe, according to the counsaile of *S. Paul;* & vvhy also *good men* they sigh often and vveepe, as *Iob,* and *Christ* *are sad in* *this life.* doe affirme: to vvit, for that they remember oftentimes the seuerer Iustice of almighty God; their owne frailty in sinning; the secret iudgement of his predestination vncertaine to vs; the vale of misery and desolation, vvherein they liue heere; vvhich made euen the very Apostles themselves to grone, as *S. Paul* affirmeth, albeit they had *Rom. 8.*

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Ephes 4. much lesse cause then vve haue. In respect
 Mat. 24. vvhherof vve are vvilled to passe ouer this life
 2. Cor. 5. in carefulesnes, vvatchfulesnes, feare, and trem-
 & 7. bling. In regard vvherof also, the Wise-man
 Eccl. 7. saith: *It is better to goe to the house of sorrow,*
then to the house of feasting. And againe:
Vvhere sadnes is, there is the hart of vvise
men; but vvhere mirth is, there is the hart
 Prou 28. *of fooles.* Finally, in consideration of these
 things the Scripture saith: *Beatus homo qui*
semp̄r est pauidus: Happy is the man vvwhich
 Mich. 6. alwaies is fearefull. Which is nothing els,
 but that vvwhich the holy Ghost comaundeth
 euery man, by *Michas* the Prophet: *Solicitem*
ambulare cum Deo: To vvalke carefully and
 diligently vvith God, thinking vpō his com-
 maundementes; how vve keepe and obserue
 the same; how vve resist and mortify our
 members vpon earth; how vve bestow our
 time, talents and riches lent vnto vs; how we
 labour in good vvorkes for the gaining of
 heauen; vvhat accōpt vve could yeeld if pre-
 sently vve vvere to die &c. vvwhich cogitiōs,
 if they might haue place vvith vs, vvould cut
 of a great many of those vvorldly pastimes,
 vvherewith the careles sort of sinners are o-
 uerwhelmed; I meane, of those good-fellow-
 shippes, in eating, drinking, laughing, sin-
 ging, disputing, and other such vanities that
 distract vs most. Herof Christ gaue vs a most
 notable aduertisement, in that he vvept often
 Ioan. 10. times; as for example, at his natiuity, at the
 resuscitation of *Lazarus*, vpon *Ierusalem*, and
 Luc. 19. vpō the Crosse. But he is neuer read to haue
 laughed in all his life. Heerof also is ech mā's
 owne natiuity and death a signification and
 figure: vvwhich two extremities (I meane our
 begin-

beginning and ending) being reserued by God in his owne handes to dispose; are appointed vnto vs in sorrow, grief & vweeping, as vve see and feele. But the middle part thereof (vvhich is our life) being left by God in our owne handes, we passe it ouer with vaine delightes, neuer thinking vvhen we came, nor vvither we goe.

25. A vvise trauailer passing by his Inne, albeit he see pleasant meates set before him to banquet at his pleasure; yet he forbearerh & restraineth his appetite vpon consideration of the price, and of the iourney he hath to make; & taketh nothing, but so much, as he knoweth vvell how to discharge the next morning at his departure. But a foole layeth handes on euery delicate bit that is presented to his sight, and playeth the Prince for a night or two: But the next morning vvhen it cometh to the reckoning, he vvisheth that he had liued only vvith bread and drinke, rather then to be so troubled, as he is, for the paiment. The custome of Gods Church is to fast the Euen of euery feast, & then to make merry the next day following, vvvhich is the festiuall it self. And this representeth the abstinent life of good men in this vworld, thereby to be merry in the vworld to come. But the fashion of the vworld is contrary; that is, to eate & drinke merily first at the tauerne, and after to let the host bring in his reckoning. They eate, drinke & laugh, & the host, he skoreth vp all in the meane space: & vvhen the time cometh that they must pay, many a hart is sadde, that vvvas pleasant before.

26. This very self same thing holy Scripture affirmeth also of the pleasures of this vworld:

Prou.14. *Risus dolore miscebitur & extrema gaudij luctus occupat* : Laughter shalbe mingled vvith sorrow, and mourning shall ensue at the hinder end of mirth. The diuel, that plaieth the host in this vvorld, and vvill serue you at an inch vvith vvhat delight or pleasure you desire, vvriteth vp all in his booke; and at the day of your departure (vvhich is, at your death) he vvill bring in the vvhole reckoning, and charge you vvith it all, and then shall follow that, vvhich God promiseth to vvorldlings

Amos 2. by the Prophet *Amos*: *Your mirth shalbe turned into mourning and lamentation.* Yea, and more thē this, if you be not able to discharge the reckoning, you may chaunce to heare that other dreadfull sentence of Christ in the

1cb.2. *Apocalips*: *Quantum in deliciis fuit, tantum date illi tormentū* : Locke how much he hath taken of his delightes, so much torment doe you lay vpon him.

27. Wherefore, to conclude this Point and therewithall this first Part of the Parable, touching vanities; truely may vve say vvith the Prophet *David*, of a vvorldly minded man: *Vniuersa vanitas omnis homo viuens*: The life of such men conteineth all kind of vanity. That is to say, both vanity in ambition, vanity in riches, vanity in pleasures, vanity in all things vvhich they most esteeme. And therefore I may vvell end vvith the vvordes of almighty God by the Prophet *Esay*: *Va vobis, qui trahitis iniquitatem in funiculis vanitatis*: Wo be vnto you, which doe draw wickednes in the ropes of vanity. These ropes are those vanities of vain-glory, promotion, dignity, nobility, beauty, riches, delightes, & other such like before touched, vvhich al-

waies

waies draw vvith them some iniquity and sinne. For vvhich cause holy *David* saith vnto his Lord: *Thou hatest (ô Lord) obseruers of superfluous vanities.* And the Scripture reporting the cause vvhy God destroyed vtterly the family & linage of *Baasa* King of *Israel*, saith it vvas: *For that they had prouoked God in their vanities.* And lastly, for this cause the holy Ghost pronounceth generally of all mē: *Beatus vir qui non respexit in vanitates, & insanium falsas*: Blessed is that man vvhich hath not respected vanities, and the false madnes of this vworld.

The ropes of vanity. Psal. 3.

1. Reg. 11.

Psal. 39.

THE SECOND POINT OF THE PARABLE,

H O V V

VWorldly vanities are also deceiptes.

28. No vv come we to the second Part proposed in this Chapter (vvhich vvas also the second point contained in Christes Parable) to shew how this vworld vvith the pleasing cōmodities therof, are not only vanities for the most part, but also deceiptes: for that in deed they performe not vnto their followers, those small trifles vvhich they doe promise. Wherin the vworld may be compared to that vvretched and vngratefull deceauer *Laban*, vvho made poore *Iacob* to serue him seauen yeares for faire *Rachel*, and in the end deceaued him vvith foule *Lia*. What false promises doth the vworld make vnto vs daily? To one it promiset h long life and health, and cutteth him of in the midst

Math. 12.

Gen. 19. False promises of the vworld.

middest of his daies. To another it promifeth great vvealth and promotion, and after long seruice performeth no part therof. To another it promifeth great honour by large expences, but vnderhand it casteth him into cōtempt by beggary. To another it assureth great aduancement by marriage; but yet neuer giueth him ability to come to his desire. Goe you ouer the vvhole world, behold Cōtreys, view Prouinces, looke into Citties, hearken at the dores and vwindowes of priuate houses, of Princes palaces, of secret chābers, and you shall see and heare nothing els, but lamentable complaintes: one for that he hath lost, another, for that he hath not wonne, a third, for that he is not satisfied, tenne thousand, for that they are deceaued.

The false
promises
of re-
nowne.

29. Can there be a greater deceit (for exāples sake) then to promise renowne and memory, as the vworld doth to her followers, & yet to forget them as soone as they are dead? Who doth remember now one, of forty thousand iolly followes in this vworld, that thought theſelues great people vvhiles they vvere heere, Captaines, Souldiars, Counſe- lours, Dukes, Earles, Princes, Prelates, Empe- rours, Kinges, *Queens*, Lordes and Ladies? Who remembreth them now, I say? Who once thinketh or speaketh of them? Hath not their memory perished vvith their sound, as the Prophet foretold? Did not *Iob* pro- mise truely: *That their remembrance should be as ashes troden vnder foote*? And David: *That they should be as dust blowne abroad vvith the vvind*? One of the first holy Ere- mites named *Paul*, did hide himself (as *S. Hierome* in his life reporteth) fourscore & tenne
yeares

Psal. 9.
Iob 1.
Psal. 1.

yeares in a vvildernesse, vvithout knowing or speaking vvith any man, or once shewing or reuealing himself to the vworld. And yet now, the vworld both remembreth & honoureth his memory. But many a King & Emperour haue striuen & laboured all their life to be knowen in the world, and yet are now forgotten. So that the vworld is like in this point (as one saith) vnto a couetous and forgetful hoste; who, if he see his old ghest come by his Inne in beggarly estate, all his money being spent, he maketh semblance not to know him. And if the ghest maruaile therat, and say, that he hath come often that way, & spent much money in the house, the other answereth: It may be so my friend, for there passe this way many, & vve vse not to keepe accompt of al. But what is the way (saith one) to make this hoste remember you? It is to vse him euill as you passe by (as *S. Paul*, and his like did with the world) & he vvill remember you as long as he liueth, & many times will talke of you, when you are faire of frō him.

A comparison.

30. Infinite are the deceiptes, and dissimulations of the vworld: It seemeth goodly, faire and gorgeous in outward shew; but vvhen it cometh to handling, it is nothing but a feather; when it cometh to sight, it is nothing but a shaddow; when it commeth to weight, it is nothing but smoke; vvhen it commeth to opening, it is nothing but an image of plaister-work, full of old ragges and patches within. *O miserable and most deceiptfull vworld (saith S. Augustine) vvwhose grieffe is true, and delight false; vvwhose sorrowes are certaine, and pleasures uncertaine; vvwhose paines are permanent, and repose transitory, vvwhose toiles are intol-*

VVhat the deceites of the vworld are

Aug. 131
medit.

intollerable, and reuwardes most contemptible; vvhose promises are princely, and paiments begarly; vvhose miseries are void of all consolation, and vvhose happines is mingled vvith all kinde of misery.

A similitude.

31. To know the miseries of the vvorlde, you must goe a little out from it, saith one. For, as they vvhich walke in a mist, doe not see it so vvell, as they which stand vpon a hill from it: so fareth it in discerning the world; whose property is to blind them that come to it, to the end they may not see their owne estate: euen as a Rauē first of all striketh out the poore sheepes eyes, to the end, she may not see the vvay, to escape from his tyranny.

The practice of the world.

32. So then after the world hath once bereft the vvorlde of his spirituall sight, in such sort, as he can iudge no longer betweene good and euill, vanity and verity: then it rocketh him also a sleepe, at his ease and pleasure. It bindeth him sweetly, it deceaueth him pleasantly, it tormenteth him in great peace & rest; it hath ready presently a proud spirit which shal place him in the pinnacle of greedy ambition, & therence shew him all the dignities & prefermentes of the world; it hath twenty false marchantes, vvhich in the darke shall shew vnto him the first and former endes of faire and precious clothes, but in no case may he looke into the vvhole peeces, nor carry them to the light, therby to discern them. It hath foure hundred false Prophets to flatter him, as *Achab* had, which must keepe him from the hearing of *Micheas* counsaile; that is, from the remorse of his owne cōscience, which telleth him the truth. It hath a thousand cunning fishers, to lay be-

3. Re. 22.

fore

fore him pleasant baites, but all furnished
vvith most sharpe and daungerous hookes
within. It hath infinite strumpets of *Babilon*,
to offer him drinke in golden cuppes;
but all mingled vvith most deadly poison. It
hath in euery doore an alluring *label*, to en-
tice him vnto the milke of pleasures and de-
lightes; but all haue their hammers & nailes
in their handes, to murder him in the braine,
vvhen he falleth a sleepe. It hath in euery
corner, a flattering *ioab*, to imbrace vvith
one arme, and kill vvith the other. A false
Judas, to giue a kisse, and therewith to be-
tray him, and deliuer him to torments.

33. Finally, it hath all the deceiptes, all the
dissimulations, all the flatteries, all the trea-
sons, that possibly may be deuised. It hateth
them, that loue it: deceaueth them, that trust
it: it afflicteth them, that serue it: it reproa-
cheth them, that honour it: it damneth them,
that follow it: & most of all forgetteth them,
that labour & trauaile most of all for it. And
to be brieft in this matter, doe you vvhat
you can for this vworld, & loue it, and adore
it as much you vvill; yet in the end, you shall
finde it a right *Nabal*: vvho after many bene-
fits receaued from *Dauid*, yet vvhen *Dauid*
came to haue need of him, he answered:
*vvho is Dauid, or vvho is the sonne of Isay, that
I should know him?* Vpon great caule then
said the Prophet *Dauid*: *O you children of men,
how long vvill you be so dull-harted? VVhy doe
you loue vanity, and seeke after a ly?* He cal-
leth the vworld, not a *liar*, but a *lie* it self, for
the exceeding great fraud and deceit which
it vseth in all pretences.

Apo. 17.
Iudic. 4.
2. Reg. 1.
Math. 24.
Ioan. 21.

The true
figure of
the vworld.

1. Re. 25.

Psal. 43

THE

THE THIRD POINT

OF THE PARABLE

H O V V

Pleasures of the vworld are thornes.

Mat. 13.

Mem. 15. in
Euang.

Eccl. 1. 2.
3. 4.

34. AND now hauing declared how the commodities of this world that let men from resolution, are both vanities and fallaces; it commeth next to be examined, in vvhhat sense our Sauour calleth them, in like manner, *thornes*. Of vvhich S. Gregory writeth thus; *VVho would euer haue belieued me* (saith he) *if I had called riches thornes* (as Christ heere doth) *seeing thornes doe pricke, and riches are so pleasat? And yet truly are they called thornes, for that vvith the prickes of their carefull cogitations, they teare & make bloody the mindes of vworldly men.* By vvhich vvordes this holy Father signifieth, that euen as a mans naked body, tossed and tumbled among many thornes, cannot be but much rent and torne, and made bloody vvith the prickes therof: so a vworldly mans soule beaten vvith the cares and cogitations of gayning vworldly wealth, cannot but be vexed vvith restles pricking of the same, and vvounded also vvith many temptations of sinne, vvhich doe occurre. This doth *Salomon* in the places before alleaged, signifie, vvhether he doth not only call the riches and pleasures of this vworld, *Vanities of vanities*, that is, the greatest vanity of all other vanities; but also *Affliction of spirit*: giuing vs therby to vnderstand, that
vvhere

vvhere these vanities are, & the loue of them once entreth; there is no more the peace of God vvvhich passeth all vnderstanding; there is no longer rest or quiet of mind, but warre of desires, vexation of thoughtes, tribulation of feares, pricking of eares, vnquietnes of soule, vvvhich is indeed a most miserable and pittifull affliction of spirit. Phil. 4.

35. And the reason herof is. For that as a clocke can neuer stand stil from running, so long as the poyses doe hang therat: so a vvorldly man, hauing infinite cares, cogitations, and anxieties hanging vpon his mind, as poyses vpon the clocke, can neuer haue rest or repose day or night, but is enforced to beat his braines vvhen other men sleepe, for the compassing of those trifles, vvhervvith he is encombred. O hovv many rich men in the vvorld do feelee this to be true! Hovv many ambitious men doe proue it daily, and yet will not deliuer themselves out of so miserable imbroilments! Of all the plagues sent vnto Egypt, that of the flies vvvas one of the most troublesome, and fastidious. For they neuer suffered men to rest, but the more they vvvere beaten of, the more they came vpon them. So of all the miseries and vexations, that God laieth vpon vvorldly men, this is not the least, to be tormented vvith the cares of that thing, vvvhich they esteeme their greatest felicity, and cannot beat them of by any meanes they can deuise. They rush vpon them in the morning as soone as they awake; they accompany them in the day: they forsake them not at night; they follovv them to bed; they let the from their sleepe; they afflict them in their dreames; A comparison. Exod. 8. The torment of rich men in their riches.

Ier. 16.

dreames, and finally, they are those impo-
 tune and vnmercifull tyrants, vvhich God
 threatneth to wicked men, by *Jeremy the*
Prophet: Qui nocte ac die non dabunt requiem:
 Which shall giue no rest either by day or by
 night. And the cause herof, vvhich God al-
 leageth in the same Chapter, is: *Quia abstuli*
pacem a populo isto, dicit dominus, misericor-
diam, & miserationes: For that I haue taken
 avway my peace from this kinde of people,
 saith God; I haue taken avway my mercy,
 and my commiserations. A very heauie
 sentence to all them, that lie vnder the yoke
 and bondage of those miserable afflictive
 vanities.

Esa. 59.

36. But yet the Prophet *Isay* hath a much
 more terrible description of these mens
 estate: *They put their trust in thinges of nothing*
(saith he) and doe talke vanities: They con-
ceane labour and bring forth iniquitie: They
breake the egges of serpentes, and vveane the
vvebbes of spiders: He that shall eate of their eg-
ges, shall dy; and that vvhich is hatched thence
shalbe a Cocatrice. Their vvebbes shall not make
cloath to coner them; for that their vvorke is
unprofitable: and the vvorke of iniquity is in
their handes. These are the vvordes of the
 Prophet, declaring vnto vs by most signifi-
 cant similitudes, how dangerous thornes the
 riches and pleasures of this vvorld are. And
 first he saith; *They put their hope in thinges of*
nothing, and talke vanities: to signifie, that
 he meaneth of the vanities and vaine men of
 this vvorld, who commonly doe talke of the
 thinges vvhich they loue best, and vvherin
 they place their greatest affiance. Secondly he
 saith: *They conceane labour, and bring forth*
iniquity:

The ex-
 plication
 of the
 vvordes
 of *Isay*.

iniquity: alluding heerin to the child-birth of vvomen, vvho first doe conceaue in their vvombes, and then after a great deale of trauaile, doe bring forth their infant: euen so vvorldly men, after a great time of trauaile and labour in vanities, doe bring forth no other fruite, than sinne & iniquity. For that is the effect of those vanities, as he speaketh in the same Chapter, crying out to such kind of men: *VVoe be unto you, vvhich doe draw iniquitie in the ropes of vanity.*

37. But yet to expresse this matter more forcibly, he vseth two other similitudes; saying: *They breake the egges of serpentes, and doe vveaue the vvables of spiders:* Signifiing by the one, the vanity of these vvorldly cares, and by the other, the danger therof. The spider vve see taketh great paines and labour many daies together, to vveaue vnto her self a vvebbe; and in the end, vvhen all is done, commeth a pufte of vvinde or some other little chaunce, and breaketh al in peeces. Euen as he in the ghospell vvhich had taken great trauaile and care, in heaping riches together, in plucking downe his old barnes, and building vp of new; and vvhen he vvas come to say to his soule, *Now be merry;* that night his soule vvas taken from him, and all his labour lost. Therefore *Esay* saith in this place, that *the vvabbes of these vvauers shall not make them cloath to couer themselves vvith all, for that their vvorkes are unprofitable.*

Two significant similitudes.

Luc. 12.

38. The other comparison containeth matter of great danger and feare. For as the bird that sitteth vpon the egges of serpentes, by breaking & hatching them, bringeth forth a perilous

perilous brood to her owne destruction : so those that sit (as it vvere) on brood vpon these vanities of the vworld , and do affect them ouermuch , doe hatch also at last, their owne destruction. The reason vvherof is (as *Esay* saith) *For that the vvorke of iniquity is in their handes*: stil harping vpon this string, that a man cannot loue and follovv these vanities, or entangle himself vvith their ropes (as his former phrase is) but that commonly he dravveth on much iniquity thervvith. Which for that it killeth the soule that consenteth vnto it, therefore *Esay* compareth it vnto *the brood of Serpentes* , that killeth the the bird vvwhich briageth them forth into the vworld. And finally, *Moyse*s vseth the like similitudes, vvhen he saith of vaine & vvicked

Deut. 32, men: *Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, and their clusters of grapes are most bitter; their vvine is the gall of dragons, and the poison of cocatrices incurable*. By vvwhich dreadfull and loathsome comparisons , he would giue vs to vnderstand, that the svveet pleasures of this world are indeed deceiptfull *thornes* ; and vvill prove in the end most bitter and dangerous , if a man giue himselfe ouer earnestly vnto them, or handle them not with very great moderation & sobriety.

THE FOVRTH POINT

OF THE PARABLE

H O V V

The world is misery.

39. The fourth Point that vve haue to consider, is howv this word *Aerumna*, that is, misery, and calamity, and affliction of minde, may be verified of the vworld and of the felicity therof. Which thing, albeit it may appeare sufficiently, by that vvwhich hath byn said before: yet vvill I (for promise sake) discusse it a little further in this place, by some particulars. And among many afflictions which I might heere recount, the first and one of the greatest is, the breuity and vncertainy of al vvorldly prosperities, when a man hath gotten them. O howv great a misery is this vnto a vvorldly man, that would haue his pleasures constant and perpetuall! *O deash howv bitter is thy remembrance* (saith the Scripture) *vnto a man that hath peace in his riches!* We haue seene many men aduaunced in hast, and in hast fallen againe, and not endured two monethes in their prosperity. We haue heard of diuers married in great ioy, and not to haue liued six daies in their felicity. We haue read of strange matters happened out in these kindes, and vve see vvith our eyes no few examples daily. What a grieffe vvas it (thinke you) to *Alexander the great*, that hauing subdued, in twelue yeares, the most part of all the world, should be

1.
Breuity,
and instabi-
lity.

Eccl. 41.

1. Mat. 1.

Luc. 12.

A compa-
sion.

2.
Discon-
tentment.

be then enforced to die, vvhhen he vvas most desirous to liue, and vvhhen he vvas to take most ioy and comfort of his victories? What a sorrovv vvas it to the rich mā in the gospell to heare vpon the suddaine, *Hac nocte*; Euen this night thou must die? What a misery will this be to many vvorlclings vvhhen it com-meth, who now build palaces, purchase lands heape riches, procure dignities, make mar-riages, ioyne kinredes, as though there were neuer any end of all these matters? What a dolefull day will this be to them (I say) when they must be turned of, no other-wise then Princes mules are wont to be at the end of a iourney; that is, their treasure taken from them, and their gauled backs only left vnto themselues? For as vve see these mules of Princes goe all the day long, loaden vvith treasures, and couered vvith faire clothes, but at night shaken of into some sory stable, much brused & gauled vvith the carriage of those treasures: so many rich men that passe through this vvorlde, loaden vvith gold and siluer, and doe gaule greatly their soules in carriage therof; are despoiled of their burden at the day of death, and are turned of vvith their vvounded consciences, to the loath-some stable of hell and damnation.

40. Another misery ioined to the prosper-ity of this vvorlde, is the grienous counter-poyse of discontentemētes, that euery world-ly pleasure hath vvithin it. Runne ouer euery delight and solace in this life, and see what sauce it hath adioined. Aske them that haue had most prooffe therof, vvwhether they re-maine contented or no: The possession of ri-ches is accompanied vvith so many feares
and

and cares, as hath byn shewed. The aduancement of honours is subiect to all miserable seruitude that may be deuised. The pleasure of the flesh, euen vwhen it is lawfull and honest, is accompanied (as S. Paul saith) *vvith tribulation of the flesh*: But if it be with sinne, ^{1. Cor. 7.} ten thousand times more is it enuironed vvith all kind of miseries.

41. Who can reckon vp the calamities of our body? So many diseases, so many infirmities, so many mischaunces, so many daungers? Who can tell the passions of our minde that doe afflict vs, novv vvith sorrow, novv vvith enuy, novv vvith disordinate loue, novv vvith hatred, novv vvith desire, novv vvith anger? Who can recount the aduersities and misfortunes that come by our goodes? Who can number the hurtes and discontentations, that daily ensue vpon vs from our neighbours? One calleth vs into lavv for our goods, another pursueth vs for our life; a third, by flaunder impugneth our good name, One afflicteth vs by hatred, another by enuy, another by flattery, another by deceit, another by reuenge, another by false vvitnesses, another by open armes. There are not so many daies, nor houres in our liues, as there are miseries and contrarieties in the same. And further then this, the euill hath this prerogative about the good, in our life; that one defect only ouervv helmeth and drovv neth a great number of pleasures together. As if a man had all the felicities heaped together vv hich this vworld could yeeld, and yet had but one tooth out of tune; all the other pleasures would not make him merry.

And

3.
Miseries
of body.

Of minde.

Of goodes

Of neigh-
bour.

Hest. 5.

And the like in other cases, vvhherof take an example in *Aman* chiefe counsellour of King *Assuerus*, vvho for that *Mardocheus* the leuy did not rise to him vvhen he vvnt by, nor did honour him, as other men did: he said to his vvife and friendes, that all his other felicities were nothing, in respect of this one affliction only.

4.
Temp-
tations and
dangers.

42. Besides all these miseries, there is yet another greater in some respect, then the former: and that is, the infinite number of temptations, of snares, of enticements in the world, vvherby men are drawn to perdition daily. So as no man is in security one day or houre, vvvhich is a great misery indeed, to him that considereth vvell the danger: as it vvould be to him, that in the night should walke vpon a high slyppery rocke, vvhere euery steppe might be his last ruine. *Athanasius* vvriteth of *S. Antony* the Eremitte, that God reuealed vnto him one day the state of the vvorld; and he saw it all hanged ful of nettes in euery corner, and diuelles sitting by to vvatch the same. The Prophet *Dauid*, to signifie the very same thing, that is, the infinite multitude of snares in this life to the vvorldly man, saith: *God shall raine snares &c.* That is, God shall permit snares, to be as plentifull for the perdition of euill men, as are the droppes of raine, which shall fal downe from the skyes. For that euery thing almost is a deadly snare vnto a carnall and loose-harted man. Euery enticing sight that he seeth, euery lasciuious word that he heareth, euery pleasing thought that he conceaueth, his youth, his age, his friends, his enemies, his honour, his disgrace, his riches, his pouerty, his cōpany-keeping.

*Athan in
vita S. An-
tonij.*

Psal. 10.

his

his prosperity, his aduersity; his meate that he eateth, his apparell that he vveareth, al are snares to draw him to destruction, that is not vvatchfull, but yeeldeth himselfe, ouer to sensuality.

43. Of this then, & of the spirituall blindness vvherby vvorldly mens mindes are incombred, Joth follow the last and greatest misery of all other vvwhich can be in this life: And that is, the facility vvherby they runne into sinne. For truly saith the Scripture: *Miseros facit populos peccatum*. Sinne is the thing that maketh people miserable. And yet, how easily men of the vvorld doe commit sinne, and how little scruple they make of the matter, *Iob* signifieth, vvhen talking of such a man, he saith: *Bibit, quasi aquam, iniquitatem*: He supbeth vp sinne, as it vvere vvater; that is, vvith great facility, custome, and ease aduentureth he vpon any kind of sinne that is offered him, as a man drinketh vvater, vvhen he is thirsty. He that vvill not belieue the saying of *Iob*, let him proue a little, by his owne experience, vvwhether the matter be so or no. Let him vvalk out into the streetes, behould the doinges of men, view their behauour, consider vvhat is said, and treated in shoppes, in halles, in Consistories, in iudgement-seates, in pallaces, and in common meeting-places abroad: vvhat lying, vvhat slandering, vvhat deceauing there is. He shall find, that of all things vvhere of men doe make any accompt in the vvorld, nothing is so little accounted of, as to commit sinne. He shall see iustice solde, verity vvrested, shame lost, and equity disguised. He shall see the innocent condemned, the guilty deliuered, the

Facility of sinning.

Prou. 14.

Iob 15.

The sinful state of the vvorld.

vicked aduanced, the vertuous oppressed. He shall see many theeues flourish, many vsurers beare great sway, many murderers and extortioners reuerenced and honoured, many fooles put in authority; & diuers vvhich haue nothing in them, but the bare shape & forme of men, by reason of money, to be placed in great dignities for the gouernment of others. He shall heare at euery mans mouth almost, vanity, pride, detraction, enuy, deceit, dissimulation, vvantonnesse, dissoluti-
 on, lying, swearing, periury, and blaspheming. Finally, he shall see the most part of men, to gouerne themselves absolutely, euen as beastes doe, by the motion of their passions, not by law of iustice, reason, religion, or vertue, and heerby he may frame his concept of the vworld in this behalfe.

THE FIFTH POINT

OF THE PARABLE

H O V V

The vworld strangleth.

44. OF this then doth ensue the fifth Point that Christ toucheth in his forsaide Parable, vvhich I promised heere to handle; to wit, that the loue of this vworld (vvhether it is immoderate) choketh vp and strangleth those vvhome it possesseth, from all spirituall ayre of heauenly life, filling & replenishing them vvvith a grosse earthly spirit, playne contrary to the spirit of God. The Apostle saith: *Si quis spiritum Christi non habet, hic non est eius*: If

Rom. 8.

any

any man haue not the spirit of Christ, this fellow belongeth not vnto him. Now, how contrary the spirit of Christ, and the spirit of the vworld is, may appeare by the fruites of Christs spirit reckoned vp by S. Paul vnto the Galatians: to vvith, *Charity*, vvwhich is the

Gal. 5.

roote and mother of all good vvorkes; *Ioy*, in seruing God; *Peace*, or tranquility of mind, in the stormes of this vworld; *Patience*, in aduersity; *Longanimity*, in expecting our reward; *Bonity* or goodnesse in hurting no man; *Benignity* in sweet behauiour; *Gentlenes*, in occasion giuen of anger; *Faithfulness*, in performing our promises; *Modesty*, vvithout arrogancy; *Continency*, from all kind of vvickednes; *Chastity*, in conseruing a pure minde in a cleane & vnspotted body. *Against these men* (saith S. Paul) *there is no law*. And in the very same Chapter he expresseth the spirit of the vworld by the contrary effects and fruites, saying: *The vvorkes of flesh are manifest, vvwhich are, fornication, uncleannes, vvantonnes, lechery, idolatry, poysoninges, emnities, contentions, emulations, vvurath, strife, dissention, sectes, enuy, murder, dronkennes, gluttony, and the like: of vvwhich* (saith he) *I for tell you, as I haue told you before, that these men vvwhich doe such things shall neuer obtaine the Kingdome of heauen.*

The effects of the spirit of Christ.

Gal. 5.

45. Heere may euery man iudge of the spirit of the vworld, and of the spirit of Christ; and (applying it to himself) may coniecture, vvwhether he holdeth of the one, or of the other. S. Paul giueth two short rules in the very same place for some prooffe and tryall. The first is: *They vvwhich are of Christ, (and haue his spirit) haue crucified*

The effects of the spirit of this vworld.

Two rules of S. Paul to know our spirit. Gal. 5.

Cap. 4. 508 *Christian Directory lib. 1. part. 2.*

Christ
and the
world
enemies.

their flesh, vvith the vices and concupiscences therof. Which is as much to say, as they haue so mortified their owne bodies, as they commit none of the vices and sinnes repeated before, nor do yeeld vnto the concupiscences or temptations therof. The second rule or directiō is: That if vve liue in spirit, vve must vvalke in spirit. That is, that our vvalking and behauour must be a signe, vvwhether vve liue or be dead in spirit. For if our vvalking be spirituall (such as I haue declared before by the true fruites therof:) then doe vve liue, and haue life in spirit. But if our vvorkes be carnall (such as S. Paul now hath described:) then are vve carnall, and dead in spirit, nor haue vve any part in Christ, or portion in his Kingdome, not holding his spirit. And for that all the vvorld is full of those carnall vvorkes, and bringeth forth no fruites in deed of Christs spirit, nor permitteth the to grow or prosper in such as follow the world, and his deuices: Thence is it, that the Scripture alwaies putteth Christ and the vvorld for opposite enemies, not cōpatible the one vvith the other, vvwhich is a point of no small consideration. Christs vvordes are playne:

Ioan. 14. That the vvorld cannot receaue the spirit of truth: Ergo, they are opposite. And againe in the same Euangelist he saith of him selfe and his: That neither he, nor any of his seruantes are of the vvorld, though they liue in the world. And yet further, in his most deuout and heauenly prayer vnto his Father: Pater iuste, mundus te nō cognouit: Iust Father, the vvorld hath not known thee. For vvwhich cause S. Ioan 2. Iohn vvriteth: If any man loue the vvorld, the loue of the Father is not in him. And yet further

ther S. Iames : That *whosoever desireth to be a* 1ac. 4.

friend of this vworld, is therby made an enemy to God. What vwill vworldly men say to this?

But yet heare further the Apostle S. Paul, who 1. Cor. 11.

affirmeth plainly, and vvithout exception:

That this vworld is to be damned. And Christ insinuateth no lesse in S. Iohns ghospell: but Ioan. 12.

most of all, in that dreadfull exception of

his, vvhen praying to his Father for those

that were to be saued, he excepteth the world

by name: *Non pro mundo rogo*, saith he: I doe Ioan. 17.

not aske mercy and pardon for the vworld,

but for those vvwhich thou hast giuen me out

of the vworld. Oh vworldly vvightes, vvhat a

dreadfull exception is this, made by the Sa- Ioan. 1,

uiour of the world himselte: by the lambe Luc. 23.

that taketh away all sinnes: By him that as-

ked pardon, euen for his tormentors & cru-

cifiers! What a point of terrour (I say) is this,

that now he excepteth the vworld by name

frō his mercy! Oh that vworldly men vvould

confider but this one point only, they vvould

not (I thinke) liue so voide of feare, as they

doe, & so inamored with worldly desigmetes.

46. Can any man maruaile now, vvhy S. Rom. 12.

Paul crieth so carefully vnto vs: *Nolite con-*

formari huic saculo: Conforme not your sel-

ues to this vworld? And againe, that vve

should renounce vtterly *all secular desires?* Tit. 2.

Can any mā maruaile vvhy S. Iohn, vvho was

most priuy, aboue others, to Christs holy

meaning herin, saith to vs in such earnest 1. Ioan. 2.

fort: *Nolite diligere mundum, neque ea que in*

mundo sunt: Doe not loue the vworld, nor

any thing that is in the vworld. If vve may

neither loue it, nor so much as conforme our

selues vnto it, vnder so great paines as are be-

fore is rehearsed (of the enimity of God, and of our eternall damnation:) vvhhat shall become of those men, that doe not only conformethemselues vnto it, and to the vanities therof, but also doe follow it, rest in it, and doe bestow all their labours, and trauailes vpon it.

Vvhy
Christ ha-
teth the
vworld.
1. Ioan. 3.

47. If you aske me the cause vvhy Christ so hateth and abhorreth this vworld, *S. Iohn* telleth you: *Quia mundus totus in maligno positus est*: For that all the vvhole vworld is set on naughtines, and malignity; vvwhich is a spirit quite contrary, to the spirit of Christ, as hath bene shewed. Which spirit leadeth to pride, vainglory, ambition, enuy, reuenge, malice, vvith pleasures of the flesh, and all kinde of vanities: As Christ on the contrary side, perswadeth to humility, meekenes, pardoning of enemies, abstinence, chastity, sufferance, mortification, bearing the Crosse, vvith contempt of all earthly pleasures for the Kingdome of heauen. Christ hateth the vworld, for that it persecuteth the good, and aduanceth the euill; for that it rooteth out vertue, and planteth all vice: And finally, for that it shutteth the doores against Christ vvhen he knocketh, and strangleth the hart that once it possesseth, as before hath byn shewed.

Apoc. 3.

A descrip-
tiō of the
vworld.

48. Wherefore to conclude this part, seing this vworld is such a thing as it is; so vaine, so deceitfull, so troublesome, so dangerous; seing it is a professed enemy to Christ, excommunicated & damned to the pit of hell; seing it is (as one Father saith) an arke of trauaile, a schole of vanities, a market of deceit, a labyrinth of errour; seing it is no-
thing

thing els but a barraine vvildernes, a stony field, a dyrtty sty, a tempestuous sea; seing it is a groue full of thornes, a meadow full of scorpions, a flourishing garden vvithout fruite, a caue full of poisoned and deadly Basiliskes; seing it is finally (as I haue shewed) a fountaine of miseries, a riuer of teares, a feined fable, a delectable frenzy: seing (as S. Augustine saith) the ioy of this vworld hath nothing els but false delight, true asperity, certaine sorrow, vncertaine pleasure, trauails, some labour, fearfull rest, grieuons misery, vaine hope of felicity; seing it hath nothing in it (as S. Chrysostome saith) but teares, shame, repentance, reproach, madnes, negligences, labours, terrours, sicknes, sinne, and death it self; seing the vvorlds repose is full of anguish, his security vvithout foundation, his feare vvithout cause, his trauailes vvithout fruite, his sorrow vvithout profit, his desires vvithout successe, his hope without reward, his mirth vvithout continuance, his miseries vvithout remedies: seing these & a thousand euils more are in it, and no one good thing can be had from it, vvho vvill be deceiued vvith this vizard, or allured vvith this vanity hereafter? Who vvill be staied from the noble seruice of God by the loue of so fond a trifle as is this vworld? And this to

reasonable men may be sufficient, to

declare the sufficiency of this
third impediment.

Aug ep. 39

Chrysost.
Hom 12.
ad 1 op.
Antioch.

THE SIXT POINT OF THIS CHAPTER,

H O V V

VVe may auoid the euills of the vworld.

49. BVT yet now for satisfying my promise in the beginning of this Chapter, I haue to adde a vvord or two in this place, how vve may auoide the foresaid dangers of this vworld, as also vse it vnto our gaine & commodity. And for the first, to auoide the dangers, seing there are so many snares and trappes, as hath byn declared: there is no other vvay, but only to vse the refuge of birdes in auoyding the dangerous snares of fowlers; that is, to mount vp into the ayre, and so to fly ouer them all: *Frustra iacitur rete ante oculos pennatorum*, saith the Wise-man: that is, the net is laid in vaine before the eies of such as haue vvinges and can fly. The spies of *Ierico*, though many snares vvere laid for them by their enemies; yet they escaped all, for that they vvalked by hilles, saith the Scripture. Which place *Origen* expounding, saith; That there is no vvay to auoide the dangers of this vworld, but to vvalk vpon hilles, and to imitate *Dauid* that said: *Leuaui oculos meos ad montes, unde veniet auxilium mihi*: I lifted vp mine eies vnto the hilles, from vvhence all mine aide and assistance came, for auoiding the snares of this world. And then shall vve say vvith the same *Dauid*: *Anima nostra sicut passer erepta est de laqueo venantium*:
Our

Prou. 1.

Hom. 1. in
Iosae.

Psal. 120.

Psal. 123.

Our soule is deliuered as a sparrow from the snare of the fowlers. We must say vvith S. Paul: *Our conuersation is in heauen*; and then shall vve little feare all these deceiptes, and dangers vpon earth. For as the fowler hath no hope to catch the bird, except he can allure her to pitch, & to come downe, by some meanes: so hath the diuell no vvay to entangle vs, but to say, as he did to Christ: *Mitte te deorsum*, throw thy self downe vpon the baites, vvhich I haue laid; eate and deuour them; enamour thy self vvith them; tye thine appetite vnto them, and the like.

Phil. 3.

Math. 4.

50. Which grosse and open temptation, he that vvill auoide, by contemning the allure-ment of these baites, by flying ouer them, by placing his loue & cogitations in the moun-taines of heauenly ioyes & eternity: he shall easily escape all dangers and perils. King Da-uid vvas past them all vvhen he said to God: *VVhat is there for me in heauen, or vvhat doe I desire besides thee vpon earth? My flesh and my hart haue fainted for desire of thee. Thou art the God of my hart, and my portion* (o Lord) for euer. S. Paul also vvas past ouer these dangers, vvhen he said: *That nowv he vvvas crucified to the vvorld, and the vvorld vnto him: and that he esteemed all the vvealth of this vvorld as meere dung: and that albeit he liued in flesh, yet liued he not according to the flesh.* Which glorious example if vvee vvould follow, in contemning & despising the vanities of this vvorld, and fixing our mindes on the noble riches of Gods eternall Kingdome to come: the snares of the diuell vvould preuaile no-thing at all against vs in this life.

Psal. 72.

Gal. 6.

Phil. 3.

1. Cor. 10.

51. Touching the second point, how to vse

Hovv to vse world-ly vvealth to our ad- uantage.

Luc. 16. the riches and commodities of this vvorld to our aduantage; Christ hath layd downe plainly the meanes : *Facite vobis amicos de Mammona iniquitatis*: Make vnto you friendes of the riches of Iniquity. The rich glutton might haue escaped his tormentes , and haue made himself a happy man by helpe of vvorldly vvealth, if he had listd. And so might many a thousand that now liue in Christianity , & vvill goe to hell for the same cause that the glutton did. Oh that men vvould take vvarning one by another , and be vvise vvholes they haue time? S. Paul cryeth ; *Deceiue not*

Gal. 4. *your selues*; Looke vvhat a man soweth , and
2. Cor. 9. *that shall he reape*. What a plentiful haruest

then might rich men prouide to themselues, if they vvould , hauing such store of seede lying by them , and so much ground offered them daily to sow it in? Why doe they not remember that sweet haruest-song: *Come yee*

Math. 25. *blessed of my Father , enter into the Kingdome prepared for you ; for I vvvas hungry , and you feed me, I was thirsty, & you gaue me to drinke;*

I vvvas naked and you apparelled me? Or if they doe not care for this; vvhy doe they not feare

at least the *Black-Sanctus* that must be chaunted to them for the contrary? *Agite nunc diuites , plorate, ululantes in miseriis vestris, qua aduenient vobis* : Goe now you rich men , vveepe and houle in your miseries, that shall come vpon you.

Iean. Dam. 52. The holy Father S. Iohn Damascene
in hist Bar- reporteth a goodly Parable of Barlaam the E-
laam & Io- remite, to our purpose. There vvvas (saith he)
saphat c. 14. a certaine Citty, or Commonwealth, vvwhich

A parable. vsed to chuse to themselues a King from a-
mong the poorest sort of people , and to ad-
uance

uaunce him to great honour, vwealth, and pleasures for a time: but after a vvhile, vwhen they vvere vveary of him, there fashion vvas to rise against him, and to dispoile him of all his felicity, yea of the very cloathes of his backe, and so to banish him naked into a desolate Iland farre of, vwhere bringing nothing vvith him, he should liue in great misery, & be put to exceeding slauery for euer. Which practice one King at a certaine time considering, by good aduise (for all the other, though they knew that fashion, yet through negligence and pleasures of their present felicity, thought not of it, vntill it vvas to late) tooke resolute order vvith himself, how to preuent this misery; vvich vvas by this meanes. He saued euery day great summes of money from his superfluities and idle expences, and so secretly made ouer before hand a great treasure vnto that Iland, vvherunto he vvas in danger daily to be sent. And vwhen the time came, that in deed they deposed his from his Kingdome, and turned him away naked, as they had done the other before; he vvnt to the Iland vvith ioy and confidence, vvhere his treasure lay; and vvas receiued there, vvith exceeding great triūph; and placed presently in greater glory then euer he vvas before.

53. This Parable teacheth as much as possibly may be said in this point: For this City or Commonwealth is this present vworld, vvich aduaunceth to authority poore men; that is, such as come naked into this life; and vpon the suddaine, vwhen they looke least for it, doth pull them downe againe, and turneth them of naked into their graues,

The appli-
cation of
this para-
ble.

and

- and so into another vvorld; vvhere bringing no treasure of good workes vvith them, they are like to finde little fauour, but rather eternall misery. The vvise King that preuented this calamity, is he vvhich in time of vvealth during this life (according to the counsaile of our Sauieur Christ) doth seeke to lay vp treasure in heauen by almes-deedes & other good vvorks, against the day of his death, vvhen he must be banished hence naked, as all the Princes of that Citty vvere. At vvhich
- Luc. 12. time, if their good deeds doe follow them: then (as God promiseth) they shall be happy men, and placed in much more glory, then euer this vvorld vvvas able to giue them. But if they come vvithout oile in their lampes; then is there nothing for them to expect, but
- Apo. 14. time, if their good deeds doe follow them: then (as God promiseth) they shall be happy men, and placed in much more glory, then euer this vvorld vvvas able to giue them. But if they come vvithout oile in their lampes; then is there nothing for them to expect, but
- Math. 25. *Nescio vos*, I know you not. And vvhen they come to be knowen, or rather discouered; then followeth: *Ite maledicti in ignem eternum*; Goe you accursed into fire euerlasting, vvhich is the last, and vvorst sentence of all. Our Lord defend vs from it,



EXAMPLES
OF TRUE
RESOLUTION

In the two former Pointes : of suffering for Christ, and contemning the world.

Adioyned for the better declaration and confirmation of the two Chapters next going before.

CHAP. V.



FOR so much as the two precedent Chapters, of contemning the vworld, and suffering for Christ, are by their owne natures, and mans naturall sight and reason, very dreadfull and loathsome to flesh and blood, and to vwhatsoever dependeth therof; in such sort, as diuers persons (vwho other wise esteeme themselves no euill Christians) doe take horrow and auersion The reason of this Chapter. euen at the very name and mention of such things, perswading themselves that the necessity of Christian profession, requireth not any resolution to so high a perfection: I am moued

moued in this place, to adioine to the former Treatise, a briefe declaration of the practice & exercise of ancient Christians in these two pointes, wherby their opinions and censures may better be scene, then by their vvordes; and vvherin ech other Christian that liueth at this day, may behould, as in a table or glasse, vvhat behoueth him to doe (vvhen occasion is offered) if he professeth to serue vnder the same banner, and doe expect his pay at the handes of the same King and maister, that they did.

Vvhat
hath byn
handled
before.

2. Many thinges haue byn said before, concerning these two mysteries of vvorldly contempt, and sufferance in tribulation. And among other matters it hath byn declared, that the very foundation of Christian Religion (which is the holy Crosse and Crucifix) standeth builded principally vpon these two pillers. It hath byn shewed, how Christ our Sauour, vvhen he sent forth his Apostles and disciples, as the first spiritual fathers and maisters of the vvorld, instructed them, especially in these two doctrines, as most behooffull and necessary to the end vvich he pretendeth. And for that his diuine vvisdome did easily foresee, that deedes haue much more force to persuade, then vvordes, he did set forth this doctrine most exactly in the example of his owne life, making the same a patterne of all vvorldly contempt and suffering for iustice; as also did his said Apostles and disciples after him, to the true and perfect imitation of their maister.

The firme
resolutiō
of the A-
postles.

3. Thus much then hath byn treated before; and many particulers haue byn declared, as vvell of the holy Apostles great sufferings in
all

all kinde and manners of affliction; as also of their vtter despising vvhatsoeuer vvas precious or pleasant in this vworld, for the perfect seruing of their Lord and maister. No allurements of this life could entice them, no dignities delight them, no flattery deceaue them, no pleasure peruert them, no labours vweary them, no difficulty stay them, no terror or tyranny of mortall men could feare them from their course begonne, as long as their soules remained vwithin their bodies. Some of them ended their liues by the sword some vpon the crosse, others were stoned and throwne downe from high pinnacles, others vvere scorched and skinned alieue: & all this for the perfect seruing of their maister, and to stir vs vp to follovv their examples. Which thing the learned and deuout Father, *Saint Iohn Chrysostome* considering, vwhen he treated of the deedes of *S. Peter* and *S. Paul* in particular, breaketh forth into this speech follovvng.

4. O holy & blessed Apostles of my Sauour The
 what thanks shall we yeeld vnto you for all speech of
 the labours and toiles that you haue taken S. Chry-
 for vs? When I thinke of thee, O *Peter*, I fall stome apud
 into admiration; and when I remember thee, metaphrasi
 O *Paul*, I fall besides my self, and am oppres-
 sed vwith teares. For what shall I say, or what
 shall I thinke, when I behould the afflictions
 that you haue suffered? How many prisons
 haue you tivo sanctified? how many chaines
 haue you adorned? how many torments
 haue you susteined? how many reproaches,
 haue you receaued? O blessed be those ton-
 gues of yours, that haue bene such instru-
 mentes of the holy Ghost, and blessed be
 your

„ your members imbrewed vvith bloud , for
 „ the loue of Christes Church. You haue truly
 „ followed your maister in all thinges, &c. Re-
 „ ioyce therfore thou *Peter* , to vvhome it was
 „ giuen to dy vpon the crosse , therby to imi-
 „ tate thy Sauour: & triumph thou *Paul*, whose
 „ head vvas cut of vvith the svord for the
 „ same cause. O this sword shall be to me in
 „ steed of a crowne , and the nailes vvherwith
 „ *S. Peter* was crucified, shall be most precious
 stones in my Diademe. Thus much & many
 thinges more vttereth this holy Father, with
 great seruour in admiration of the sufferings
 of these blessed Apostles, whose labours how
 much he indeauored to put in execution in
 his owne life, and hovv far he was made par-
 taker of like afflictions , it may appeare to
 him that wil reade the Ecclesiasticall history,
 vvwhich declareth, how he both liued and died
 in continuall tribulation.

*Vide hist.
 Socrat. li. 6.*

5. O deare Christian brother , if vve had so
 tender hartes in contemplation of these af-
 faires , as had this holy man of God , vve
 vvould be of other iudgmēt in many thinges,
 then vve are. We see that *S. Chrysostome* was
 thus moued, vvith the consideration only of
 these two Apostles trauails. But hovv much
 might be said of all the rest in like manner?

Of *S. Iames* Of *S. Iames* that vvas called the brother of
 I E S V S, and vvas left by him , as the first
 Bishop of *Hierusalem* , it is vvritten by *Ege-*
sippus that liued immediatly after his time,
 that he being in singular authority and cre-
 dit for his holines and vvifdome , not only
 among all Christians , but also among the
 vvhole nation of Iewes (for vvwhich he was
 called by the name *Iames the Iust*, as *Iosephus*
 the

*Egesip. lib.
 3. hist. apud
 Euseb. li. 2.
 cap. 22.*

the Ievv reporteth :) yet chose he a most austere and sharpe life, neuer tasting either vvine or flesh, or annointing his body vvith oile, according to the fashon of the Countrey. He vvvas so diligent and painfull in continuall praying vpon his knees, that the skinne therof vvvas as hard as the brawne of a camels knee. And being brought forth one day, and placed vpon a pinnacle of the temple of *Hierusalem*, in the presence of infinite people (for that it vvvas on the high feast of Easter) and there intreated by all the Nobles and Magistrates of *Iury* to speake some vvord in derogation of Christian religion, vvith promise of infinite honour for the same, if he vvould yeeld therunto: he made choise not only to lacke that honour, but also to be reuiled and stoned by the people, and to be throwen downe from the pinnacle vvhere he stood, and to haue his head cleft in sunder vvith a staffe, or instrument that diars of cloath doe vse, rather then to relent one iote in professing that thing vvwhich he knew to be true; and so he happily ended his life in the yeare of Christ threescore and three.

6. This vvvas the small accompt that these men made of vvordly dignities and promotions, vvhen they brought vvith them any let or hinderance to Gods perfect seruice. And this vvvas the ready desire they had to suffer, in euery least occasiō offered for their Maisters honour. O gentle reader, how worthily said our Sauour *Iesus* of these men: *You are they vvho haue stood vvith me in my temptations, and therefore I prepare for you a Kingdome:* And how iustly may it be verified of vs, that vvwhich the same our Sauour
in

Luc. 22.

Luc. 8. in another place saith: *In tempore tentationis recedunt*: They abandone me in time of temptation, vvhensoeuer tribulation falleth vpon them.

The manifold temptations of the primitive Church.

7. But let vs see now further, how these vvvhich ensued and liued after the Apostles, behaued themselues in this behalfe. For better conceauing vvherof, thou hast to remember (louing brother) that for the space of three hundred yeares together after Christs departure out of this vvorld, he sent almost continuall temptations; that is to say, continuall tribulations, afflictions and persecutions vnto his Church vpon earth (except only certaine short times of breathing) where in he meant to make euident prooffe of his seruantes patience, and of his owne povver against his enemies. And vvheras a little before his departure, he forwarned his disciples of these things to come, assuring them: *That they should haue pressuures, & that he sent them forth as lammes among vvolves*; he perfourmed the same in such sort not long after, as it may seeme that he brake open all the gates and barres of hell at once (as els-vvhere I haue noted) and turned forth all the legions of furies therein conteyned, as most rauenuous beares and lions, vpon these his tender innocent lammes. For in ten generall and most deadfull Persecutions, vvvhich in this time, of the first 300. yeares by publique authority and commandement vvvere exercised; it is impossible for man to recount, either the tyrannie & iniquity of the lawres, or the barbarous cruelty of the executours, or the infinite multitude of the sufferers, or the strange inuentions of the tormentors. And albeit in these

Mat. 10.

these times of triall (as alwaies it falleth out) there wanted not diuers Christians (as *Eusebius* well noteth that writeth the story) vvhich for loue of the vvorlde and of their owne ease, made shipvvrack of their saluation: yet vvithout number vv ere those also, that by contempt of the vvorlde, did beare out the storme, and perseuered faithfull. Of vvhome for our instruction and comfort in like occurrentes, some fevv shalbe noted in this discourse follovv ing.

*Euseb. li. 8.
bist. cap. 2.*

8. After the death of *S. Iames* before mentioned, & the destruction of *Hierusalem*, vv hich vv as especially hastened by God for punishment of that murder (as *Iosephus* the lew vv as of opinion) *Egesippus* & *Eusebius* doe report, that so many of the Apostles and disciples of Christ, as vv ere then aliue, gathered themselves togeather, and ordeined bishop of *Hierusalem*, in place of *S. Iames*, one *Simeon* the sonne of *Cleophas*; vv hich *Cleophas*, *Saint Luke* nameth for one of the tvvo disciples that vv ent to *Emaus* togeather, and talked vv ith Christ vpon the vv ay, after his resurrection. *S. Matthevv* also and *S. Iohn* doe make mention of *Mary*, the wife of *Cleophas*, vv hich was continually in the company of the blessed Virgin mother of our Sauour, at his Passion: vv hich *Mary* being mother to this *Simeon*, and her husband *Cleophas* being brother to *S. Ioseph* (as *Egesippus* houldeth;) *Simeon* vv as accompted as cosin-german to our Sauour *Iesus*, and by all probability had both seene him and heard him in his life. This holy man then hauing liued very long in this his charge of bishopricke, and being novv a hundred and vv enty yeares old,

*Ioseph. apud
Euse. lib. 2.
c. 22. &
l. 3. c. 10.
& 26.
Luc. 24.*

*Mat. 27.
Ioan. 19.*

*S. Simeons
martyr-
dome.*

vv as

Egesip.

apud Euseb.

l. 3. cap. 26.

The pu-
bline be-
ginning
of hereti-
ques.

vvas in the time of *Traian* the Emperour (S. *Iohn* the Euangelist being dead a little before) accused by certaine heretiques: vwho then first (as *Egesippus* saith vwho liued in the same time) beganne to shew themselues openly in the world (hauing liued secretly in corners before) for that all the holy Apostles and others vvhich had heard our Saviour speake, vv ere dead, and therfore these heretiques deuised now, what new opinions and expositions vpon Scriptures liked them best. And for that this man vvas the only or chiefe pillar that stood against them for defence of the Catholicke faith & Apostolicall tradition at that day, they caused him cunningly to be apprehended and presented before *Atticus* then Gouvernour of *Iury* for the Emperour. Who after many allurementes and threatens vsed vnto him, vwhen by no meanes he could moue him to relent from his constancy in Christes seruice: he gaue sentence to haue him beaten vvith vvhippes, and to be tormented many daies together: vv hich the old man shrunk not at, but endured vvith most vvonderfull courage, in so much that *Atticus* being astonished (saith our author) that one of sixscore yeares of age, could beare so many torments, commanded him finally to be nailed on a crosse, as his maister Christ was, and so he died most resolutely for his sake. Neither did he alledge his old age, or vveaknes, for an excuse of suffering for his maister.

The story
of S. *Igna-
tius.*

9. At the very same time liued there in *Asia* a man of singular name for his holines, called *Ignatius* disciple to the Apostles, and by them ordained bishop of *Antioch* after that

S. *Peter*

S. Peter had left the same. This man being accused for his faith to the Gouvernour of Syria, and standing constant in the confession thereof, was condemned by him to be torne in peeces by vild beastes. But for that he was a person of great marke; he was sent prisoner to Rome vnder the custody of ten souldiars, to suffer there. And albeit these souldiars vpon the way vsed him very discourteously, and kept him strait: yet found he meanes either by speech, or letters to comfort all Christians, as he passed by them. But especially (as *Eusebius* noteth) he inculcated two pointes to be remembred of them: *Primum, ut hereses, que tum primò emergere ceperunt, maximè precauere: deinde, ut Apostolorum traditioni mordicùs adhaerescerët.* First that they should, aboue all other things, take heed of new opinions and heresies, which then first began to creep abroad: and secondly, that they should sticke and cleave most firmly to the tradition of the Apostles, for the true vnderstanding and interpretation of Scripture. That is to say, they should admit no other interpretation, but that which all Churches by genetall and vniforme consent had receaued from the Apostles; insinuating hereby, that this should be an infallible rule to guide men by, vnto the vworlds end.

Euseb. li. 3. cap. 30.

Ignatius his rule to discern truth.

10. Besides this the good man got time also and opportunity in his iourney, to vwrite diuers Epistles to sundry Churches, which *Eusebius* in his story setteth downe. And among other things, either he being informed, or fearing of himself, that the Christians in Rome hearing of his coming, would make means to the Emperour to get pardon

for

for his life, and so depriue him of martyr-
dome: he vvrote a most earnest letter vnto
them, beseeching them not to doe so. Out of

*Euseb. li. 3.
cap. 30.
Hieron in
catal. Serip.*

vvhich letter, both *Eusebius* and *S. Hierome*

doe cite these most excellent vvords fol-
lowing. In this my iourney (saith he) from

Syria to Rome, I am enforced to fight day and

night vvith ten leopards, that is to say, vvith

ten souldiars sent to keepe me. Who the

more benefites I doe bestovv vpon them, the

vvorse and the more cruell they are towards

me. But their iniquity is my instruction, and

yet hereby I am not iustified. Would God I

vvere once come to enioy those beastes that

are appointed to deuour me. I greatly desire

that it may be shortly, and that they may be-

stirred vp to eate me quickly, least perhapes

they abstaine to touch me, as they haue done

from the bodies of other martyrs. But if they

should refuse to set vpon me, I vvill entice

them on my self. Pardon me (my children)

for I knowv vvhat is good for me. Now I

beginne to be Christs true disciple, desiring

nothing that is seene in this vvorld vvith

mans eyes, but only Iesus Christ my Sauour.

Fire, crosse, beastes, breaking of my bones,

quartering of members, tearing and renting

of my body, and all the other tormentes that

the diuell can inuent, let them all come vpon

me, only that I may enioy my I E S V S.

31. Thus far doth *Eusebius* cite the vvords

of *S. Ignatius* Epistle, vvich yet is exstant.

And *S. Irenaus* and *S. Hierome* doe adde yet

further, that vvhen he came to suffer, and

heard the rorings of the lions ready to

come forth vpon him, he vlied these vvords:

I am Gods corne, and the teeth of these vvild

beastes

The Ze-
alous
vvords of
S. Ignatius
at his
death.

*Iren. lib. 5.
cap. 28.
Hieron. in
Catal.*

beastes must grinde me, to the end I may be pure
and good bread for Christs table. He suffered
(saith S. Hierome) in the eleuenth yeare of
Traians raigne, and vpon the yeare of Christ 8
110. & his reliques were carried backe againe
by Christians from Rome to Antioch, & there
are kept without the gate called *Daphnitica*.

12. Heere vve see the seruour of this seruant
of God; vve see his constancy, his courage, how old
his comfort in suffering. And how came he
(deare brother) to this most happy and blef-
sed estate? We heare him say of himself: *That*
now he began to be Christes true disciple, when
he desired nothing that mans eye can behold, but
only his Lord and Sauour Iesus Christ. This
burning loue then of Iesus, did consume in
him all other loue and affection that stayeth
vvordly men from like resolution. He vvas
not friend or louer of this vvorld. Heare the
saying of another light and lanterne of Gods
Church, vvch liued at the very same time,
and suffered soone after him, for the same
cause, and spake vvith him in his iourney to-
vvards Rome; I meane S. Policarpus, vvho
vvrote thus of Ignatius presently after his
martyrdome, vnto the *Philippenses*. I beseech
you brethren to yeeld all obedience vvhere
it is due, and to vse all patience in your affli-
ctions, according to the example vvch you
haue seene in Ignatius, and other martyrs,
as also in S. Paul, and the rest of the Apostles,
assuring your selues, that those men ranne
not in vaine, but in faith & iustice, & therefore
are gone to the place vvch vvas due vnto
them, being now with their Lord, of vvhose
afflictions they vv ere made partakers in this
life. They vv ere no louers of this vvorld,
but

S. Ignatius
reliques.

How old
Christians
came to
their con-
stancy.

S. Policarpe
his speech
of S. Igna-
tius.
Euseb. lib. 3.
cap. 30.

but they loued their maister, vvho suffered death for our loue, and rose againe for our glorification. Thus far *Polycarpus*.

The story
of S. Poly-
carpe.

13. And for that we are fallen into the men- tion of this rare and vvorthy man *Polycarpe*, who albeit he saw net Christ himself in flesh, yet did he liue most familiarly vvith diuers of the Apostles, and especially vvith S. *Iohn Euangelist*, vvwhose domesticall disciple he was many yeares, and by him made Bishop of the Church of *Smyrna* in *Asia*. And for that his sight and martyrdome for Christian religion, ensued not longe after the death of *Ignatius*; it shall not be amisse to speake of him also in this place. The story is set downe at large by *Eusebius*, & others out of an Epistle vvritten by the Christians of the Church of *Smyrna*, vvwhich vvere all present at the whole tragedy of his death. The sūme wher- of is this: that vvheras at a certaine day by the commandement of the Emperour *Antoninus* incredible & innumerable torments vvere vsed against Christians, in the Citty of *Smyrna*, diuers did beare the same out with inuincible courage, to the singular comfort of their bretheren, and to the great admira- tion of their enemies; albeit one *Quintus* that vvvas nevvly come out of *Phrygia*, and had rashly offered himself to the tortours, before he was sought for; fell shamefully the same day, and denied his profession of Chri- stian Religion.

Dange-
rous for
any man
to offer
himself to
persecu-
tours.

14. *Polycarpus* then while these thinges were in doing, remained secretly in a house therby vvith other Christians; vvwhether euery thing vvvas brought to him by the brethren, as soone as they vvwere done: & at length nevvves came,

came, that *Polycarpus* himself was sought for. Whereat he nothing moued, answered vwith a quiet mind and countenance, that he vvas ready: meaning in deed to expect the officers there vntill they came for him. But the Christians that vvere present vwith him, enforced him, vwhether he would or no, to retire himself vnto a little village not far of, vvhich he made his aboad for certaine daies, vvhiles he vvas sought for in the Citty. During vvhich time, he did nothing els (saith the Story) but pray day and night, and that especially for the peace and vunity of the Church, for that heresies nowv publikly began to svuarve. He had a vision also (vvhich he tould vnto those that vvere there present with him) signifying that he must goe to Christ by fier. At length the Pursuants that had sought him all about the Citty, came, by Gods permission, vnto the village vvhich he vvas, and therupon he fled by night vnto another, vvhither they followed him also. And there finding two children in the street, enforced the one of them by beating, to discouer the house vvhich he lay.

S. Polycarpus greatest care for the Churches vunity.

15. Comming therfore into the house, and vnderstanding that he vvas in a chamber aboue, sent for him to come downe: and albeit the messenger fauouring *Polycarpus*, shewed him a vway how to escape by another house, yet he refused the same, saying: *Ve haue fled inough, let Gods vwill be done.* And so comming downe vwith a mery countenance, bid them hartely vvelcome, and commanded the meate left in the house to be set before them. beseeching them only to giue him one houres space, vvhichin to pray vnto his Lord,

S. Polycarpus apprehended.

before he departed. Which they vwillingly graunted, being much moued vvith his gray haire and Fatherly countenance, as also cast into admiration, vvith the feruour of his praier that he made there by himself, vvholes they vv ere eating. Which being ended, they tooke him forth, placing him vpon an Ass, and so led him towards the Citty of *Smyrna*, very early in the morning vpon the great Sabboth-day, hauing aduertised the Magistrates before of their comming, vvho for that cause vv ere gathered together vvith all the people in the market-place.

S. Polycarpus his carriage to Smyrna.

16. And to make the matter more sollemne, they sent forth from the Citty one *Herod*, that vv as Prouost of the Peace, to meet him and fetch him in. He therfore comming forth vvith great pompe in his coach, met vvith *Polycarpus*, and first saluted him vvith great honour and reuerence, causing him to come downe from the ass, and to sit vvith him in his coach, and there began to flatter him,

The manner of persecutors speeches.

saying: *You are a graue and wise mā, haue respect vnto your self. VVhat great matter (man) is it to say, Lord Cesar; or to make a sacrifice.* But *Polycarpus* held his peace; and vvhen the other vv ent forward to vse many vvordes to that purpose, *Polycarpus* answered: *Syr, in fine I am not to follow your counsell.* At vvich vvordes he taking great disdain, thrust him head-long out of his coach, and that vvith such violence, as he vvounded pitifully his legge in falling forth. But the old man making no accompt therof, followed merrily the souldiars that lead him,

17. And vvhen he came to the place vvhere the iudges vv ere; he entred in vvith a merry counte-

countenance, and much the more, for that at the very instant vvhhen he entred, there vvas a cleare and lowd voice heard from heauen, saying: *Be of good courage Polycarpe, and behaue thy selfe valiantly.* When he came before the high magistrate, named *Proconsul*, first, there vvas an infinite cry giuen out by the people against him. Which being appeased, the *Proconsul* asked him, whether he were *Polycarpus*; vvherto he answered; yea I am *Polycarpe*. Then said the *Proconsul*, haue regard vnto thy old age (Father) repent, and say vvith vs: *Tollantur impij.* Let impious men be destroyed (by vvvhich tearme vvvere vnderstood Christians that denyed to adore or sacrifice to their Gods.) Whereat *S. Polycarpe* turning himself vnto the multitude, and lifting vp his handes to heauen vvith a deepe sigh, laid: *Tolle impios: ò Lord destroy or take away the vvicked,* meaning in a contrary sense to them. Then said the *Proconsul*: sweare also by *Cesars* fortune, & defy Christ. Wherto *Polycarpe* answered: I haue serued Christ now fourescore and six years, and he neuer yet did me any hurt, but much good, and how then can I defy my Lord and King, that hytherto hath so mercifully dealt vvith me? Then vrged the *Proconsul* againe, that he should sweare by *Cesars* fortune. Wherto the other replied: If thou name *Cesars* good fortune so often, for ostentations sake; know thou, that I am a Christian, vvvhich haue nothing to doe vvith fortune; and if thou please to learne vvhat Christian profession is, appoint a day, and I vvill teach thee. Persuade this people (quoth the *Proconsul*) to be content vvvhich that. No said *Polycarpe*,

S. Polycarpe
confession be-
fore the
multitude

„ I esteeme them not worthy to be dealt with-
 „ all in such a matter; but to thee, as to a Ma-
 „ gistrate, our profession teacheth vs to haue
 „ respect & reuerence, so farre forth, as it may
 „ stand vvith the safety of our soule, and vvith-
 „ out preiudice of our Religion. So he.

18. After this there passed diuers other spea-
 ches betweene them, the one threatning tor-
 mentes, beastes, fier and sword; and the other
 shewing all desire and readines to susteine
 the same. The people cried out continually
 that he might be torne vvith vvild beastes.

Vnruly
 behaviour
 of a mul-
 titude.

But that was denied, for that the beastes were
 vwearied out vpon other martyrs before.
 Then cried they that he might be burned a-
 liue; vvhich *Polycarp* hearing, & remembring
 the vision vvhich he had seene in the village
 before his apprehension, fell downe one his
 knees and praied; and soone after rising a-
 gaine, turned him to the people and said: *Be*
ye content, for you shall haue your desire, for it
is determined that I shall be burned alieue; and
 a little after, the *Pro-consull* gaue sentence for
 his burning.

The mar-
 tyrdome
 of *S. Poly-*
carpe.
Euseb. l. 4.
hist. c. 14.

19. When he vvvas brought vnto the fier,
 he put of his owne apparell (saith the Story:)
 but vvhen he came to his shooes, he had
 some difficulty therin, for lacke of vse, being
 neuer permitted by Christians to doe that
 office to himself before, euery one thinking
 it a felicity to be the first in doing of that
 seruice, vvhersoever he came, therby to touch
 his holy body. He praied vehemently in the
 fier, & gaue immortall thanks vnto almigh-
 ty God, that had made him vvorthy of that
 daies combate: during vvhich time, the fier
 deuided it self in two partes, and vvould not
 touch

touch him, in so much, that the magistrate³³
 was constrained to send one to runne his bo-³³
 dy through with a sword, vvhetherwith he died.³³
 Thus far repeateth *Eusebius* out of the Epistle
 of these mē that vv ere present at his martyr-
 dome; and they doe adde further these vv or-
 des in the same Epistle: *That the Iewes and* Euseb lib. 4.
Gentils there present, did suggest to the Magi- cap. 14 &
strate, to take heede least vve (the Christians) Nicoph lib.
did steale away his body, and so begin to honour 3 c. p. 35.
him instead of our God crucified. Vpon vv hich
suggestion, his body by commandemēt vv as bur-
ned there in our presence after it vv as dead, but
yet vve aftervv ard gathered up his bones out of
the ashes, and laid them up as things more pre- S. Polycar-
cious then gold, or precious stones, in a place con- pus his re-
venient for such a treasure, hoping that one day liques.
God vv ill permit vs to come together in peace,
and to celebrate the festiuall day of this his ho-
ly martyrdom. Thus they. His martyrdom
 happened vpon the yeare of Christ. 169.

20. And I haue bene the longer in setting
 downe the combat and end of this glorious
 Saint, for that he vv as a most rare and singu-
 lar man, and his example may serue vs for
 our instruction to diuers purposes; but espe-
 cially, how vve ought to be firme and con-
 stant, in houlding the generall vniforme do-
 ctrine, and interpretation of Scriptures, deli-
 uered by tradition from the Apostles in the
 Catholique Church, vv ith detestation of all
 new opinions, as also *S. Ignatius* vv arned be-
 fore. The holy Bishop and martyr of God
Irenaeus, that liued in his time, and vv ent from
Lions in France, vnto *Asia*, to see and heare
 him, reporteth certaine things of this blessed
 man, vv hich I can not in this place omit (not-

To be no-
 ted in S.
Polycarpe.

Iren. lib. 3.
cap. 3. apud
Euseb. lib. 4.
cap. 13.

withstanding I make hast) for that they may greatly profit such men in these our dayes, as haue grace to be moued or holpen vvith any thing.

*Irenaus his
testimony
of S. Poly-
carpe do-
ctrine.*

21. *Polycarpe* (saith he) vvas not only instructed by the Apostles themselues, but also by them made Bishop of the Citty of *Smyrna*. He liued familiarly vvith many that had
 „ seene and spoken vvith our Sauour in flesh,
 „ and vve in our youth saw him in *Asia*, for he
 „ liued long, and ended his life by a most fa-
 „ mous martyrdome. He taught alwaies those
 „ things, vvich he had learned of the Apost-
 „ les, and vvich the Church deliuereth, and
 „ vvich are only true. Which may be proued,
 „ by the consent of all the Churches of *Asia*,
 „ and by the Bishops vvich haue succeeded
 „ after him. He vvas a more faithfull vvitness of
 „ the truth, then *Valentinus*, or *Marcion*, or all
 „ the body of other heretiques togeather,
 „ vvich haue brought pestilent new sectes in-
 „ to the Church. He vvent to *Rome*, *Anicetus*
 „ being then Bishop, & reduced to the Church
 „ and true religion, diuers that vvere peruer-
 „ ted by the foresaid heretiques: and protested
 „ openly, that he had receaued of the Apostles
 „ themselues, that only and sole truth, vvich
 „ is deliuered by the Catholique Church. There
 „ are yet aliue that haue heard him tell, how
 „ that *S. Iohn* the Apostle of our Sauour, being
 „ once at *Ephesus* going into a common bath,
 „ & seing *Cerintus* the heretique to be vvith-
 „ in; ranne out againe in hast, saying to them
 „ that vvere vvith him; let vs flee from hence,
 „ least the bath fall downe and destroy vs, in
 „ vvich the enemy of God *Cerintus* remai-
 „ neth. The same *Polycarpe*, at the same time
 vvhen

*S. Iohns ha-
tred a-
gainst he-
retiques.*

vvhen he vvas at Rome, meeting by chance ,,
 vvith Marcion the heretique there, and being ,,
 demaunded of him vvwhether he knew him ,,
 or not? Answered: yea I know thee for the ,,
 chiefe childe of Sathan. So vvary vvwere the ,,
 holy Apostles and their Schollers, not so ,,
 much as to talke vvith such fellowes, as en- ,,
 deauored by their new commentaries and ,,
 expositions of Scriptures, to change the ,,
 truth before receaued. And so S. Paul vvar-
 neth vs all to doe, vvhen he saith: *Auoid* *an*
hereticall man, after one or two admonitions, Tit. 3.
assuring thy self, that such a one is peruerse
and sinneth, being condemned by his euene pro-
per iudgement. Hitherto are the vvords of
 holy Irenaeus.

21. The same Irenaeus vvriting to one Flori-
 nus his old acquaintance in the schole of S.
 Polycarpus (& now beginning to be an here-
 ticke in Rome) saith as followeth: These opi-
 nions of thine (o Florinus) to speake friendly,
 are not true, nor wholesome. These opinions
 are repugnant to the Church. These opinions
 thou receauedst not by tradition from the
 Priestes, that before vs were Schollers to the
 Apostles. I did see thee vvhen I vvas but a ,,
 child, vvith Polycarpus in Asia, at vvhat time ,,
 thou liuing verry gorgeously in the Empe- ,,
 rours Court, diddest endeauiour to hould a ,,
 good opinion vvith Polycarpe. I remember The
 those times vvell, and they sticke in my doings &
 minde more firmly, then other things that sayings of
 passed since. In so much, that I can tell at this S. Polycarpe
 time, the very place vvherin the blessed man ,,
 did sit vvhen he spake vnto vs. I can tell the ,,
 order and manner of his comming in, the ,,
 forme and fashion of his life, the shape of his ,,

Iren. ep. ad
Flor. & Eu-
seb. lib. 3.
cap. 19.

body, the manner of his disputing, and of his
 preaching to the multitude. I remember how
 he vvas vvent to recompt vnto vs, the fami-
 liar conuersation that he had vvith *S. Iohn* the
 Euangelist, and vvith diuers others, vvho had
 seene our Sauour. I remēber how he would
 tell vnto vs their speeches, and vvhat he had
 heard them say of Christ, of his miracles, ver-
 tues and doctrine, which they had seene with
 their owne eyes, and heard vvith their eares;
 vvich vv ere all agreing vvith the Scriptures
 that now vve haue. These things through the
 great mercy of God towards me, I heard at
 that time, both diligently & attentiuely; not
 so much committing them to inke and paper,
 as to the inward cogitation of my minde.
 And vv hile I liue, I doe, and shall, by Gods
 holy grace, most carfully renew the memory
 therof. And now heere before almighty God,
 I may truly protest, that if this holy and A-
 postolicall priest *Polycarpe* should haue heard
 of such new opinions, as you defend; he
 vvould haue stopped his eares, and cried out
 (according as his fashion vv as) o good God,
 vnto vvhat miserable times, hast thou reser-
 ued me, to heare these thinges: and presently
 vvould haue risen & runne out of the place,
 vvhere he had bene standing or sitting, when
 such doctrine should haue bene vttered. Hi-
 therto *Irenæus*.

Mark this
 protesta-
 tion.

A note
 vpon the
 premisses
 touching
 the dāger
 of new
 opinions.

23. And now (deare Christian brother)
 vvho vvould not be moued, vvith the graue
 & zealous speeches of these Reuerend men,
 that liued so nigh to the times of the holy
 Apostles, and of our Sauour himself? How
 exceeding great vv as their care amiddest all
 their other tribulations, and at the very last
 time,

time, vvhhen they vvere to depart out of this world (for *Irenaeus* also soone after suffered martyrdom) to forwarne Christian people to beware of heresy and schisme, and to detest all manner of new opinions, commentaries and expositions vpon holy Scripture, other then these vvhich the vniuersall succession and tradition of the Church had left vnto them, from the Apostles time. They saw vuell, and vvere so tould by the Apostles themselues, that there vvas no other certaine vway to vnderstand and hould the truth first planted, but to stick to this tradition deliuered vnto Christ his Church (for vnderstanding of Scriptures and triall of doctrines:) vvhich tradition vvas, by Gods ordinance, to passe from hand to hand, from Bishop to Bishop, from Doctor to Doctor, from Councell to Councell, from Church to Church, from age to age, vntill the vvorlde end; and vvithout this, they saw by experience of those first heresies, that euery heretique vvould make his part as good as the catholique Church, from time to time, by interpreting the Scriptures after his owne deuise. To the end then, that Christes Catholique people might stand together firmly in vnity of faith, and arme themselues ioyntly to the contempt of this vvorld, and suffering for their maister; these holy men did so carefully cry vpon them, hauing heard from the Apostles owne mouthes: (as it may be supposed) *Hovv detestable a thing heresy vvas in the sight of God*; and vvhersoever it entred, that there vvas no more hope of any vertue or other good thing to saluation. For vvhich cause it is recorded in like manner, that di-

The nature and force of tradition.

*Apollinar.
hier. apud
Niceph. lib.
4 cap. 23.*

uers of these first Martyrs, being brought forth to dy in the company of certaine heretiques, that offered to dy also for defence of Christiā religiō; they refused to goe forth or dy in their company, affirming them in truth to be enemies to Iesus Christ, howsoever otherwise they made profession to dy for him.

THE SECOND PART OF THIS CHAPTER.

Of examples of Resolutiō after the Apostles age.

24. And this be spoken by the vway, cōcerning these notable mens zeale in detestation of schisme and heresy. & of new expositions of holy Scripture against the tradition of the vniuersall Church, which no man can thinke to be from our purpose, if he consider the times vwherein vve liue, & how little this tradition is now regarded by many, in respect of their owne new deuises and fresh inuentions. But now it followeth in the foresaid Story of *Eusebius*, that *S Irenæus* in proesse of small time (to vvit, in the next age after the Apostles) came also to make his combat for the confession of his maister, in the City of *Lions in France*; vwhere after infinite tormēts and afflictions that he suffered, he ended his life the 28. day of Iune vnder the Emperour *Seuerus*. But before this, he vvas sent into *Asia* to the Christiaps there, frō the Christians in *France* that liued in persecution, and in the vway he had letters also to the Bishop of *Rome*, *Eleutherius*, in his owne commendation. Which letters doe vvell declare, what a reuerend opiniō the martyrs of God had of him.

And

The martyrdom
of *S Irenæus*.
An. Dom.
180.

And the other letters that he caried into *Asia*, doe set forth the maruailous triall that our Sauour vsed at that time vpon his seruants, wherof for our instruction, & for our cōfort in aduersities that sal vnto vs, I haue thought good to recite some part also in this place.

25. The letters beginne thus. *The seruants of Iesus Christ, that dwell at Lions and Vienna in France, send peace in our Lord Iesus, vnto their brethren in Asia and Phrygia &c. The greatnes of our afflictions which growv vpon vs, in this place &c. neither can we, nor any mā els by writing expresse &c.* And the they shew first, how they were förbid by publique Ediēt to enter into anycōmō house, booth, or market-place, or to come abroad out of their owne dores. Secondly, from their owne houses they vvere fetcht out by officers, lead to the market-place, & in the vway reuiled, spit vpon by the people, beaten vvith stones, clubbs & other vveapons, vvhich ech man had in his hand; their apparell pulled from their backes, and this before iudgment was giuen against the, vvhile yet they expected the comming of the Presidēt to determine their cause. Who whē he came, demaunding no other question of them, but only whether they were Christiāns or no; commaunded all manner of torments to be exercised vpon them. And for that a noble yong Gentleman, named *Vetius*, began to speake a vvord or two in their behalf; he vvas also condemned among the rest, as Advocate of the Christians. Thirdly they shew, that all their friendes, acquaintance, and kindred among the Gentiles at that time, forsooke them. Their owne seruants, for feare of tormēts, came in & accused the most falsly for

eating

The letters of Christians suffering persecution in France.

Apud Euseb. lib. 5 c. 11.

1.

2.

3.

* This was
a common
accusation
of christians
in these
days, in re-
spect of the
B Sacra-
ment, which
then was
holden to
be Christs
flesh.
Vvonder-
full con-
fession of
diuers
martyrs.

eating of * mans flesh; and that vvhich grie-
ued them most of all, ten of their company
vpon the first sight of torments, abiured
Christ openly.

26. And yet all this notwithstanding, they
declare, that Christ their Sauour forsooke
them not in those extremities, but comfort-
ed them aboue all measure, by the noble
confessions and combats of diuers others,
vvhherof they recite very strange examples:
namely of one *Sanctus* a Deacon, vvhho for
all the torments the enemies could vse vpon
him, from morning vnto night, could not
be enforced to answere the President to any
one question that he demaunded, but only
by those two Latin vvordes (*Christianus sum*)
I am a Christian. These two vvordes (saith the
Story) *serued for answere to vvhatsouer he*
was asked, either touching himselfe or others.

The like they vvrite of one *Blandina* a no-
ble vvoman, vvhich vvearied out all her
tormentors, and therfore in a rage towar-
des the end of the day, they tied her to a
great beame, and hanged her vp in the ayre.
Which beame for that it represented the
forme of a crosse, as she hanged vpon it, did
comfort both her and all other Christians
infinitely. They declare besides, that their
holy old Bishop named *Pothenus* (in vvwhose
place *Irenaus* succeded after) being foure-
score and ten yeares old, and not able so
much as to stand on his feete, vvas car-
ried to the place, by the handes of soul-
diers, and there ended his life vvith incre-
dible fortitude: and of the foresaid *Blandi-
na* they vvrite, that she being put downe
from the beame againe, vvas beaten vvith
vvhippes,

S. Blandina.

vwhippes, rent vvith yron hookes, set vpon a burning frying-pan, and after that, vvrap in a net and cast among vvildbulles. In all vvhich torments she kept a merry countenance, thanking God most hartely for this benefit, and for that shee had seene her owne children die constantly in the same place for the same cause before her.

27. They report also of one *Attalus* a man of great name and authority in that Citty, vvho being dravven forth of his house, vvvas first lead about the Theater, or place of spectacle, with a table borne before him, wherein vvvas vvritten in great latin-letters: *This is Attalus the Christian*: and aftervvard he vvvas abused by the people in all kinde of most extreme villanous manner; but yet because of his calling, the President durit proceed no further against him, vntill he had vvritten to Rome to the Emperour, & receaued answer, vvwhich soone after vvvas had (he in the meane space being kept in prison, vvhere he did singular much good) and then vpon the solemne day of the publicke faires, that were in *Lions*, he vvvas brought forth againe, and first put to fight vvith diuers vvild beastes, by vvwhich he vvvas greatly torne and tormented, but not slaine. And then after all this, he vvvas placed naked in a chaire of burning yron, & therein examined of his faith. And vvhen the smoke and lothsome stench of his flesh that broiled, offended them that stoode about him, he said vnto the people: *O brethren, this is indeed to deuour mans flesh, vvherof falsly you accuse vs.* And finally, the story addeth, that after these tormentors had ended their fury in the slaughter of so many Christians, as it vvvas a very

The courage of *Attalus* the martyr.

Great cruelty.

Spite of
Infidels
against
reliques.

very horroure vnto theselues to behold their bodies and bones; yet were they not so satisfied. But first caused the said bodies to be vatched in that place for the space of six daies together (vntill they were putrified) to the end that Christians should not steale them away: & then also doubting least some of their reliques might be reserved, if they should so abandone them, they burnt all to ashes and cast the same into the great riuer of *Rhodanus*, that runneth through the City of *Lyons*.

*Euseb. li. 6.
c. 13. &
lib. 7. c. 10.*

28. These were the combates (gentle Reader) wherby almighty God in those daies would proue & try his trusty seruantes, farre exceeding any that he layeth vpon vs in these later times, through vve complayne much more then they did. Heare nowv another brieve description set downe by *Dionysius* Bishop of *Alexandria*, of the things that he, and other Christians suffered there in his City, not long after, vnder *Decius* the Emperour. He writeth the history to the Bishop of *Antioch*, and the same is recorded by *Eusebius*. I speake before God (saith he) and his diuine Maiessty knoweth that I speake the truth, &c. The persecution began heere against vs before the Emperours Edict came forth, as it were by a certaine prophesie that shortely it would ensue. First they began vwith a certaine godly vvoman named *Quinta*, vvhome they drew by the heels about the City vpon the pauement, and vvhipped her naked, and finally murdered her vwith stones. After that, they came in fury vnto all our houses, and drew vs forth, that is, euery man his neighbour, according as either hatred moued him,

A most
cruell per-
secution
in *Alexan-
dria*.

or

or couetousnes to haue his goodes. For
 whatsoeuer vvas precious in our houses, they
 tooke vvith them, and the rest they cast
 out into the streets. This endured for diuers
 monethes, and many noble Martyrs died
 in this time, as *Apollonia*, *Serapion*, and o-
 thers: albeit some, that vv ere not vvorthy
 of this conflict, made shipvv rake of their
 saluation.

The fall of
 vv weak-
 lings.

29. At length vvas published the most hor-
 rible Edict of *Decius* against vs, and then
 might you see that dreadfull sentence of our
 Sauour fulfilled: *That the very elect, if it were*
possible, should be druen to fall. For first of all,
 those that vv ere rich among vs, or of any
 great calling (vvherof there vv ere many)
 some of them preuented the Magistrates and
 offered themselues voluntarily (as good sub-
 iectes) to fulfill the Emperours commande-
 ment. Others permitted themselues as vn-
 vvilling, to be dravven by the Magistrates to
 adore their Gods; others vv ent as allured, &
 constrained (as it vv ere) by persuasions of
 their neighbours, friendes and kinsfolke;
 others did it secretly in their ovvne houses
 at home: others vv ent vvith so euill a vvill,
 & vvith so il fauoured a countance to Sacri-
 fice, as they vv ere laughed at by the enemies
 themselues, for that they had neither courage
 to deny it; nor yet hart to doe it. Others
 vv ent openly and impudently vnto it, affir-
 ming that they had neuer byn Christians in
 their liues: all vv hich to behold, made vs re-
 member that saying of our Sauour: *How*
hard it is for a rich man to be saued.

Mat. 24.

The dan-
 ger of ri-
 ches in
 persecutiō

Diuers
 sortes of
 falling.

Mat. 19

30. Many of the poore sort followed the
 example of rich men: some fled, some vv ere
 taken

Pooremen
follow
easily the
example
of the
rich.

Constant
martyrs.

The Zeale
of *Dionysius*
in his per-
secution
against
Schisme
& Heresie.
Euseb. l. 6.
cap. 37.

taken and caried to prison, and after diuers
daies vvere induced to forswear Christ. O-
thers came out & began to suffer tormentes,
but presently fainted and denied their faith.
But aftervvard ensued the glorious specta-
cle of the chosen martyrs: vvherof the first
vvvas old *Iulian*, that could not moue by rea-
son of the gout; yet being set vpon a camell,
& whipped naked throughout al the streetes
of *Alexandria* (vvchich you knowv is very
large) vvvas aftervvard burned aliue. After
him followved *Chronion*, *Macare*, *Alexander*,
Heron, *Dioscorus*, *Ammon*, *Zeno*, *Ptolomau*,
Ingenes, *Mercuria*, *Dionysia*, and others. And
the said *Dioscorus*, for that he vvvas but yet a
child, after a certaine time, vvvas let goe by
the President, hoping that he might be cor-
rupted. But he is heere vvith me very con-
stant, and most ready to sustaine a greater
conflict, vvhen God shall call him to it.

31. Thus vvrote this blessed man of God;
adioyning many things of his owne exami-
nations and sufferings, vvchich for breuities
sake I omit: only I may not let passe, that rare
zeale vvchich he shewed amiddest all these his
afflictions, against Schismatickes and Here-
tickes; as may appeare by those vvordes of
his, vvchich he vvriteth in an Epistle to *No-
natus*, vvhen he by nevv inuentions began to
trouble the Church of Rome. The wordes are
recorded by *Eusebius*, and are these which en-
sue. *It skould haue byn thy duty O Nonatus*
(saith he) *to haue suffered all inco:ueniences in*
the vvorld, rather them to haue broken the con-
cord of Gods Church. And truly, that martyr-
dome vvchich is suffered for the defence of the
consent and unity of Christs Church, is no lesse,
but

but rather much more commendable, in my opinion, then that which is suffered for not sacrificing to Idoles. For that in the later, a man suffereth martyrdom for saving his owne soule; but in the former, he suffereth for saving the whole Church. And thus far of Dionysius.

31. At the very same time, with this holy man (though somewhat yonger) liued the famous Prelate and martyr of God, S. Cyprian; vvhich (as by his owne writings appeareth, and is recorded by Pontius his Deacon, that liued with him, and by S. Hierome, S. Augustine, and others that ensued him) not only made many martyrs in his time by his exhortations, & by his example in suffering: but also concluded his owne life with a most famous martyrdom, sustained with all alacrity for his maisters sake. This was that most excellent man, vvhom you haue heard before to confesse the great force of almighty Gods grace towards good life, and extirpation of sinne, vvhich he felt after baptism, contrary to that vvhich he persvaded himselfe before, thinking it altogether impossible, that so dissolute a course of life, as he had folloved, vvhiles he was a heathen, could be changed into vertue, as before you haue heard himselfe declare: and yet he arrived to that perfection of manners and conversation, as he became a myrrour to the world, and himselfe confesseth that his state was: *Mors criminum, vita virtutum*: The death of vices, and life of vertues; that is to say, that all vices were extinguished, and dead in him, and all vertues florished. This so excellent man (I say) our Sauour Christ so exercised in all tribulation, after his conversion,

Martyrdom at heretickes hands more commendable then at Infidels.

Of S. Cyprian.
Pont. in vit.
Cyp. Hier. in catal.
Aug. ser. de S. Cyp.

The variety of affliction vvhich God layd vpon S. *Cyprian.*

Paganes hatred against S. *Cyprian.*

Pontius in vita Cypriani.

*Lactat. lib. 5. cap. 1. * Stercorarium.*

Epiph. 55. ad Cornelium.

uerſion, as there vvas no kind of men, from vvhome he receaued not affliction: I meane neither pagans, heretikes, schismatices, & ſeditious people, weaklings that fell in time of perſecution, Confessors that ſtood conſtant, but were troubleſome, diſſolute Catholickes that liued diſorderly, and prouoked Gods vvraith by their careleſſe & negligent liues.

33. And as for the Pagans, it is euident that their ſpeciall hatred was againſt him. & continual moleſtation in *Carthage*. For that notwithstanding he vvas a noble man, & a great Counſellour, rich, and potent, and admirable for his eloquence before his conuerſion; and after his conuerſion left freely, not only all thoſe honours, & wealth of the world: but his wife, & children alſo, commending them to a Prieſt named *Cecilius*, that had byn the cauſe of his conuerſion, & neuer had conuerſation with them afterward. Not only al this (I ſay) & the great change of life before mentioned, could mitigate the hatred of the Gentils againſt him for making himſelfe a Chriſtian, but rather encreaſed the ſame. And ſo ſeing him made both Prieſt & Biſhop, ſoone after his cōuerſion, vpon the yeare of Chriſt 250, they vvvent about not only by ſcoffes, and ſlaunders to deſame him, and bring him in contempt, calling him *Capreanum*, which is goat-heard, inſtead of *Cyprianum*, as *Lactantius* ſaith, and ſome other * *Copriannum*, a more contemptible word: but moreouer vvhenſoever the ſaid Pagans met togeather in any publicke aſſembly, they cryed out cōmonly to haue * *Cyprian* to the Lions, to make them paſtime. And finally they neuer ceaſed, vntill they had his blood indeed.

34. As for heretikes that ruffled in his time, namely *Marcionistes*, *Montanists*, *Valentinians*, & many others raised before him, as *Origenists* also, *Novatians*, and the like that sprung vp in his very dayes, it is notorious by his workes how he was troubled vvith them, especially with the said *Novatians*, that hauing first made a schisme both against himself, and *Cornelius* the Bishop of *Rome*, afterward vpon spleene ranne into this heresie, that such as did fall in time of persecution, could not be receaued againe, or absolved by any Priest, but vvere to be left to Gods iudgment. Which kind of men, & all other that impugned the vnion of the Catholicke Church, & scandalized the Gentils by their diuision, this blessed man did so earnestly condemne, & detest; that he did not only cuery where in his workes affirme, that such men cannot be saued, by any maner of good life vvhatsoever, no though they should suffer death, & martyrdome for the name of Christ: but went also further vpon this zeale against heretikes, affirming: That these were not Christians, nor truly baptized & consequently, that such of them, as came afterward to be conuerted, & made Catholickes, were to be rebaptized againe. Which opinion, as it was true in such heretikes as did not vse the true forme of wordes, or intention of Catholike baptisme; so in others it was reprobued by the General Church: wher-vnto this holy Father, as both *S. Augustine* & *S. Hierome* doe hold, had neuer meaning to repugne. But by this we may see the conflict he had vvith these kind of men.

35. There followeth the third sort of impugn-ers, vvhich exercised this holy man, whome

he

S. Cyprien
vehement
by here-
tickes.

Cyp. Ep. 52.
& Aug. de
agone Chri-
stiano c. p.
31.

Cyp. lib. de
unitate Et.
pag. 217.
258. c. 9.
Editionis
Parnassiana.

Aug. l. cont.
Donatistas
cap. 1. & de
uni. o. bap-
tismo. c. 14.
Haren.
contra Lu-
cer.

he calleth schismaticall, turbulent and seditious emulators of his, vvherof the principall were certaine Priestes of *Carthage* named *Felicissimus*, *Fortunatus*, & three or foure more, vvho as heades, being set on, & borne out by a certaine hereticall Bishop of *Africa*, named *Donatus*, made a strong faction against the holy man, vvwhich continued from his first entrance into that Sea, euen to the day of his martyrdom, to vvith, some eleuen, or twelue yeares, vvholes he vvvas Bishop: and this hatred of these men vvvas so implacable against the good man, as euery-vvhere he complayneth, that they did not only impugne him in *Africa*, but went also to *Rome* against him, accusing him to *Cornelius* the Pope. And moreouer in *Carthage* not only did alienate and stirre vp against him those Christians that were weake, and had fallen in time of persecution, as also the Confessors of Christ that vvvere in prison: but moreouer conspired as vvell vvith hereticke as pagan persecutors against him, in so much, that for them he durst not returne home secretly to his Church from the place where he lay hidden; no not at the very feast of Easter it self. You shal heare some of the good mans complaints in his owne wordes: For this he writeth in great affliction of spirit vnto his people of *Carthage*.

Cyp. Ep. 40. ad plebem Carthag. 36. *Hoc quorundam presbyterorum malignitas & perfidia perfecit &c.* This hath the malignity and perfidiousnes of certaine Priestes
 „ (my emulators) brought to passe, that I
 „ could not returne vnto you, before Easter
 „ day, for that they being myndfull of their
 „ old conspiracy against me, and retayning
 that

that old poyson in their hartes against my
 being Bishop, vvhich long agoe they con-
 ceaued, or rather against your suffrage and
 Gods iudgment for me; they haue renewed
 their old assault against me, and haue againe
 laid for me their accustomed snares, and sa-
 crilegious machinations. *And againe in the*
same Epistle. What paynes and punishments
 do I suffer (my most deare brethren) that I
 cannot for the present, come vnto you, and
 speake vvith euery one of you, to instruct
 you in our Lordes Ghospell? Is it not suffi-
 cient, that my banishment from you hath
 endured novv two yeares, vvith this lamen-
 table separation from your eyes, and coun-
 tenance, vvwhich causeth such sorrow & sighes
 in my harte, that I am continually afflicted
 to see my selfe solitary vvithout you? Teares
 do runne day and night from myne eyes,
 that I being your Bishop, and you louing
 me, vvith such seruour, as you doe, I cannot
 enioy your imbracings; and aboue all it
 afflicteth me that in this great care and sol-
 licitude vvwhich I haue of your soules, and in
 this great necessity (of so * extreme persecu-
 tion, as novv raigneth) I cannot o much as
 make any excursion vnto you, by reason of
 the threatens, & snares of certaine perfidious
 men, vvwhich by our comming vvould make
 a greater tumult, and encreate the persecu-
 tion. &c. Thus he.

A pittifull
 complaint
 of S. Cy-
 prian.

* The per-
 secution of
 Decius an.
 Dom. 255.

37. But yet further you must knowv that
 these men had not only done this, but con-
 spired also vvith the heathen Magistrates a-
 gainst him (a strange passion of hatred in
 Christian Priestes) as himselfe vvriteth in
 the same Epistle saying; *Persecutio hac est alia,*



Ibid. m. & alia tentatio &c. This is another perfe-

„ cution, and another temptation: These five
 „ Priestes, to wit, *Felicesimus*, and his tellowes,
 „ are nothing els, but these five chiefe Chri-
 „ stian men, which of late were seene to ioyne
 „ theselues to the Magistrates in publishing the
 „ Emperours Edict against Christians, thereby
 „ to ouerthrow our faith, & by their own pre-
 „ uariation against the truth, to draw into de-
 „ adly snares the tender hartes of their brethren.

38. The same good man seeing also, that after
 his vexation by them in *Africa*, they resolved
 to goe, and accuse him in *Rome*, to *Cornelius*
 the Pope, as hath byn said, wrote a large, and
 vehement Epistle to the said *Cornelius* against
 them, not to believe their false suggestions,
 vvhetherin among other thinges he hath these

Cyp. Ep. 55. vvordes: *Rom. m. cum mendaciorum suorum*
Ad Cornel. merce nauigauerunt, quasi veritas post eos na-

„ uigare non posset, &c. They haue sayled to
 „ *Rome* vvith their Marchandise of lies, as
 „ though truth could not saile thither after
 „ them, and conuince vvith certaine probation
 „ deceitfull tongues. Truly (brother) this is
 „ true madnes, not to thinke that lies doe not
 „ long deceaue, & that the night endureth no
 „ further but vntill the day be cleare, &c.

39. And yet further to the said Bishop of
Rome in the same Epistle, he openeth the mat-
 ter more particularly & pathetically in these
 vvordes: *Dico prouocatus, dico dolens, dico com-*
 „ *pulsus*, &c. This I am to tell you, I doe it by
 „ prouocation, I doe it with sorrovv, I doe it
 „ by compulsion. When a Bishop (meaning
 „ himselfe) is chosen into the place of him that
 „ is dead; vvhen the suffrage of the people is
 „ all peace, is giuen to the same; when the said

Bishop

Bishop is seene to be protected in persecution by Gods owne helpe, vwhen he is faithfully ioyned, & vnited vnto his fellow-Bishops, and proued now foure yeares in his Bishopricke, attending in time of peace to the obseruation of Ecclesiasticall discipline, and in the tempest of persecution, proscribed by name, and designed to death, demanded many times by the infidels to be deliuered ouer to Lions, and honoured * in the Circuite & Amphitheatre (vwhere spectacles are exhibited) vwith the testimony of Gods loue and fauour (and euen in these very daies, vwhile I vwrite this vnto you, he vvas demanded againe to be giuen vnto Lions by the vniuersal clamour of his country-men in *Carthage* in the said *Circo*;) vwhen the people by a publicke Edict vvere commanded to meete there to doe Sacrifice, and vwhen such a man (most deare brother) is seene to be impugned by a company of desperate, and lost men, that are out of the Church: It is euident ynough, who it is, that impugneth, not Christ but his aduersary. Thus much *S. Cyprian* of himselfe, and of his aduersaries, and by way of modesty in a third person, of his owne fauour & grace vwith Christ our Sauour.

40 There followeth a fourth conflict of his vwith certaine vweake Christians, that vpon feare and terrour fell in time of persecution, and did either yeeld to Sacrifice, or to offer incense, or to doe any other religious honour vnto the Pagan Idols. And the first sort of these vvere called *Sacrificati*: the second *Thurificati*: the third by the common name of *Idolaters*. Whervnto there vvas a fourth sort adioyned named *Libellatici*, that compounded

* In Circo,
& Amphitheatre.

S. Cyprians
conflict
vwith
those that
fell.

4 sortes
of them
that fell.
Cyp. Ep 52.
ad Anton.

in

in secret vvith the heathen Magistrate, and so in secret denied Christ. These kind of people then brought two great afflictions vpon this holy Bishop *S. Cyprian*. First to see them fall and renounce Christ, as many of them did, and some amongst them vvith great impudency; vvich vvas no small tribulation to so zealous a Pastor, both in respect of their owne perdition, as also of the scandall and losse of others by their example. The second affliction vvas, that after this great and heinous sinne committed, many of them making lesse accompt therof, then they ought; vv ere not ashamed to vse importunity for their reconciliation, & admittance into communion againe, vvich *S. Cyprian*, as a graue defender of Ecclesiasticall discipline, liked not of, but vvould haue them first doe conuenient pennance, and giue satisfaction by long grieve, and sorrovv for so grievous an offence. Wherby diuers of them fell out with him, especially being set on, as he complained, by his aduersaries *Felicissimus* and his companions, and the hereticall Bishop *Donatus* their Patrone and fautor.

*S. Cyprians
conflict
vvith the
Confessors.*

41. And to this there vvas added another difficulty of more importance then the former, that wheras a good, and godly custome had byn brought in for many yeares in those tymes of persecutiō, that such as had fallen in the said persecution, before their receauing to communion againe, by the Bishop; they should goe to the Confessors that lay in prisons, and aske them forgiuenesse also, for the scandall, & iniury that they had done to them by their denying of Christ, vvhome the other so valiantly had confessed, vnder tormentes

mentes and pressures. This custome (I say) in the end grew to this abuse, that diuers that vvere fallen, contemning, as it vvere, the Bishops authority, vwould only make suite to the Confessors in prison, *to haue peace vvith them* (for that vvas the vvord then vsed) and therupon to haue their letters of recommendation to the Bishop to be admitted agayne: vvhich recommendations they vwould so vrge ostentimes, as if it vvere a commandement, and not an intreaty. And on the other side againe, diuers of those Confessors liuing in prisons, shewed themselves very indiscreet, in recommending men vpon particular affections, vvithout ground or iudgment; and yet were so peremptory therin, that they vwould thinke themselves contemned and iniured, if the Bishop did not presently admit and absolue vvhomsoever they commended: yea although it vvere in vniuersall, as *such a man, and all his friendes, and family, not naming vvho they vvere*: Which S. Cyprian calleth, *Incertam & cacam petitionem, inuidiam cumulantem*: An vncertaine and blind petition, heaping enuy vpon him. *Latè enim patet* (saith he) *ille, cum suis &c.* It is a great generality to say, *let him be admitted vvith his &c.* And further he signifieth that such as vvere of lesse edification in the prisons vvere alwaies most forward to recommend others, and most impatient of deniall, especially they being set on also by *Felicitissimus*, and his faction, as S. Cyprian complaineth, vvho by this meanes had not only them, and such as had fallen; but the Confessors also in the prisons, set against him.

42. Which being so, vve may easily ima-

A a

gine,

Cyp. Ep. 11.
ad martyres
& Confesso-
res.

Cyp. Ep. 8.
as presyt.

The many
difficulties
of good
& Cyprian.

Cyp. Ep. 55.
as Cornel.

gine, vvith how many afflictions the hart of this holy man vvvas inuironed at one time, especially at such a time, vvhen the externall persecution of the pagans vvvas so feerce and cruell, as S. Cyprian himfelfe describeth, vvhen he saith: *Tormenta venerunt* &c. Tormentes
 22 are come vpon vs, and tormentes vvithout
 22 end, either of the tormentor, or of the tor-
 22 mented: Torments vvithout the comfort of
 22 death, granted vnto them: Tormentes that
 22 do not send a man to his crowne (by martyr-
 22 dome) but do entertaine him in tortures, so
 long, vntill he faint, and leese his crowne, ex-
 cept some such as by Gods speciall fauour
 being taken from this danger, do profit so
 much vnder these tortures and tormentors,
 22 as they get the crowne of glory, not by the
 22 end of their tortures, but by the swiftnesse of
 22 dying. So S. Cyprian.

43. But yet vvhat? Did he leese his courage (thinke you) in God, for all these difficul-
 ties, and miseries externall and internall? No
 truly, but shewed his mind to be inuincible.
 For first of al considering that the emulation
 and contradiction of *Felicissimus*, & his com-
 pany vvvere the chiefe causes of styrring vp
 others against him, especially in Rome, by
 threates and menaces, made by them to Cor-
 nelius the Pope, vvho seemed somevvhat to
 be moued therwith: this good man vvrote
 vnto him in these vvordes: *Manere apud nos
 debet (Frater Charissime) fidei robur immobi-*
 le &c. There ought to remaine in vs (most
 22 deare brother) an immouable strength of
 22 faith, and a most stable, and constant vertue
 22 of fortitude, against all incursions of aduer-
 22 saries; euen as a rocke in the sea doth resist
 vvith

vvith his maine might, all the sourses of
 floodes & waues of the tempestious sea: nei-
 ther is it any matter vvhen terror or dan-
 ger be offered to a Bishop, vvhen by his of-
 fice and vocation, is euery vvhere subiect to
 terrours and perill, and by them is made glo-
 rious. And vve must not only thinke vpon
 the threatens, and menaces of Gentils and Ie-
 wes against vs, for so much as vve see that
 Christ our Sauour vvvas taken by his bre- Ioan.18.
 thren and betrayed by one of his Apostles, Marc.14.
 vvhome himselfe had chosen. And in the
 very beginning of the vvorld, no other man
 slew iust *Abel*, but his owne brother, nor Gen.4.
 did any other persecute *Iacob* in his flight, Gen.37.
 but his brother, nor vvvas *Ioseph* sold, but
 by his brethren. And in the ghospell vve
 read, that our domesticall enemies shall be Math.10.
 most dangerous vnto vs; and that those shall
 betray vs, vvhen first ioyned vnto vs,
 by the Sacramentes of vnanimity. Wherefore
 it importeth not vvho betray, or persecute,
 vvhen God by suffering vs to be betrayed or
 persecuted, disposeth vs therby towardes our
 crowne of glory. Neither is it shame for vs
 to suffer that at our brothers handes, which
 Christ suffered at his; nor is it any glory for
 them to do that against vs (their brother) that
Judas did against Christ his Lord & maister.
 44. Thus vvrote that blessed martyr a-
 midst all his difficulties, concerning this
 first sort of his domesticall aduersaries *Feli-
 cissimus* and *Fortunatus*, & the rest of their
 most vnhappy, and infortunate fellowes,
 vvho first made this diuision, which after-
 wardes for many ages could not be extingui-
 shed. For that herof ensued both the sectes of

Nouatians, and Donatistes, vvhich so much, and so long, did vex the Christian vworld. And as for Felicissimus the chiefe instrument of this faction, S. Cyprian vvriteth againe to Cornelius the Bishop of Rome in these vvordes, both of him and his company: De istis varò quid dicam, qui nunc ad te cum Felicissimo, omnium criminum reo, nauigauerunt &c. VVhat shall I say of these companions, that are gone by sea, to vvardes you, togeather vvith Felicissimus, that is guilty of all kinde of vvickednes: Which vvickednes he expresth in another place in the same Epistle: that he was enemy to Christ, anuthor of sedition, deceauer and cosener of money committed vnto him, a deflowerer of virgins, a corrupter of mens vvives, a violatour of vvedlocke, and the like.

*Cypr. inter
Ep. ad Cor.*

45. But now for the other two sortes of people set on, and incensed by these, to vvit, *Lapsi & Confessores*, that is, vveaklinges that fell in time of persecution, and Confessors that stood to it in prison; S. Cyprian shewed also no lesse courage, and resolution to resist their importunities, and reforme their excesses, then he did towards these that were seditious: so as vnto euery part the good man turned himselfe vvith his pen and authority, though he durst not shew his face for the present, in respect of his many enemies. And amongst other diligences, he boldly excommunicated both *Felicissimus* & all his company, commanding all his Priests and Deacons and other people, vnder the paine of spirituall Censures, to auoid them. He vvrote also a booke of the vnyty of the Church, to shew the misery of seditious people,

*Cypr. ep. 38
ad Calidon.*

ple, that vvere separated from the same. And more he vvrote a booke *De lapsis*, to vvite, of the grieuous offence of those that fell, and denied Christ in time of persecution; laying before their eyes the most damnable state vvherin they vvere, and consequently the deepe sorrow, pennance, and satisfaction vvwhich they vvere bound to do, for sauing of their soules, inueighing most sharply against such, as either vvere negligent in this point towards themselues, or rash and importune to procure reconciliation to others, vvithout due satisfaction. *Contra Euangelij vigorem* (saith he) *contra Domini & Dei legem, temeritate quorundam laxatur incautis communicatio: irrita & falsa pax datur, periculosa dantibus, & nihil accipientibus profutura.* Against the vigour of the ghospell, and against the law of our Lord and God, the communication or reconciliation of such as haue fallen, is enlarged by the rashnes or temerity of certaine people: and vaine peace is giuen them, dangerous to the giuers, and nothing profitable to the receauers. Thus he. And how resolute he vvvas against all these kind of men that by importunity vvould be admitted, he sheweth in his foresaid Epistle to *Cornelius*. If there be any (saith he) that thinke themselues to be able to returne to Gods Church againe, not by prayers, and intreaty, but by threates; not by lamentations and satisfactions, but by terrours: let such men know for certaine, that against them the Church of Christ is shut, and that his tents by his defence are stronge and invincible, and vvill yeeld to no threats vvhatsoever: for that a Priest, holding the ghospell

Cyp. lib. de lapsis cura medicata.
S. Cyprian
sentence
concerning
them
that fall.

Cyp. Ep. 55. ad Cornel.

„ of God, & obseruing the precepts of Christ,
 „ may be slayne, but he can not be ouercome.

Against
 the pre-
 sumptiōs
 of Confes-
 sors.

46. And finally he checketh in many places
 the presumption of such Confessors, as im-
 modestly did either vaunt of their owne suf-
 ferings, or importune their Bishoppes to re-
 ceauue into communication, such friendes of
 theirs, as had fallen, & not done due penance
 for the same. What stripes, vvhhat whippes do
 vve deserue (saith he in one place) vvhē Cō-
 fessors themselues, that ought to be an exam-
 ple of good life vnto others, do obserue no
 „ discipline; but that their proud, & vnshame-
 „ fast bragging of Cōfessing Christ doth puffed
 „ them vp, and make them insolent. And lastly
 he omitteth not also to reprehend sharply
 the negligence of other Christians, both Ec-
 clesiasticall and temporall, that liued euill in
 those dayes, shewing that God had reuealed
 vnto him, that this vvas the cause of those
 great and grieuous persecutions, that fell v-
 pon them at that time: he beginneth his dis-
 course thus. *Si cladis causa cognoscitur, medela*
vulneris inuenitur. If the true cause of our mi-
sery be knowne, then is the salue of our wound
easily found out. And then he laieth downe al
 the variety of sinnes in vse at that day, as
 vvantonnesse, couetousnesse, excesse of appa-
 rell and dyet, deceit, dissention, cōpression
 of the poore, negligence of deuotiō, cōtempt
 of pennance, almes, and other religious wor-
 kes. And thus passed ouer this holy Bishop
 the vvhole course of his life vntill it came to
 his owne lot to end the same vvhich a most
 happy death, and glorious martyrdome. And
 I haue deteined my selfe somewhat longer in
 the history of this mans life and actions,

state

Cyp. Epist.
 ad presbyt.

state and condition, for that it seemeth to represent vnto vs a perfect spectacle of a true resolu'd Christian in Gods seruice. Now shall vve adde briefly that vvhich ensueth concerning his death & martyrdom.

47. Wherefore vvhē a new Edict of the Emperour *Valerian* vvas decreed in *Rome* against Christians, vpon the yeare of Christ 261. *S. Cyprian* being at that time in banishment neere *Carthage*, and hauing receaued newes thereof by some that he had sent for that purpose to *Rome*, aduertised one *Successus* a Bishop of the vvhole matter, and by him the rest of the brethren in *Africa* in these vvordes.

Brother *Successus*, know you, that the men vvhome I sent to *Rome*, are returned, and doe bring for certaine, that

Valerian the Emperour hath vvritten to the *Senate*, that all Bishops, Priestes and Deacons be executed presently &c. The copy of vvhich letters vve hope vvill come hither quickly, and so vve stand resolu'd by Gods

grace to all sufferance, expecting at the mercy of our Lord, a crowne of life euerlasting.

Know you also that * *Sixtus* the Bishop of *Rome* vvas put to death the eight day before the Ides of August last. I beseech you

that these things may be signified by your meanes to all our fellow-Bishops in those

Prouinces, to the end that by their good

exhortations, the vvhole brother-hood of

Christians may be strengthened & prepared

to this spirituall combat that is imminent, &

that no man in these times thinke so much

vpon death, as of the immortality vvhich

hath to follow death. Let euery man (I say)

vvith full faith and all vertue, dedicated

”
”
”
S. Cyprians
Epistle
vvritten a
little be-
fore his
death.
Lib. 5. ap. 9.

”
”
* *Sixtus*
died three
daies be-
fore *S.*
Laurence.

to our Lord, reioyce rather then feare in this
 confession vvhich vve must make, assuring
 our selues, that the true souldiars of Christi
 our God shall not be slaine, but crowned
 therin. So he.

The last
 letter that
 euer S. Cy-
 prian
 wrote.

48. And not many daies after this, he liuing
 in certaine orchardes or gardes in the coun-
 trey, was aduertised by his friendes, that two
 Pursuantes vvere sent to take him, & bring
 him to the Citty of *Utica*; vvhherupon he fled.
 And least any man should thinke, perhaps,
 that it vvas of feare, he vvrote an Epistle
 (vvhich vvas the last that is extant of his
 vvriting) vnto the Priestes, Deacons, & peo-
 ple of his Church of *Carthage*, where he was
 Bishope; shewing them the reason vvhy he
 had retired himself from the bandes of the
 Pursuantes, in these vvordes: When it vvas
 brought vnto vs (deare brethren) that Offi-
 cers vvere sent to lead me vnto *Utica*; by the

Li. 5. epist. 1

Counsell of our deare friends, I was content,
 vpon iust cause, to retire my self from our
 orchardes: for that it seemed to me conue-
 nient for a Bishop, to make his last confes-
 sion in that Citty vvhere he hath gouerned
 Gods Church, to the end that by his confes-
 sion, he may honour his owne flocke and
 people. And it seemed to me, that the honour
 of our glorious Church of *Carthage* should
 be much diminished at this time, if I, the Bis-
 hop therof, should receaue my sentence and
 death in *Utica*. For vvhich cause, I haue al-
 waies desired and praied almighty God, that
 I might make my confession and suffer in
Carthage, and from thence depart vnto my
 Lord. So then heere vve abide presently in a
 very secret place, expecting the returne of the

S Cyprian
 vvould dy
 in *Carthage*
 and not in
Utica.

Pro-

Proconsull from Rome to Carthage, vvho vvill
bring vvith him (I doubt not) the determi-
nation of the Emperour, touching both Bis-
hopes and laymen, that are Christians; and
vvill decree that which our Lord, for the pre-
sent, vvill haue to be done. And as concer-
ning you (my dearest brethren) according to
the discipline which alwaies you haue recea-
ued from me out of our Lordes commande-
mentes; doe you obserue all tranquillity a-
mong your selues. Let no man raise tumultes
touching the doings of his brethren. Let no
man offer himself to the *persecutours, but
vvhe he is apprehended, then let him speake:
for in that instant; God vvill speake in vs,
vvho rather vvill haue vs Confessors then Pro-
fessors in his cause. Touching other things
that I vvould haue you obserue; I hope be-
fore my sentence be giuen, by our Lordes
instructiō to dispose in generall. Christ Iesus
keep and preferue you all in his Church.

* This also
doth S. Au-
gustine re-
peat out of
this place.
Lib. 1. contra
ep. Gaudēt.

49. Soone after this vvvas vvritten, that is,
vpon the 13. of September, as Pontius and o-
ther doe vvrite, came suddainly vpon him
two pursueantes, and apprehending him,
brought him to the new Proconsull called Ga-
lerius Maximus, at Carthage; vvhere after a
glorious confession made of his faith (the
particularities vvherof vvvere heere to long
to be set downe) his sentence vvvas reade, that
he must be beheaded. Wherunto S. Cyprian
answered, *Deo gratias, God be thanked,* and so
the next day after, receaued his martyrdome,
at a place called *Sexti*, not far of from Car-
thage; shutting vp his owne eyes, vvith all
peace and comfort of minde, and comman-
ding twenty crownes of gold to be giuen to

Pont in
una Cyp. de
quo h. r. ou.
v. cat. r. ou.
illustr.

The mar-
tyrdome
of S. Cyp.

S. Cyprian
solenne
buriall
with ta-
pers.

Churches
erected to
S. Cyprian
with so-
lenn festi-
uall daies.

* Vide ep.
120. ad Ho-
nor cap. 5.
Exerm. 12.
Tom. 10.

him that cut of his head. And Pontius that vvas there present, addeth these vvordes. *The brethren stood round about him weeping, and did cast their napkins and prayer-bookes before him, that none of his blood might be drunk up of the ground His body, by reason of the curiosity of the Gentils that pressed about him, vvas buried for the present in a place nigh by, but the night following, it vvas taken thence againe by the Christians, and carried solemnly vvith torches & vvax-tapers to the possession of one Macrobius Candidus, in the vvay called Apellensis, nigh to the fish-pondes &c.*

50. And the reuerend opinion of this mans sanctity vvas so great among Christians, euen presently vpon his death, that they builded Churches in his honour and memory, as may appeare by the story of S. Victor Bishop of *Vtica*, vvho liued the next age after, and recordeth in his first booke *De persecutione Vandalica*, how that the hereticall Vandals that vv ere *Arrians*, ouerthrew two goodly Churches in *Africa*, dedicated to S. Cyprian, the one in the place vvhere he vvas martyred called *Sexti*, the other in the place vvhere his body vvas buried called *Mappalia*. S. Augustine also in his Confessions lib. 5. cap. 8. maketh mention of a Church in *Africa* dedicated to S. Cyprian, vvhere Monica his mother praied for him at his departure towardes *Italy*. And in *diuers places he mentioneth the solemnity vvwhich yearly vvas celebrated in the day of his martyrdome, vvwhich day (according to the Churches phrase) he calleth his natiuity. And in his tenth Tome he hath a vvhole sermon made in the feast of S. Cyprians natiuity, of vvwhich sermon not
only

only Venerable Bede maketh mention in his Commentary vpon the second Epistle to the Ephesians, but also Pessilius S. Augustines scholler, in Indiculo. And finally S. Augustine euery-vvhere, not only maketh most honorable mention of this blessed martyr; but also against the Donatistes desireth to be holpen by his praiers now in heauen. Whertore his example ought greatly to moue vs.

Lib. 5. de
bapt. cons.
Donat. c. 17

51. I might heere recount many other persecutions, and the singular combats of infinite particular men, vvvhich could neuer (I dare say) vveary the Christian reader. But yet vvould they be to long for this place. Eusebius affirmeth, that to set downe only the fight susteined in his time, vnder Dioclesian, Maximianus, Maximinus, and other Tyrants, (vvvhich vvvere the last generall afflictions before the generall peace restored by Constantine) vvvere a matter of infinite volume. For (saith he) the persecution began in the moneth of March, vvhen Christians vvvere ready to celebrate the feast of Christs holy passion. At vvhat time Dioclesians first Edict vvvas, that all Christian Churches throughout the vvorld, should presently be ouerthrowne, all Pastors thereof taken, and by all manner of torments that mans vvvit could deuise, be enforced to Sacrifice, togeather vvwith their people. Then (saith Eusebius) vvvas it a time, vvhen ech man might easily see, vvho loued the vvorld, or loued God; vvho vvvas good Christian, and vvho vvvas a counterfaite; vvho vvvas true corne, and vvho vvvas chaffe. Many lost their soules (saith he) in this cōbat, & many got them

The last
generall
persecu-
tions vn-
der Diocle-
sian and
others.

See Euseb.
toto l. 8. c. 3.
& diu. vps
lib. 9.

A time
of trial,

sternall

eternall crownes. The edict was executed with all rigour and fury throughout all Prouinces at once: & diuers were the issues of such as came into trial. But the infinite glory of such as conquered, surpassed far the infamy of those that fell.

The practice of Gods enemies, for to seeme to haue wonne.

32. And the enemy in the end, being utterly confounded, would gladly haue seemed to haue brought that to passe, which he neither did, nor could. For when by force he had drawn Christians vnto the temples of the Idols, he would haue had it seeme, that they came voluntarily; and when men would not sacrifice, he was desirous at least-wise, that they should permit him to say and publish, that they had sacrificed. Others being beaten downe with clubbes vpon their knees, were reported to haue kneeled of their owne wils for adoring the Godes; vtherof some cried openly notwithstanding, that they neither had, nor euer would doe so, for any torment that could be laid vpon them. But the more resolute sorte were dealt with all in most cruell and barbarous manner without measure, reason, or order. Wherof you may reade both many & strange examples in the eight and ninth Bookes of *Eusebius*, vwho wrote the things as he saw them passe. And when our Saviour permitted all these extremities to fall vpon his Church, then was the time neereft, that he had determined to beautify her in earth, with greatest peace, rest, riches and glory: euen as he did immediatly after, by conuerting the Emperour *Constantine* to be so zealous a Christian.

A comfortable consideration.

The end of *Eusebius* Story.

53. And heere now doth end the Story of *Eusebius*, which conteineth the confli-

ctes

Actes of the first three hundred yeares after Christes departure. But the Ecclesiasticall vvriters that doe ensue after him, ech man in his age, doe declare, that after the times of *Constantine*, the Catholique Church enioyed not long her temporall peace, but had her exercise from time to time, albeit in another sort the before: that is to say, not so much by Pagans (though some were) as by such as sometimes had byn her ovvne children, a far more loathsome, odious, cruell, and dangerous affliction then the former. For as soone as *Constantine* vvas dead and had left the Roman Empire deuided vnto his three Sonnes; one of them vvvhich gouerned all the East * being corrupted by his vvife, became an Arrian heretike. By whome, and by some other Princes infected aftervvard vvith the same heresies, the Church of God sustained incredible distresse for many yeares togeather.

54. And it vv ere infinite to recount the tribulations that fell vpon the Church of God, and the Catholicke defenders therof, vnder this one Emperour only, in three or foure and tvventy yeares space that he raigned: vvho beginning first vvith the slaughter of his fathers friendes and kinred, as namely his tvvo vncl es *Constantius* and *Anibalianus* & others, passed to the persecution of Priests and Bishops, that vv ere contrary to his Arrian Sect and faction. But aboue all others vv ere famous in this persecution three most excellent men ^a *S. Athanasius* of the East Church, Archbishop of *Alexãdria* in Egypt, & ^b *S. Hilarius* of the vv est Church, Bishop of *Poictiers* in France, togeather vvith ^c *S. Eusebius* Bishop of *Vercells* in Italy, of vvhome se-

The per-
secution
of heretic-
kes more
cruel then
of Pagans.
* *Constan-
tius*.

The per-
cution of
*Constan-
tius* the
Emperour
Zozarius.
*Eutro. &
Vlster in
Constantio*
an. 337.

*a Athan. in
Apel. ad
Cōstantium
Theodoret.
l. 2. Zozim.
li. 3. Socrat.
li. 1. Histo-
riarum.*

*b Hilir. l. 3.
in Constian-
tium. Ruff.
lib. hist. 1.*

*c Ruffin. l. 2
cap. 27. So-
crat l. 3. cap.
4 Theodoret.
l. 3. c. 4. Zo-
zim. l. 3.
cap. 11.*

uerall

uerall bookes might be made of their sufferings, vexations, exiles, afflictions, imprisonments, lies and calumnies raised against them, slanders published in their disgrace, condemnations pronounced against them, as well by secular, as Ecclesiasticall iudges; yea Synodes and Councils violently and unlawfully gathered by the power, authority, force, and fury of this enraged hereticall Emperour to their disgrace: And yet was the heavenly rigour of almighty Gods eternall grace sufficient so to strengthen these his seruantes, as they were not conquered, but made conquerors by this conflict, both of them out-living the Emperour for diuers yeares. And albeit it were published euery where, by the enemies of Gods Church, that they were seditious, head strong, and troublers of the publicke peace, for that they stood out against the Emperour and his hereticall faction in defence of Catholique truth: yet were they knowen then, and held euer sinne, for great and true seruantes of almighty God, and so haue byn declared by infinite testimonies and miracles from his diuine Maiesty, in their iustification and defence. And so much for the time of *Constantius*, omitting infinite other things, that might be rehearsed to this purpose.

55. After this *Constantius* the hereticke succeeded *Julian* the *Apostata*, vvhoe hauing byn brought vp in Christian religion during his youth, comming aftervvardes to the Imperiall crowne, first of all Emperours became an *Apostata*, forsooke Christ, fell to Pagan-Idolatry againe, and shewed himselfe as pernicious an enemy, as euer Christian Religion had

The persecution
of *Julian*
the *Apostata*.

had before, or after him. Of vvhome *Ruffinus* Ruffin lib. 1 Cap. 32. that liued at the same time, vvriteth thus: *He was a more cunning persecuter then the rest, and consequently more cruell; proceeding not so much by force and tormentes, as by reuwardes, honours, flatteries, perswasions, and deceipt. By vvwhich meanes, he ouerthrew more soules, then if he had proceeded altogether by violence.*

56. The vvorthy father S. Gregory Nazian- The relation of S. Gregory touching Iulian. zene, vvriteth two large Orations of this mans doings, and sheweth that in his youth, both himsele and S. Basil vvvere acquainted vvith Iulian in the Grammer-schoole. At vvhat time he saith, they vvell foresaw great signes of vvickednes in him; notvvithstanding at that time, he seemed very deuout, and for deuotions sake (though a great Prince) he would needes take vpon him the office of Lector-ship in the Catholique Church: *And besides that (saith S. Gregory) he began to build Churches also to Christian martyrs.* But vvhen he came to be Emperour, *he vvashed of his baptisme vvith bloud: Manusque suas* Orat prima in Iulian pag. 556. (saith he) *profanauit, vt nimirum eas ab incremento illo Sacrificio, per quod, nos Christo, ipsiusq; passionibus & diuinitati communicamus, elueret ac repurgaret:* And profaned his handes, to vvith, that he might clense and purge them of that most pure and vnbloudy Sacrifice of the aulter, by vvwhich vve are made partakers of the passion and diuinity of our Sauiour, &c.

57. After this, he made an Edict for the spoiling and profaning (saith this Saint) of all Church-stuffe, money, sacred ornaments and holy vestements, that were to be had, for desiling The vvicked Edict of Iulian.

*Orat. 1. in
Julian. pag.
359.*

The great
honours
done to
martyrs
in old
time.

The Ar-
rian per-
secution.

defiling of aulters, for dishonoring Priestes,
deacons, and Virgins: but principally, for
breaking downe of Martyrs Sepulchres, and
for destroying of their Churches. In respect
vvhherof, this holy Father vvrieth vnto him
thus. Thou persecutor after *Herod*; thou trai-
tour after *Iudas*; thou murderer of Christ
after *Pilate*; thou enemy of God after the
levves, doest thou not reuerence those holy
Sacrifices slaine for Christ? Doest thou not
feare those noble champions, *John*, *Peter*,
Paul, & others that past through fier, sword,
beastes, tyrantes, and vvhat other cruelties
soeuer might be denounced against them,
vvith a merry hart? Doest thou not feare
them, to vvhome novv are assigned so great
honours, and to vvhome festiuall daies are
ordeined vpon earth? by vvhome diuells are
driuen avway, & diseases are cured? and whose
only bodies are able to doe the same mira-
cles novv, vvwhich their holy soules did when
they vvvere vpon earth. Their bodies (I say)
vvhen they are handled by vs, and honoured;
yea the only apparitions and predictions, the
only dropes of blood of these bodies, doe as
great miracles as the bodies theselues. These
bodies therfore doest thou not worship?
Thus far *S. Gregory Nazianzene*.

58. But novv after the death of vvicked *Julian*, albeit sometimes good Emperors were
sent by God; yet endured they not long, but
the *Arrian* heretiques came in gouernment
again, and so did beare the sway for diuers
ages after, afflicting & persecuting most ex-
tremely the Catholickes, as may appeare by
all the Ecclesiasticall vvriters, that are extant
of that time. And for a better coniecture
vvhat

what was done and suffered in the whole world abroad, I would wish thee (gentle Reader) but to view that which remaineth written of one part only, and that for the space of few years, I meane of the persecution of the Arrian-Vandals in *Africa*, which began not long before *S. Augustines* death, and endured diuers yeares after, and is recorded in three seuerall Bookes by the holy man *Victor* Bishop of *Utica*, that was one of the sufferers. The story is strange, and most worthy the reading, for that it hath very many things, which set forth the perfect forme of times, that haue ensued since, and yet doe endure.

59. *Possidius* that liued with *S. Augustine*, and *S. Augustine* after wrote the Story of his life, reporteth in the same, that when the holy man saw grieffe and sorrow for the persecution already Catholique Churches destitute of their Priestes; sacred Virgins and others that liued continent, to be dissipated and cast out; the Hymnes & praises of God to haue ceased in most Churches; the building of Churches burned; the sollemne seruice due vnto almighty God, to be no more vsed in their proper places: The diuine Sacrifices and Sacramentes either not to be sought for any longer, or els that Priestes were not easily found to minister the same vnto such as sought them. Hitherto are the wordes of *Possidius*.

60. But *S. Victor* comming to declare the said persecution more in particular; sheweth that albeit they were cruell against all Catholiques in generall; yet saith he: *Præcipue*

Victor. l. 1.
de pers.
Vand.

Ibid.
Post mediu
* Note these
things, and
confer them
vvith our
1. mo.

Ibid.
Lib. 2.
initio.

in Ecclesijs, Basilicisque & Camiterijs, & monasterijs sceleratius sauebant. They principally did exercise their vicked cruelty vpon Churches, Oratories, Church-yardes, and Monasteries. And then he goeth forward, shewing their further cruelties & out-rages in abusing Priestes and monkes, and in spoiling altuers, of vvhich he saith in particuler: *De pallis altarum (pròh nefas) camisia sibi & femoralia faciebant.* Of the corporelles * and other clothes of the aultar (sic on the villary) they made theselues shirts & breeches. Further he addeth, that they gathering diuers sacred Virgins togeather, against all shame, vvould behold and handle the priuy partes of their bodies; vvhome aftervvard (for that they vvould not be lewed them) they tormented vvith fire, and threvv into riuers vvith stones tied to their feete, saying vnto them: *Tel vs, howv doe your Bishops and clergy men vse to lie vvith you?* Besides all this, he saith, that they prohibited Catholiques: *Missas agere vel tractare,* to haue Masse or to treat therof. They forbid them also to bury Christians solemnly, vvith lightes, tapers and torches; and finally, they forbad them all exercise of their Catholique Christian religion. And for that in these things they were not obeyed as they desired, but were resisted openly & manfully, by them, that had spirit & courage from God, to doe it; therefore did they rage and fret aboue all measure, and did exercise more extremity in all despitefull and villanous kind of cruelties, then did the Pagan persecutors, either before or after. And this was the spirit of those ancient heretiques.

61. Nowv then to make heere our Ray, and

to passe no further in this discourse; thou seekest (deare brother) in this descent of Gods Church for five hundred yeares together after Christs departure; how ordinary a thing it was in our Sauiour to send persecution vnto his dearest seruantes for their triall and merit. In vvhich matter notwithstanding is diligently to be considered; first, the greatnes and sharpenesse of this triall, to the end we be not dismayed when the like, more or lesse, doe fall vnto our lot. Secondly, how pittifull and miserable the fall of diuers were in this triall, to the losse of their soules and eternall desolation. Thirdly, how the causes of this their fall were either pride and temerity, vvhetherby they tempted God; or els the loue of this present vworld, wherby they were alured to forsake their Lord and Maister. Fourthly, how glorious the victory was of those that were resolute, and how euerlasting their reward both in this vworld and in the vworld to come.

The conclusion of this Chapter.

Four things to be considered.

62. Besides this, it shal not be amisse for thee to consider, and that for thy particular comfort, if thou be a Catholicke; how carefull these holy Martyrs were that suffered in the primitive Church, to keepe themselves within the vnity of Catholicke faith & doctrine, deliuered and continued vniuersally by tradition, in all Churches from age to age, to the end their sufferinges and labours might receaue their merit. How diligent also they were in aduertising others of this important point, assuring them that without this, their trauailes could be of no profit or auaile. And as it is most euident and certaine, that all these blessed martyrs and Saintes,

A comfortable consideration for a Catholicke that suffereth.

vvhich

vvhich before I haue named, together vvhith their brethren, did continue by succession for five hundred yeares together, in the common knowen faith of Christendome, called at that time, Catholicke; and did defend the same both by vvordes, writing and suffering, against all Apostates, heretickes, schismatickes, or other newvfangled enemies vvhatsoever: So is it as euident and apparent to the vvorld, that the same vniuersall and generall Church, faith and doctrine, vvhich these men left, hath continued euer since vntill this day (& shall doe to the vvorlds end) fighting and struing against all new vpstart enemies of the same tradition of Christian religion, vvhich these men so carefully commended vnto vs.

An illustration vpon the premisses.

63. By all vvhich, as also by the manner of persecution that was then, and by the things themselves that vv ere suffered at heretickes handes in these old times, euery Catholicke mā that by Gods speciall grace, is made worthy to suffer the like in these our daies, may take singular comfort and great instruction therein; considering *nubem illam testium propositam*, as *S. Paul* calleth it: that is, the great multitude and cloud of examples and vvitnesses, that haue gone before vs, to instruct and animate vs in this battaile. And the holy Apostle vseth the vvord *Cloud*, to allude by a metaphore vnto that *Cloud*, vvhich our

Exod. 13.

Sauour sent to the people of *Israel*, to direct their journey in the desert; insinuating hereby, that these excellent examples of holy Martyrs and Confessours, vvhich I haue named before, to haue suffered so valiantly in the primitiue Church, ought to be vnto vs a

most

most
conf
tion
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vvith
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lik

Rare examples of true resolution. 573 *Cap. 5.*

most certaine direction both for courage,
constancy, wisdom, alacrity, and resolution
in this spiritual fight; assuring our selves
that we following their steppes, in fighting
for the like cause, against the like enemies,
with like fortitude and humility, and in like
patience and longanimity, as they did: we
shall not want the like grace, like comfort,
like assistance, like merit and reward at
our mercifull Saviours hand,
as they receaved.

THE





THE FIFTH IM- PEDIMENT OF RESOLUTION,

In the Seruice of Almighty God.

*Proceeding of ouer much presumption in the
mercies of our Sauiohr, vvithout re-
membrance of his Iustice.*

CHAP. VI.



Many men, for their excuse against the resolution vvhich vve persvade, doe serue theselues of the false reasons that before we haue confuted: So is there another sort of people that taketh a playne contrary course, & farre shorter vvay to dispatch their handes of all that can be said to moue them to resolution, quite opposite to them whome in the * first Chapter of this second Part I answered. And this vvay is, to lay the whole matter of their stay

* *Of f. are
and mi
strust of
Gods mercy.*

vvpon the backe and shoulders of our Sauiohr

our

Against Presumption vpon Gods mercy. 575 Cap. 6.

our Christ himself, answering to whatsoeuer you can say a gainst them, vvith this only sentence: *God is mercifull.* Of vvhich men our Sauour complaineth grieuoussly by the Prophet, vvhen he saith: *Supra dorsum meum fabricauerunt peccatores, prolongauerunt iniquitatem suam:* Sinners haue built vpon my backe, they haue prolonged their iniquity. By vvhich vvordes he signifieth, that prolonging of our iniquities in hope of Gods mercy, is to build our sinnes on his back and shoulders. But vvhat followveth? Will God beare this iniury? No verily; For the next vvordes ensuing are: *Dominus iustus concidet ceruices peccatorum:* God is iust, and he vvill cut in sunder the neckes (or pryde) of sinners: to vvit those sinners, that vpon this vaine presumption of Gods mercy and indulgence, do prolonge their euill life, and by that meanes doe build on the backe of our Sauour: And the reason is, for that nothing may be more iniurious to Gods diuine maiesty, then to make him the foundation of our sinfull life, or continuance therof, vvho lost his ovvne life for the extinguishing of sinne in vs, as *S. Paul* at large declareth.

Psal. 128.

Building
on Gods
back.

2. But you vvill say perhappes: And is not God then mercifull? Yes truly (deare brother) he is most mercifull; and there is neither end nor measure of his mercy; he is euen mercy it selfe; it is his nature and essence; and he can no more leaue to be mercifull, then he can leaue to be God. But yet (as the Prophet heere saith) *he is Iust* also. We must not so remember his mercy, as vve forget his Iustice. *Dulcis, & rectus dominus;* Our Lord is syweet, but yet vpight and iust also.

Howe God
is both
mercifull
and iust.

Cap. 6. 576 Christian Directory lib.1. part. 2.

Pfal. 24. also, saith holy *Dauid*. And in the same place
 Ser. 52. *All the vvaies of our Lord are mercy & truth.*
 partitum. Which vvordes *S. Bernard* expounding in
 The two secte of certaine Sermon of his, saith thus : There be
 God. two feete of our Lord , vvherby he vvalketh
 in his vvaies: That is , *Mercy* and *Truth*: and

” God fastneth both these feete vpon the hartes
 ” of them vvwhich turne vnto him. And euery
 ” sinner that vvill truly conuert himself , must
 ” lay hand-fast on both these feete. For if he
 ” should lay hande on *mercy* only, letting passe
 ” *truth* and *iustice* ; he vvould perish by pre-
 ” sumption. And on the other side, if he should
 ” apprehend *iustice* only , vvithout *mercy*, he
 ” vvould perish by desperation. To the end
 ” therfore that he may be saued, he must hum-

Ser. 6. in
 Cant.

bly fall downe , and kisse both these feetes:
 that in respect of Gods *iustice*, he may retaine
 ” feare, and in respect of his *mercy*, he may con-
 ” ceauue hope. And in another place : Happy is
 ” that soule, vpon vvich our Lord Iesus Christ
 ” hath placed both his feete. I wil not sing vnto
 ” thee *Iudgment alone*, nor yet *mercy alone* (my
 ” God :) but I vvill sing vnto thee, vvith the
 ” Prophet *Dauid* , *mercy and iudgment ioyned*
 ” *together*. And I vvill neuer forget those two
 ” iustifications of thine, by vvich vve must be
 ” saued.

Pfal. 110.
 Psal. 149.

” 3. *S. Augustine* handleth this point most ex-
 ” cellently in diuers of his vvorkes. Let them
 ” marke (saith he) vvich loue so much *mercy*
 ” and gentlenes in our Lord ; let them marke
 ” (I say) and feare also his *truth*. For (as the
 ” Prophet saith) *God is both sweet and iust*.
 ” Doeft thou loue that he is sweet ? feare also

Pfal. 24. that he is iust. As a sweet Lord he said: *I haue*
held my peace at your sinnes. But as a iust
 Lord

August.
 Tract. 33.
 in Ioan.

Against Presumption vpon Gods mercy. 577 Cap. 6.

Lord he addeth: *And thinke you that I will Psal. 102.*
keeld my peace still? God is mercifull and full ,,
of mercies, say you. It is most certaine; yea ,,
adde vnto this, *That he beareth long.* But yet ,,
feare that vvhich commeth in the same ver- ,,
ses end, *Et verax:* That is, he is also true and Tvo dā-
iust. There be two things vvhetherby sinners gers of
doe stand in danger; the one, in hoping to Sinners.
much, vvhich is presumption: the other, in ,,
hoping to little, vvhich is desperation. Who ,,
is deceiued by hoping to much? He vvhich ,,
saith to himself, God is a good God, a merci- ,,
full God, and therfore I will doe vvhath plea- ,,
seth me. And vvhay so? Because God is a mer- ,,
cifull God, a good God, a gentle God. These ,,
men runne into danger by hoping to much. ,,
Who are in danger by despaire? They, which ,,
seing their sinnes grieuous, and thinking ,,
them vnpossible to be pardoned, say vwithi- ,,
themselues: vvell, vve are sure to be damned, ,,
vvhay doe vve not then vvhathsoeuer pleaseth ,,
vs best in this life? These men are murdered ,,
by desperation, the other by hope. What ,,
therfore doeth God for gaining of both these ,,
sortes of men? To him which is in danger by ,,
hope, he saith: *Doe not say vwith thy self, the* Eccles. 9.
mercy of God is great, he will be mercifull to
the multitude of my sinnes; for the face of his
vvrath is vpon sinners. To him that is in dan-
ger by desperation, he saith: *At vvhath-time* Ezec. 18.
soeuer a sinner shall turne himself to me, I will
forget his iniquities. Thus farre S. Augustine,
besides much more vvhich he addeth in the
same place, touching the great perill and fol-
ly of those men, vvhay vpon vaine hope of
Gods mercy, doe perseuere in their euill life.

4. Is is truely (deare brother) a verv euill

An euill
manner
of reason-
ing.

consequence, and a most vniust kinde of reasoning, to say: That for so much as almighty God is mercifull, & long suffering, therefore vwill I abuse his mercy, and continue in my vvickednes. The Scripture teacheth vs not to reason so, but rather quite contrary. God is mercifull, and expecteth my conuersion, and the longer he expecteth, the more grievous vwill be his punishment, vvhen it commeth, if I neglect his patience: & therefore I ought presently to accept of his mercy. So reasoneth *S. Paul*, vvho saith: *Doeſt thou contemne the riches of his long suffering and gentlenes? Doeſt thou not know that the patience of God towards thee, is vsed to bring thee to repentance? But thou throwest the hardnes of thy hart, & irrepentant mind doeſt heape & heape up to thy self wrath, in the day of vengeance, at the reuelatiō of Gods iust iudgement.* In vvwhich vvordes *S. Paul* signifieth, that the longer God suffereth vs vvith patience in our vvickednes, the greater heape of vengeance doth he gather against vs, if vve perlist obstinate in the same. Wherunto *S. Augustine* addeth another consideration of great dread and feare; and that is: *If he offer thee grace* (saith he) *to day, thou knowest not vvwhether he vvill doe the same to morrow. If he giue thee life & memory this weeke, thou knowest little vvwhether thou shalt enioy that benefit the next.*

Rom. 2.

August.
Tract 33.
in Ioan.

Note this.

Gods
good-
nes no-
thing hel-
peth those
that per-
seuere in
sinne.

Psal. 72.

5. The holy Prophet beginning his sequenty and second Psalme, of the dangerous prosperity of vvorldly men; vseth these vvordes of admiration: *How good a God is the God of Israel, unto them that be of a right har!* And yet in all that Psalme, he doth nothing els but shew the heavy iustice of God

LOWAR-

Against presumption vpon Gods mercy. 579 Cap. 6.

towards the vicked, euen vwhen he giueth them most prosperities, & vworldly vwealth; and his cōclusion is: *Behold (ô Lord) they shall perish which depart from thee; thou hast destroyed all those that haue broken their faith of vvedlocke vvith thee.* By vvich is signified, that how good soeuer God be vnto the iust; yet that pertaineth nothing to the reliefe of the vicked, vvho are to receiue iust vengeance at his handes, amiddest the greatest mercies bestowed vpon the godly. *The eyes of our Lord are vpon the iust, (saith the same Prophet) and his eares are bent to heare their praiers; but the face of our Lord is vpon them that doe euill, to destroy their memory, from out of the earth.* Psal. 33.

6. It vvas an old practice of deceiuing-Prophets, resisted strongly by the true Prophetes of God, to cry, *peace, peace*, vnto vicked men; vwhen in deed their vvas nothing towards them, but danger, sword, and destruction; according as the said true Prophets fortold, and as the euent proued. Wherfore, the Prophet *Dauid* giueth vs a notable and sure rule to gouerne our hope & confidence vvithall, vvhen he saith: *Sacrificate sacrificium Iustitie, & sperate in Domino:* Doe you sacrifice of righteousnes, and then trust in him. Wherwith *S. Iohn* agreeth vvhen he saith: *If our hart or conscience doe not reprehend vs (for vicked life) then haue vve confidence vvith God:* As vvho vvould say; if our conscience be guilty of lewed and vicked life, and vve resolved to dwell and continue therin, then in vaine haue vve confidence in the mercies of God, vnto vvhoose iust iudgement vve stand subiect for our vvickednes. 1. Ioan. 3.

The seue-
rity of
Gods pu-
nishment
vpō sinne.

1.
The An-
gels.

Esa 14.
D. Tho.
q. 63.

2 Petr. 2.
Ep Iud.

2.
Adam &
Eve.

7. It is most vvonderfull, and dreadfull to consider, how almighty God hath vsed him- self towards his best beloued in this vvorld, vpon offence giuen by occasion of sinne; how easily he hath changed countenance; how soone he hath broken of friendshippe as it vv ere; how straitly he hath taken ac- counts, and how seuerely he hath punished. The Angels that he created vvith so great care and loue, and to vyhome he imparted so singular priuiledges, of all kinde of perfe- ctions, as he made them (in a certaine man- ner) almost very Godes, committed but only one sinne of pride, against his maiesty, and that only in thought, as Deuines doe hould: and yet presently, all that good vvill and fa- uour vv as changed into iustice, and that so seuerely, as they vv ere thrown downe to eter- nall tormētes, vvithout redemption designed for euer, to abide the rigour of hell-fire and intollerable darkenes, as the holy Apostles *S. Peter* and *S. Iude* do affirme.

8. After this, almighty God made to him- self another new friend of flesh and bloud, vv which vv as our first Father *Adam* in Para- dise, vvhere God conuersed vvith him so friendly and familiarly, as is most vvonder- full to consider. He called him, he vv alked and talked with him, he gaue him the domi- nion of the vvorld, made him his substitute, made all creatures in the vvorld subiect vnto him, he brought them all before him, to the end, that he, and not God, should giue to them their names. He made a mate and com- panion for him; he blessed them both, and finally, shewed all possible tokens of loue, that might be. But vvhat ensued? *Adam* com-
mitted

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mitted but one sinne, and that, at the enticement of another; and that also a sinne of small importance (as it may seeme to mans reason) being but the eating of an apple forbidden: and yet the matter vvas no sooner done, but all friendship vvas broke betweene God and him; he vvas thrust out of Paradise, condemned to perpetuall misery, and all his prosperity to eternall damnation, together with himself, if he had not repented. And how seuerely this grievous sentence vvas executed afterward, may appeare by the infinite millions that vvent to hell for this sinne, for the space of foure thousand yeares, that passed, before it vvas ransomed; which finally could not be done, but by the coming downe of Gods owne Sonne, the second person in *Trinity*, into this flesh, and by his intollerable sufferinges and death in the same.

Greater
seuerity.

9. The two miracles of the vworld, *Moyse* and *Aaron*, were of singular authority and fauour with God; in so much as they could obtaine any thing at his handes for other men. And yet, when they offended God once themselves at the waters of contradiction in the desert of *Sin*, for that they doubted somewhat of the miracle promised to them by God, and thereby did dishonour his maiesty before the people, as he saith: they were presently rebuked most sharply for the same. And albeit they repented hartely that offence, and so obtained remission of the fault or guilt: Yet vvas there laid vpon them a grievous punishment for the same, and that vvas, that they should not enter themselves into the land of *Promise*, but should dy when they

3.
Moyse
& *Aaron*
Nu. 20.
27. 33.
Gen. 10.
33. 34.

came within the sight therof. And albeit they intreated God most earnestly for the release of this penance; yet could they neuer obtaine the same at his handes, but alwaies he answered them: *Seing you have dishonoured me before the people, you shall dy for it, and shall not enter into the land of Promise.*

4.
Saul.
1. Re. 10.
& 11.
Act. 3.
1. Re. 13.
15, 16.

10. In vvhhat speciall great fauour vvas *Saul* vvith God, vvhen he chose him to be the first King of his people? Caused *Samuel* the Prophet so much to honour him, and to annoint him, Prince vpon Gods owne inheritance, as he calleth it? When he commended him so much, and tooke such tender care ouer him? And yet afterward, for that he brake Gods commandement in reseruing certaine spoyles of vvarre, vvich he should haue destroied, yea, though he reserued them to honour God vvithal, as he pretended: yet
1. Reg. 16. was he presently cast of by God, degraded of his dignity, giuen ouer to the handes of an euill spirit, brought to infinite miseries, and finally (though he shifted out for a time)
1. Reg. 31. so forsaken and abandoned by God, as he
1. Par. 10. slew himself, his sonnes vvcre crucified on a crosse by his enemies, and all his family and linage extinguished for euer.

5.
Dauid.
2. Reg. 12.

11. King *Dauid* taken in his place vvas the chosen and deare friend of God, and honoured vvith the title of *One that vvas according to Gods ouer hart*: But yet, as soone as he had sinned, the Prophet *Nathan* vvas sent to denounce Gods heauy displeasure & punishment vpon him, and his, vvich afterward ensued during his vvhole life, notwithstanding his great and voluntary pennance that himself added for the pacifying of Gods
Psal. 34.
68. 108.
101.
Psal. 29.
vvrath,

Against presumption vpon Gods mercy. 483 Cap. 6.
 vvrath, by fasting, prayer, vweeping, vwearing
 of sacke-cloth, eating of ashes, and the like
 Wherby is euident, that how great soeuer
 Gods fauour be to any man, yet auoideth he
 not his iustice, if he offend him. And that re-
 solute speach of our Sauour to his dearest
 Apostles is dreadfull: *Nisi penitentiam egeri-*
tis, omnes simul peribitis: You shall perish all,
 except you do pennance for you sinnes. The
 holy Scripture hath infinite examples of this
 matter; as the reiection of *Cain* and his po-
 sterity straight vpon his murder. The pitifull
 drowning of the vvhole vworld in the time
 of *Noe*. The dreadfull consuming of *Sodom*
 and *Gemorrha* vvith the Citties about it, by
 fire & brimstone. The sending downe quicke
 vnto hell, of *Chore*, *Dathan* and *Abiron*, vvith
 the slaughter of two hundred and fiftie, their
 adherentes, for rebellion against *Moyse* and
Aaron, and other fourteene thousand seauen
 hundred soone after. The suddaine killing
 of *Nadab* and *Abiu*, Sonnes of *Aaron*, and
 chosen Priestes, for once offering on the *Alt-*
tar other fire then vvvas appointed them. The
 most terrible striking dead of *Ananias* and
Sapphira, for retaining some part of their
 owne goodes, by deceit, from the Apostles:
 vvith many more such examples, which holy
 vvrit doth recount.

Gen 4.

Gen. 8.

Gen. 19.

Num. 16.

Leu. 10.

Act. 5.

12. And as for the grieuousnes of Gods iu-
 stice, and heauines of his hand, vvhen it ligh-
 teth vpon vs, though it may appeare suffi-
 ciently by all these examples before allea-
 ged (vvherin the particular punishmentes,
 as you see, are most grieuous:) yet vvill I
 repeat one act of almighty God more, out of
 the Scripture, vvich expresseth the same in

The hea-
 uines of
 Gods
 hand.

vonderfull sort and manner. It is well knowne that *Beniamin* among all the twelue Sonnes of *Iacob*, vvas the dearest vnto his Father, as appeareth in the booke of *Genesis* (& therfore also greatly respected by God, and his tribe placed in the best part of al the land of *Promise*, vpon the diuision ther of, hauing *Ierusalem*, *Iericho*, and other the best Citties within it:) yet notwithstanding for one only sinne committed by certaine priuate men in the City of *Gabaa*, vpon the vwise of a *Leuite*, God punished the vvhole tribe, in this order, as holy Scripture recounteth. He caused all the other eleuen tribes to rise against them, and first, to come to the house of God in *Silo*, to aske his aduise, and to follow his direction in this vvarre against their brethren. And thence hauing by Godes appointment ioyned battaile twise vvith the tribe of *Beniamin*, the third day God gaue them so great a victory, as they slew all the liuing creatures, vvithin the compasse of that tribe, except only six hundred men that escaped away into the desert, the rest vvere slaine both man, vvoman, children, and infantes, together vvith all the beastes and cattel; and all the Citties, villages, and howses burnt vvith fire. And all this, for one sinne committed only at one time, vvith one vvoman.

13. And vvho then (deare Christian brother) vvill not confesse vvith *Moyse*: That God is a iust God, a great God, and a terrible God? Who vvill not confesse vvith *S Paul*: That it is horrible to fall into the handes of the liuing God? Who vvill not say vvith holy *Dauid*: *A iudiciis tuis timui*: I haue feared at the remembrance of thy iudgementes. If God vvould

A consideration
vpon the
premisses.
Deu. 10.
Hebr. 10.
Psal. 118.

would not spare the destroying of a vvhole tribe, for one sinne only; if he vvhould not pardon *Chore*, *Dathan*, and *Abiron* for once: the sonnes of *Aaron* for once: *Ananias* and *Sapphira* for once: if he vvhould not forgiue *Esau*, though he demaunded it vvith teares, as *S. Paul* saith; if he vvhould not remit the punishment of one fault to *Moyfes* & *Aaron*, albeit they asked it vvith great instance; if he vvhould not forgiue one proude cogitation vnto the Angels; nor the eating of one apple vnto *Adam*, vvithout infinite punishment; nor vvhould passe ouer the cuppe of affliction from his owne deare Sonne, though he required the same thrice, vpon his very knees, vvith the sweat of bloud and vvater in his presence: vvhat reason hast thou (my brother) to thinke, that he vvill let passe so many sinnes of thine vnpunished? What cause hast thou to induce thy imagination, that he vvill deale extraordinarily vvith thee, and breake the course of his iustice for thy sake? Art thou better, then those vvhome I haue named? Or hast thou any priuiledge from his Maiesty aboue them? Or is he another God now, then he vvvas then?

Hebr. 12.

Math. 26

14. If thou vvouldest consider the great & strange effectes of his iustice, vvich vve see daily executed in the vvorld: thou shouldest haue little cause to persuaade thy self so fauorably, or rather to flatter thy self so daungerously, as thou doest. We see that notwithstanding Gods mercy, yea after the death & passion of our Christ our Sauour, for sauing of the vvhole vvorld: yet so many infinite millions be damned daily, by the iustice of almighty God; so many Infidels, Heathens,

Great & strange effectes of Gods iustice.

Mat. 7.
20.

Iewes and Turkes, that remaine in the dark-
knes of their owne ignorance ; and among
Christians , so many heretickes and misbe-
lieuers ; and among Catholickes , so many
euill liuers , as Christ truely said : *That few
were they which should be saued* , albeit his
death vvas paid for all, if by their owne vvic-
kednes they made themselues not vnworthy
therof. And before the comming of our Sa-
uiour much more vve see, that all the vworld
vvent awry to damnation , for many thou-
sand yeares togeather , excepting a few Ie-
wes , vvhich were the people of God. And
yet among them also , the greater part (per-
happes) were not saued, as may be coniectu-
red by the speeches of the Prophetes from
time to time: and especially by the sayings of
Christ to the Pharisees & other Rulers ther-
of. Now then, if God for the satisfying of his
iustice , could let so many millions perish,
through their owne sinnes , as he doth also
now daily permit, vvithout any preiudice or
impeachment to his infinit mercy; vvhy may
not he also damne thee for thy sinnes , not-
vvithstanding his mercy , seing thou doest
not only commit them vvithout feare , but
also doest obstinatly persist in the
same vpon presumption of
his mercy?

THE SECOND PART
OF THIS CHAPTER.

Whether Gods mercy be greater
than his Iustice.

15. BUT heere now(perhappes) some man may say, if this be so, that God is so seuer in punishing of euery sinne; and that he dam-neth so many thousandes for one, that he sa- ueth: how is it true, vvhich holy vvrit so of- ten doth repeate: *That the mercies of God are aboue all his other vvorkes: and that it passeth and exalteth it self aboue his iudgement?* For if the number of the damned be so great, and doe exceed so much the number of those vvhich are saued; it seemeth that the vvorke of iustice doth passe the vvorke of mercy. To vvhich I answere, first, that as for the small number of them that are saued, and do enter into the narrow gate, as also of the in- finite quantity of such as are damned, by run- ning the common path of perdition in this vvorld, vve may in no vvise doubt. For that besides all other proofes therof, Christ him- selfe that standeth instead of all, hath made the matter certaine, and out of question, by his asseueration therof, more then once in the ghospell. We haue to see therefore, how, notwithstanding all this, the merry of God doth exceed his other vvorkes.

Psal 14.
Iac. 2.

Math. 7.
& 20.

16. And first, his mercy may be said to ex- ceed, for that all our saluation is of his mer- cy, and our damnation from our selues only, as from the first & principall causes therof; according to the saying of God, by the Pro- phet:

The first
vvay how
Gods
mercy is
aboue his
iustice.

Oze. 12. phet : *Perditio tua ex te Israel, tantummodo in me auxilium tuum.* Thy perdition is only from thy self (ô Israel) and thy assistance, to doe good, is only from me. So that, as vve must acknowledge Gods grace and mercy for the author of euery good thought and act that vve doe, and consequently, ascribe all our saluation vnto him, vvho preuenteth, mooueth, and assisteth our free-will vvith his grace : so none of our euill actes (for vvich vve are damned) doe proceed from him, but only from our selues, and so he is no cause at all of our damnatiō, as he is of our saluation: and in this doth his mercy exceed his iustice.

August.

For that he crowneth in vs his owne vvorkes, as *S. Augustine* vvriteth (though now made ours by the priuiledge of his grace) but damneth in vs only our owne misdeedes.

The se-
cōd vway.

1. Tim. 2.

Ezec. 18.

17. Secondly, his mercy doth exceed his Iustice in respect of his vvill and desire; for that he desireth all men to be saued, as *S. Paul* teacheth, and himself protesteth, vvhen he saith: *I vvill not the death of a sinner, but rather that he turne from his vvickednes & liue.*

Jerem. 3.

And againe by the Prophet *Jeremie*, he complaineth grievously that men vvill not accept of his mercy offered. *Turne from your vvicked vvaies* (saith he) *vvhy vvill ye dy, ô you house of Israel?* By vvich appeareth, that he offereth his mercy most vvillingly and freely to all, but vseth his iustice only vpon necessity (as it vvere) constrained therunto by our obstinate behauiour. This our Sauour Christ signifieth more, plainly, and pathetically, vvhen vvith teares he saith to *Ierusalem* : *O Ierusalem, vvwhich killest the Prophetes, & stonest them to death that*

Mat 23.

are

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are sent vnto thee: How often would I haue gathered thy children together, as the henne clokeith her chickens vnderneath her winges, but thou wouldest not? Behould thy house (for this cause) shalbe made desert, and left without children. Heere you see the mercy of God often offered vnto the Iewes; but for that they refused it, he vvas enforced (in a certaine manner) to pronounce this heavy sentence of destruction and desolation vpon them; which he fulfilled vwithin forty or fifty years after, by the handes of Titus & Vespasian Emperours of Rome, vwho vutterly ouerthrew the Citty of Ierusalem, and the vvhole nation of Iewes, vvhome vve see dispersed ouer all the vvorlde at this day, in bondage both of body and soule. Which vvorke of Gods Iustice, though it be most terrible; yet vvas his mercy greater to them in that he sought by so many meanes to preuent and saue them, if they had not reiected the same mercy so obstinately, as they did.

Iosaph. de bello Iudai. lib. 7. cap. 15. 16. 17.

18. Thirdly, his mercy exceedeth his iustice, euen tovvardes the damned and reprobate themselues, in this life at least: for that he vseth infinite meanes to lead them to their saluation, as namely by giuing them freewill and assisting the same vwith his grace to doe good, as hath byn said; by mouing them inwardly vwith infinite good inspirations; by alluring them outwardly with exhortations, promises, examples of others; as also by sicknesses, aduersities, and other gentle corrections, by giuing them space to repent, with occasions, opportunities, and excitations vnto the same; by threatning them eternall death, if they repented not. All which thinges being

The third vvay.

being effectes of mercy, and goodnes to-
wardes them; they must needes cōfesse amid-
dest their greatett fury of desperation & tor-
mentes, that albeit the execution of his ius-
tice and iudgmentes be most terrible & dre-
adfull, vvhē they fall vpon them: yet are
they true, and iustified in themselues, and
no wayes to be compared vvith the excessiue
greatnes of his mercies, vsed tovvards them
in this life.

19. And out of this then vve learne also that
to be true, vvich the Prophet saith: *Miseri-*
cordiam & veritatem diligit dominus: God
loueth mercy and truth. And againe: *Mercy*
and truth haue met togeather, Iustice and peace
haue kissed on another, &c. We see the reason
in like manner, vvhy the same Prophet pro-
tested of himself: *I will sing vnto thee* (o Lord)
both mercy and iudgement: not mercy alone,
nor iudgement alone, but *mercy and iudge-*
ment togeather: that is, I vvill not so presume
of thy mercy, as I vvill not feare thy iudge-
ment; nor yet will I so feare thy iudgement,
as I vvill euer despaire of thy mercy. The
feare of Gods iudgements must alwaies be
ioined vvith our confidence in Gods mercy;
yea, and this in very Saintes themselues, as
King *David* saith. But what feare? That feare
truly, vvich the Scripture describeth, vvhen
it saith: *The feare of our Lord expelleth sinne.*
The feare of God hateth all euill. He that fea-
reth God, neglecteth nothing. He that feareth
God, vvill turne and looke into his ouune hart.
He that feareth God, vvill doe good vvorkes.
They vvich feare God, vvill not be incredu-
lous to that vvich he saith; but vvill keepe his
vvayes,

Psal. 83.

Psal. 84.

Psal. 100.

Feare to
be ioined
vvith
hope.

Psal. 33.

Eccle. 1.

PROV. 1.

Eccle. 7.

Eccle. 15.

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vvaies, and seeke out the things that are pleasant unto him. They vwill prepare their hartes, and sanctifie their soule in his sight.

20. This is the description of the true feare of God, set downe by the penne of the holy Ghost himselfe. This is the description of that feare, vvhich is so much commended and commanded in euery part and parcell of Gods vvord. Of that feare (I say) vvhich is called: *Fons vita, radix prudentia, corona & plenitudo sapientia, gloria, & gloriatio, beatum donum*: That is, the fountaine of life, the roote of prudence, the crowne and fulnes of vvifdome, the glory and gloriation of a Christian man, a happy gift. Of him that hath this feare the Scripture saith: *Happy is the man vvhich feareth our Lord, for he vwill place his minde vpon his commandementes.* And againe: *The man that feareth God shalbe happy at the last end, and shalbe blessed at the day of his death.* Finally, of such as haue this feare, the Scripture saith, that God is their foundation: God hath prepared great multitude of svveetnes for them: God hath purchased them an inheritance: God is as mercifull to them, as the father is mercifull vnto his children. And (to conclude) *Voluntatem timentium se faciet*: God vvill doe the vvill of those that feare him, vvith this feare.

21. This holy feare had good *Iob*, vvhen he said to God: *I feared all my vvorkes.* And he yealdeth the reason therof: *For that I knowv that thou sparest not him that offendeth thee.* This feare lacked the other, of vvhome the Prophet saith: *The sinner hath exasperated God, by saying; that God vvill not take account*

The praise
of true
Feare.

Prou. 14.

Eccle. 1.
& 5.

Psal. 111.

Eccle. 12.

Psal. 24.

Psal. 30.

Psal. 60.

Psal. 62.

Psal. 144.

Iob. 9.

Psal. 9.

compt of his doings, in the multitude of vwrath. Thy iudgementes (ô Lord) are remoued from his sight. And againe: VVherfore hath the vvicked man stirred up God against himself, by saying, God vvill not take accompt of my doings? It is a great exasperation of God against vs, to take the one halfe of Gods nature from him, vvwhich is, to make him mercifull vvithout Iustice, and to liue so, as though God vvould take no accompt of our life; vvheras he hath protested most earnestly the contrary: saying, that he is like a hard and couetous man, vvwhich vvill not be content to receiue his ovvne againe, but also vvill haue vsury for the loane; that he will haue a strait reckoning of all his goodes lent vs: that he vvill haue fruite for all his labours bestowed vpon vs; and finally, that he vvill haue accompt for euery word that vve haue spoken.

Mat. 25.

Luc. 16.

Mat. 7.

Luc. 13.

Mat. 12.

Mat. 27.

Marc. 13.

Ioan. 2.

22. Our Sauour Christ, in the threescore and eight Psalme, vvwhich in sundry places of the ghospell he interpreteth to be vvritten of himself, among other dreadfull curses, vvwhich he setteth downe against the reprobate; he hath these: *Let their eyes be dazeled in such sort as they may not see: pouvre out thy vwrath (my Father) vpon them, let the fury of thy vengeance take hâd-fast on them. Adde iniquity vpo their iniquity, and let them not enter into thy iustice Let them be blotted out of the booke of life; & let them not be enroled togeather vvith the iust.* Heere (loe) vve see, that the greatest curse vvwhich God can lay vpon vs, next before our blotting out of the booke of life, is to suffer vs to be so blinded, as to *adde iniquity vpon iniquity, and not to enter into consideration of his iustice.* For vvwhich cause also, this

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this confident kinde of sinning vpon hope of Gods mercy, is accompted by Deuines for the first of the six grieuous finnes against the holy Ghost, which our Sauour in the gospell signifieth to be so hardly pardoned vnto men by his Father, as he calleth it irremissible. And the reason vvhy they call this a sinne against the holy Ghost, is for that it reiecteth vvilfully one of the principall meanes left by the holy Ghost, to retire vs from sinne; which is the feare & respect of Gods iustice vpon sinners.

D. Tho 2.2.
9. 14. art. 1.
2. 3.

VVhy presumption is a sinne against the holy Ghost.

23. Wherefore, to conclude this matter of presumption, me thinkes, vve may vse the same kind of argument touching the feare of Gods iustice, as S. Paul vseth to the Romanes of the feare of Gods ministers, vvwhich are temporal Princes. *VVouldest thou not feare the pouwer of a temporall Prince? (saith he) liue vvell then; and thou shalt not only, not feare, but also receiue laude and praise therefore. But if thou d e euill then feare; for he beareth not the sword vvithout a cause:* In like sort may vve say to those good fellowes, vvwhich make God so mercifull, as no man ought to feare his iustice. Would ye not feare (my brethren) the iustice of God in punishment? liue vertuoussly then, and you shall be as void of feare, as Lions are saith the *VViseman. For that perfect charity (saith S. Iohn Euangelist) expelleth feare.* But if you liue vvickedly, then haue you cause to feare, for God called not himself a iust iudge for nothing.

The danger of not fearing.
Rom. 13.

Prou 21.
1. Ioan. 4.
2. Ti. 4.

24. If the matter had byn so secure, as many men by flattery doe persuaue themselues it is, S. Peter vvould neuer haue said vnto Christians nevv baptized: *VValke you in feare,* during

1. Pet. 1.

during the time of this your earthly habitation.

Phil. 1. Nor S. Paul to the same men: *Worke your owne saluation in feare and trembling.* But heere (perhappes) some men vwill aske me, how then doth the same Apostle in another place say: *That God hath not given vs the spirit of feare, but of vertue, loue and sobriety?* To

2. Ti. 1. which I answer: that our spirit is not a spirit of seruile feare, that is; to liue in feare only for dread of punishment, vvithout loue: but it is a spirit of loue, ioined vvith the feare of children, vvherby they feare to offend their father, not only in respect of his punishment but principally for his goodnes to vvardes them, and benefites bestowed vpon them. This S. Paul declared plainly to the Romanes, putting the difference betweene seruile feare, and the feare of children: *You haue not receiued againe the spirit of seruitude* (saith he) *in feare, but the spirit of adoption of children, vvherby vve cry to God, Abba Father.* He saith heere to the Romanes; you haue not receiued againe the spirit of seruitude in feare; because their former spirit (being Gentiles) vvvas only in seruile feare, for that they honoured and adored their Idoles, not for any loue they bare vnto them, being so infinite as they vvvere, and such notable lewdnes reported of them (I meane of *Iupiter, Mars, Venus,* and the like:) but only for feare of hurt from them, if they did not serue, adore, and honour them.

Seruile feare, and the feare of childre different.

Rom. 8.

Howv the feare of Gentiles vvvas meere seruile.

25. S. Peter also in one sentence expoundeth all this matter. For hauing said: *Timorem eorum ne timueritis*, feare not their feare (meaning of the seruile feare of vvicked men) he addeth presently: *Dominum autem Christum*

1. Pet. 3.

san-

sanctificate in cordibus vestris; &c. cum modestia & timore, conscientiam habentes bonam. That is, doe you sanctifie our Lord Iesus Christ in your hartes; hauing a good conscience, vvith modesty and feare. So that the spirit of seruile feare, which is grounded only vpon respect of punishment, is forbidden vs to rest in: but the louing feare of children, is commaunded. And yet also about this are there two things to be noted.

26. The first, that albeit the spirit of seruile feare of punishments and chastisement, beforbidden vs to dwell vpon it (especially vvhen vve are now entered into the seruice of God:) yet is it most profitable for sinners, and for such as yet doe but beginne to serue God, for that it moueth them to repentance & to looke about them. For which cause it is called by the *Wise man*, *The beginning of vvisdome.* And therfore, both *Ionas* to the *Niniuites*, and *S. Iohn Baptist* to the Iewes, and all the Prophetes to sinners haue vsed to stirre vp this feare, by threatning the dangers and punishments vvwhich vv ere imminent to them, if they repented not. But yet afterward vvhen men are conuerted to God, & doe goe forvvard in his seruice; they change euery day this seruile feare into loue, vntill they arriue at last, vnto that state vvherof *S. Iohn* saith: *that perfect loue or charity expelleth feare.* Whervpon *S. Augustine* saith: *That feare is the seruāt, sent before to prepare place in our hartes for his mistres, vv which is charity.* Who being once entered in, & perfectly placed, feare goeth out againe, & giueth place vnto the same. But where this feare neuer entreth at al, there is it impossible for charity euer to come and dyvell,

I.
Seruile
feare ne-
cessary to
beginners.

Prōu. 1.
Ion. 3.
Mat. 3.

Ioan. 1.
Tra 3. 9. in
ep. 1. Ioan.

dwvell, saith this holy Father.

2.
Seruile
feare may
vuell re-
maine
also after-
ward.

27. The second thing to be noted, is that albeit this feare of punishment be not in very perfect men, or at leastwise, is lesse in them, then in others, as *S. Iohn* in the place before alleaged teacheth: yet being ioined with loue and reuerence (as it ought to be) it is most profitable and necessary for all cōmon Christians, vvhose life is not so perfect, nor charity so great, as that they haue that perfectiō, vvhherof *S. Iohn* speaketh vvhē he saith: *That perfect charity expelleth feare.* This appeareth by that our Sauour Christ perswaded also this feare, of punishment euen vnto his Apostles, saying: *Feare you him, vvhich after he hath staine the body, hath powver also to send both body and soule vnto hell fire: this I say vnto you feare him.* The same doth *S. Paul* to the

LUC 12.

MAT. 10.

Corinthians, vvhō vvere good Christians, laying downe first the iustice of God, and therevpon perswading them to feare. *All vve* (saith he) *must be presented before the tribunall seat of Christ, to receiue ech man his proper desertes, according as he hath done good or euill in this life. And for that vve know this, vve doe perswade the feare of our Lord vnto men.* Nay (that vvhich is more) *S. Paul* testifieth, that notwithstanding al his fauours receiued from God, he retained yet this feare of Gods iustice, as appeareth by those vvordes of his:

1. COR. 9.

I doe chastise my body, and doe bring it into seruitude, lest perchance, vvhē I haue preached to others, I become a reprobate my self.

The con-
clusion.

28. Now then (my friend) if *S. Paul* stood in awe of the iustice of God, notwithstanding his Apostleship; and that he was guilty to himself of no one sinne or offence, as he

1. COR. 4.

pro-

Against Presumption vpon Gods mercy. 597 Cap.6.

protesteth: vvhath oughtest thou to be, whose conscience remaineth guilty of so many misdeedes and vvickednes? *This knowv you* (saith *S. Paul*) *that no fornicator, uncleane person, couetous man, or the like can haue inheritance in the Kingdome of Christ.* And immediatly after, as though this had not byn sufficient, he addeth, for preuenting the folly of sinners vvvhich flatter themselues: *Let no man deceiue you vvith vaine vverkes, for the vv wrath of God commeth for these thinges, vpon the children of vnbeliefe. Be not yout herfore partakers of them.* As if he should say, They that flatter you. & say, *Tush, God is mercifull and vvill pardon easily all these and like sinnes*: these men deceiue you (saith *S. Paul*) for that the vv wrath and vengeance of God lighteth vpon the children of vnbeliefe; for these matters: that is, it lighteth vpon those vvvhich vvill not belieue Gods iustice, nor his threats against sinne, but rashly presuming of his mercy, doe perseuere in sinne, vntil vpon the suddaine, Gods vv wrath doe rush vpon them, and then is it to late to amend. Wherefore (saith he) if you be vvise; be not partakers of their folly but feare Gods iustice, and amend your liues presently, vvvhile you haue time. And this admonition of *S. Paul* shall be sufficient to end this Chapter, against all those that refuse, or deferre their resolution of amendment, vpon vaine hope of Gods pardon or toleration, in their sinnes and vvicked life.

Ephes. 5.

S. Pauls vvhol- some exhortation.

THE



THE SIXT THING

That vseth to stay and hinder men
from mature Resolution,

*VVhich is the deceitpsfull hope and persuasion
to doe it better, or vvith more ease
aftervvard.*

CHAP. VII.



HE reasons and authorities
which hitherto haue byn al-
leaged, might seeme (I doubt
not) sufficient in the iudgmēt
and censure of any reasonable
man, to proue the necessity of

Prou. 18.

A vaine
excuse.

the resolution vvherof we treat, & to remoue
all impediments that offer themselues against
the same. But yet for that (as the Wiseman-
saith) he vvhich is once minded to breake
with his friend, seeketh occasions how to doe
it vvith some colour & shew: there be many
in the vvorld, vvho hauing no other excuse
of their breaking & houlding of from God,
doe seeke to couer it vvith this pretense, that
they meane, by his grace, to amend all in
time. And this time is driuen of from day to
day, vntill almighty God (in vvwhose handes
only the moments of times are) doe shut
them

them out of all time, and doe send them to paines eternall without time, for that they abused the singular benefite of time which he gaue them in this world.

2. Let them heare *S. Augustine: Ita repentino praeueniuntur nonnunquam Dei furore, ut nec conuersionis tempus, nec beneficium remissionis accipiant:* *Aus. lib. de ser. ad Petrum cap. 3.* They are oftentimes so preuenced

by the suddaine vvrath of almighty God, as they neither receive time to conuert themselves, nor pardon for their sinnes. So as this is one of the greatest and most dangerous deceptes, and yet the most ordinary & vniuersall, that the enemy of mankinde doth vse towarde the children of *Adam*. And I dare say boldly, that more doe perish by this deceit among Christians, then by all his other guiles and subtilties that he useth besides.

He vuell knoweth the force of this snare aboue all others, & therefore vrgeth it so much vnto euery man. He considereth better then we doe the importance of delay, in a matter so vveighty, as is our conuersion and saluation. He is not ignorant how one sinne dravveth on another; how he that is not fit to day, vwill be lesse fit to morrow; how custome growveth into nature; how old diseases are hardly cured; how God vvithdravveth his grace? how his iustice is ready to punish euery sinne; and how by delay we exasperate the same, and heape vengeance on our owne heades, as *S. Paul* saith He is priuy to the vncertainty and perils of our life, to the dangerous chaunces that fall out hourly; to the impedimentes that vwill multiply daily more and more, to let our conuersion. All this knoweth our ghostly enemy,

and

Many causes vvhy the diuel perswadeth vs to delay.

Rom. 2.

and vvell considereth the same, and for that cause perswadeth so many to delay as he doth. For being not able any longer to blinde the vnderstanding of many Christians, but that they must needes see clearly the necessity and vtility of this resolution; & that all impedimentes in the world are but trifles, and meece deceites, vvhich diuert them frō the same: he runneth to this only refuge of delay, perswading them, that they deferre a little, and that in time to come they shall haue better occasion and more opportunity to doe it vvith their commodity then presently they haue.

Li. 8. confess ca. 7.
& 12.

3. This sleight proued S. *Augustine* in his conuersion, as himself writeth. For that after he vvas perswaded that no saluation could be vnto him, but by change and amendement of his life: yet the enemy held him for a time in delay, saying vnto him: *Stay yet a little; yet deferre for a time.* Therby (as he saith) to binde him more fast in the custome of sinne; vntill by the omnipotent pover of Gods grace, and his ovne most earnest endeauour, he brake violently from him, crying to God: *VVhy shall I long & say to morrow? vvhy shall I not doe it euen at this instant.* And so he did, euen in his very youth, leading aftervvard a most holy, and perfect Christian life, as all the vvorld knowveth.

The causes vvich make our conuersion harder by delay.

4. But if vve vvill discouer yet further the greatnes and perill of this deceit; let vs consider the causes that may let our resolution and conuersion at this present, and vve shall see them all encreased, and strengthened by delay, & consequently, the matter made more hard and difficult, for the time to come, then novv it is. For first (as I haue said) the continuance

tinuance of sinne bringeth custome; vvhich once hauing gotten prescription vpon vs, is so hard to remoue, as by experience vve proue daily in all habites that haue taken roote vwith in vs. Who can remoue (for examples sake) vwithout great difficulty, a longe custome of dronkennes, of swearing, or of any other euill habite, once settled vpon vs? Secondly, the longer vve persist in our sinfull life, the more God plucketh his grace and assistance from vs; vvhich grace is the only meanes to make the vway of vertue easy vnto men, and their conuersion possible. Thirdly, the power and Kingdome of the diuell is more established, and confirmed in vs by continuance, and so the more hardely to be removed. Fourthly, the liberty of our free-will is more and more vweakened, and daunted by frequentation of sinne, though not extinguished. Fifthly, the faculties of our minde are more corrupted; as the vnderstanding is more darkened, the vwill more peruered, the appetite more disordered. Sixtly and lastly, our sensual partes and passions are more stirred vp and strengthened against the rule of reason, and harder to be repressed by continuance of time, then they vvere before.

5. Well then (deare Christian brother) put all this togeather, and consider indifferently with thy self, whether it be more likely, that thou shalt rather make this resolution herafter, then now. Herafter (I say) vwhen by longer cuskome of sinne, the euill habite shalbe more deeply rooted in thee, the diuell in more firme possession of thee, Gods helpe further of from thee, thy minde more infected, thy iudgement more vweakened, thy

The same
shewved
by com-
parisons.

An exam-
ple.
*In prae-
fatione
Sancti
Petrus.*

good desires extinguished, thy passions con-
firmed, thy body corrupted, thy strength
diminished, and all thy vvhole common
vvealth more peruered? We see by expe-
rience, that a ship vvhich leaketh, is more
easily emptied at the beginning, then after-
ward. We see, that a ruinous pallace, the
longer it is let runne, the more charge and
labour it vwill require in the repairing. We
see, that if a man driue in a naile vwith a
hammer, the more blowes he giueth vpon
it, the more hard it is to plucke it out againe.
How then thinkest thou to commit sinne
vpon sinne, and by perseuerance therein, to
finde the redresse more easy hereafter, then
now? It is vvritten among the liues of old
Heremites, how that on a time an Angel shes-
wed to one of them in the vvildernes, a cer-
taine fond fellow that hewed downe vvood;
vvho hauing made to himself a great burden
to carry thence, laied it on his backe, and for
that it vvas vneasy, and pressed him much he
cast it downe againe, and put a great deale
more vnto it, and then beganne to lift at it a
new; But vvhen he felt it more heauy then
before, he fell into a great rage, and added
twise as much more vnto it, therby to make
it lighter. Wherat vvhen this holy man mu-
sed much, the Angel told him, that this vvas
a figure of them in the vvorld, vvho finding
it some-what vnpleasent to resist one or two
vices at the beginning, doe deferre their con-
uersion, and doe adde twenty or forty more
vnto them, thinking to finde the matter more
easy afterward, to be remedied.

6. *S. Augustine* expounding the miracle
of our Sauour, in raising *Lazarus* from
death

The deceit and danger of delay. 603 *Cap. 7.*

death to life, vvhich had bene dead now
four daies, as the Euangelist saith: exa-
mineth the cause vvhich Christ vvept, cried
out, and troubled himself in spirit, before
the doing of this act, vvhich as he raised
others vvvith greater facility, And he con-
cludeth the mystery to haue bene, for that
Lazarus vvas now dead four daies, and
also buried: vvhich signifieth the four
degrees of a sinner; the first, in volunrary
delectation of sinne; the second, in con-
sent; the third, in fulfilling it by vvorke;
the fourth, in continuance or custome
therof: *VVherin vvhosoener is once buried* (saith
this holy Father) *he is hardly raised to life*
again, vvithout a great miracle of God, and
many teares of his ouune part.

Traist 49.
in Ioan.
Ioan. 11.
Math. 9.
Luc. 7.

4 degrees
of a sin-
ner.

7. The reason herof, is that vvhich the Wi-
se-man saith: *Languor prolixior grauat medi-*
cum: An old sickenes doeth trouble the Phi-
sition: *Breuem autem languorem præcidit me-*
dicus: But the Phisition cutteth of quickly a
new or fresh disease, vvhich hath endured
but a little time. *The very bones of an old vvick-*
ed man shalbe replenished vvith the vices of
his youth (saith Iob) *and they shall sleepe*
vvith him in the dust, vvhen he goeth to his
grane. What folly then is it, to deferre our
amendment vnto our old age, when vve shall
haue more impedimentes and difficulties by
a great deale, then vve haue now?

The rea-
son of
more dif-
ficulty by
delay.

Eccle. 10.

Iob 20.

8. If it seeme hard to thee to doe penance
now, to fast, to pray, and to take vpon thee
other afflictions, vvhich the Church pre-
scribed to sinners at their conuersion: how
wilt thou doe it in thy old age, whē thy body
shall haue more need of cherishing, then of

A compa-
rison.

Ingratitu-
de towardes
God.

Mala. 1.

Compari-
sons.

Deut. 25.

punishment? If thou find it vnpleasant to resist thy sinnes now, and to roote them out, after the continuance of two, three, or foure yeares: vvhath vwill it be after twenty yeares more adioined vnto them? How mad a man vvouldest thou esteeme him, that traauiling on the yvay, and hauing great choise of lusty strong hories, should let them all goe empty and lay all cariage vpon some one poore and leane beast, that could scarce vphould himself, and much lesse sustaine so great a burden cast vpon him? And surely no lesse vnreasonable is that man, vvho passing ouer idly the lusty daies and times of his life, reserueth all the labour and trauaile of doing pennance for his sinnes, vnto impotent and feeble old age, that cannot sustayne it selfe.

9. But to let passe the folly of this deceit; tell me (good Christian) vvhat ingratitude and iniustice is this towardes almighty God, hauing receiued so many benefites from him already, and expecting so great a pay as the Kingdome of heauen is, for thy seruice; to appoint out, notwithstanding, the least, and last, and vvorst part of thy life vnto his seruice; and that, vvherof thou art most vncertaine, vvwhether it shall euer be, or neuer; or vvwhether God vvill accept it vvhen it cometh, or no? He is accursed by the Prophet, vvwhich hauing vvhole and sound cattle, doth offer vnto God the lame, or halting part thereof. How much more shalt thou be accused, who hauing so many daies of youth, stréngth, and vigour, doest appoint vnto Gods seruice, only thy limping old age? In the law it vvvas forbidden, vnder a most seuerer threat, for any mā to haue two measures in his house for his neigh-

The deceit and danger of delay. 605 Cap. 7.

neighbour; one greater to his friend, & another lesse for other men: & yet thou art not ashamed, to vse two measures of thy life, most vnequall, in preiudice of thy Lord and God; vvhether thou allottest to him a little, short, mayned and vncertaine time of old age, and vnto his enemy, the vworld, thou assignest the greatest, the fairest, and surest part therof.

10. O deare brother, vvhether reason is there, vvhether God should thus be vsed at thy handes? What law of iustice or equity is this, that after thou hast serued the vworld, flesh, and diuell all thy youth and best daies: in the end to come and thrust thine old bones, defiled and vvorne out vvith sinne, into the dish of thy Creatour; his enemies to haue the best, and he the leauinges; his enemies the vvine, and he the lies and dregges? Doeest thou not remember, that he vvill haue the fat, and best part offered to him? Doeest thou not thinke of the punishment of those, who offered the vvorst part of their substance to God? Follow the counsaile then of the holy ghost, if thou be vvise, vvvhich vvarneth thee, in these vvordes: *Be mindefull of thy Creator in the daies of thy youth, before the time of affliction come on, and before those yeares draw neere, of vvvhich thou shalt say, they please me not.*

11. How many hast thou seene cut of before thine eyes, in the midst of their daies, vvvhiles they purposed in time to chage their life? How many haue come to old age it self, and yet then haue felt lesse vvill of amendment then before? How many haue driuen of, euen vnto the very houre of death, and

Vvaine
dealing
vvith
God.

Leuit. 3.
Num. 18.
Mala. 1.

Eccl. 3.

*Serm. 10. de
Sanctis*

then least of all haue remembred their owne estate, but haue died, as dumme and sensles beastes, according to the saying of holy S. Grego-y: *The sinner hath also this afflictio laied upon him, that vwhen he commeth to dy, he forgetteth hims. If, vvhich in his life time did forget God?* O, how many examples are seene herof daily? How many vvorldly men, that haue liued in sensuality, how many great sinners, that haue passed their life in vvickednes, doe end and dy, as if they vvvent into some place insensible, vvhere no accompt, no reckoning should be demanded? They take such care in their Testamentes for flesh and bloud, and the commodities of this vvorld, as if they should liue stil, or should haue their part of these vanities vvhen they are gone. In truth, to speake as the matter is, they dy as if there were no immortality of the soule, & that, in very deed seemeth to be their inward perswasion, & accordingly, is like to be their portion for all eternity afterward.

*The lesse
of merit.*

12. But suppose now, that all this vvwere not so, and that a man might as easily, commodiously, yea, and as surely also, conuert himself in old age as in youth, and that the matter vvwere in like manner acceptable to God: yet tell me, vvhat great time is there lost in this delay? **What** great treasure of merit is there omitted, vvvhich might haue bene gotten by labour in Gods seruice? If vvvhiles the Captaine and other souldiars did enter into a rich Citty, to take the spoile, one souldiar should say, I vvwill stay and come after the next day, vvhen all the spoile is gone; vvould you not thinke him both a coward, and also most vnwise? So it is, that Christ

*A com-
rison.*

our

The deceit and danger of delay. 607 Cap. 7.

our Sauour and all his good souldiars rooke the spoile of this life; enriched themselves vvith the merites of their labours; carried the same vvith them as billes of exchange, to the bancke of heauen, and there receaue pay of eternall glory for them. And is it not great folly and peruersnes in vs, to passe over this life vvithout the gaying of any merit at all? Now is the time of sight, for gaining of our crowne; now is the day of spoile, to seyse on our booty; now is the market, to buy the Kingdome of heauen; now is the time of running, to get the game and price; now is the day of sowing, to prouide vs corne for the haruest that commeth on. If vve omit this time, there is no more crowne, no more booty, no more Kingdome, no more price, no more haruest to be looked for. For as the Scripture assureth vs. *He that for slouth, vvill not sow in the vvinter, shall begge in the summer, and no man shall giue vnto him.*

13. But if this consideration of gaine can not moue thee (gentle reader) as in deed it ought to do, being of such importāce as it is, and irreuocable vvhen it is once past: yet vveigh vvith thy self, vvhat obligation and charge thou drawest on thee, by euery day that thou deferrest thy conuersion, and liuest in sinne. Thou makest ech day knottes, vvwhich thou must once vndoe againe: thou heapest that together, vvwhich thou must once disperse againe: thou eatest & drinkest that hourelly, vvwhich thou must once vomite vp againe: I meane, if the best fall out vnto thee: that is, if thou doe repent in time, and God doe accept therof, for other wise, woe be

Esa. 8.
Ezec. 36.
Luc. 11.
2. Tim. 4.
1. Pet. 5.
Iac. 1.
Apoc. 12.
Luc. 19.
1. Cor. 9.
Phil. 3.
2. Cor. 9.
Gal. 5.

Prou. 20.

The obligation to greater sorrow and satisfaction by delay.

Rom. 2. vnto thee eternally, for that thou hoardest, (as *S. Paul* saith) wrath & vengeance on thine owne head for euer. But supposing that thou receaue grace herafter to repent, which refused it now; yet I say, thou must vweepe one day, for that thou laughest now; thou must be hartily sory herafter for that wherein thou now delightest; thou hast to curse the day vvherin thou euer gauest consent to sinne, or els thy repentance vvill doe thee no good. This thou knowest now before hand: and this thou belieuest now, or els thou art no true Catholicke Christian. How then art thou so madde as to offend God now, both vvillingly, and deliberately, and to continue therin, of vvhome thou knowest that thou must once aske pardon vvith teares? If thou think he vvill pardon thee, vvhat ingratitude is it to offend so good a Lord? If thou thinke he vvill not pardon thee, vvhat folly can be more, then to offend so potent and rigorous a Prince vvithout hope of pardon, he being able to punish thee at his pleasure?

Rom. 2. 14. Make thine accompt now as thou vvilt. If thou neuer doe repent & change thy life, then euery sinne thou committest, and euery day that thou liuest therin, is encrease of vvraith and vengeance vpon thee in hell, as *S. Paul* proueth. If thou doe, by Gods mercy, herafter repent and turne (for this is not in thy handes:) then must thou one day lament, and bewaile, and doe penance for this delay, vvwhich now thou makest. Then must thou make satisfactiō to Gods iustice, either in this life, or in the life to come, for that vvwhich now thou passest ouer so pleasantly. And this satisfaction must be so sharpe and rigo-

Satisfac-
tion for
delay.

rigorous (if we believe the auncient * Fa- * ^{Supra}
thers alleaged by me before to this purpose) cap. 9.

as it must be answerable to the weight and continuance of thy sinnes, as more at large I shall have occasion to shew againe in the second Booke, talking of satisfaction. So that, by how much the more thou prolovest, and encreasest thy sinne; so much greater must be thy paine and sorrow in satisfaction.

Alto vulneri diligens & longa adhibenda est medicina, penitentia crimine minor non sit, saith

S. Cyprian: A diligent and long medicine is to be vsed to a deepe scare; and the penance may not be lesse then the fault. So he. And further he sheweth in what order this satisfaction must be, to wit, with prayer, with

^{Cyprian.}
l. de lap. &
l. 3. ep. 5 ad
Cornel.

teares, with watching, with lying on the ground, with wearing of hayr cloth, and the like. And conforme to this teacheth S. Augu-
stine: It is not inough (saith he) to change our

^{Hom. vi.}
ex 50. c. 5.

manners, and to leaue to sinne, except we make satisfaction also to God for our sinnes past, by sorrowfull penance, humble sighes, contrition of hart, & giuing of A mes. Our body that hath liued in many delightes must be afflicted (saith S. Hierome) our long laughing must be recom-
penced with long weeping: our soft linnen, &

^{Ep. 27. ad}
^{Euseb. h.}

fine silke-apparell, must be changed into sharpe hayr-cloth. Finally, S. Ambrose agreeing with the rest, saith: *Grande plaga, alta & prolixa opus est medicina. Grande scelus grandem necessariam habet satisfactionem.* Vnto a great wound, a deep and long medicine is needfull. A great offence requireth of necessity a great satisfaction.

^{Ad virg.}
^{Lapsam. c. 2}

¶ Marke heere (deare brother) that this satisfaction must be both great and long, and

also of necessity. What madnes is it then for thee, now to enlarge the wound, knowing that the medicine must afterwarde be so painfull? What cruelty can be more against thy self, then to driue in thornes into thine owne flesh, vvhich thou must afterward pull out againe vvith so many teares? Wouldest thou drinke that cuppe of poisoned liquour for a little pleasure in the tast, vvwhich vvould cast thee soone after into a burning feuer, torment thy bowels, and either dispatch thy life, or put thee in great icopardy therof? Is there any folly, any madnes, any fury or phrenzy greather then this?

THE SECOND PART

OF THIS CHAPTER.

VVherin is treated the example of the thiefe pardoned vpon the crosse; and how doubtfull the conuersion of a sinner at his death is.

16. BUT heere now I know thy refuge vvill be, to alleage the example of the good thiefe, saued euen at the last houre, vpon the Crosse, and carried to paradise that same day vvith Christ, vvithout any further pennance or satisfaction. This example is greatly noted, and vrged by all those vvho deferre their conuersion; as no doubt it is, and ought to be of very great comfort to euery man, vvwhich findeth himself now at the last cast, and therefore commonly tempted by the enemy to despaire of Gods mercy, vvwhich in no case he ought to doe. For the same God vvwhich saued that

that great sinner at that last houre, cā also (& vwill) saue all them that hartely turne vnto him, euen in that last houre. But (alas) many men doe flatter and deceiue themselues vvith misvnderstanding, or rather misvling of this example, as they did also in ancient times.

17. For vve must vnderstand (as *S. Augusti-
ne* vvell noteth) that albeit many lay handes willing'y of this cōsequece; yet was this but one particular act of Christ, vvwhich maketh no generall rule: Euen as vve see, that a temporall Prince pardoneth sometime a malefactor, vvhen he is come to the very place of execution; yet vvhere it not for euery malefactor, or many, to trust therupon. For that this is but an extraordinary act of the Princes fauour, and neither shewed nor promised to all mē. Besides this, this act vvvas a speciall miracle reserued for the manifestation of Christ his power and glory, at that houre vpon the Crosse. Againe, this act was vpon a most rare confessiō made by the thiefe, in that instant, vvhen all the vvorld forsooke Christ, and euen the Apostles themselues, either doubted, or lost their faith of his God-head. Besides al this, the confession of this thiefe vvvas at such a time, as he could neither be baptized, nor haue further time of pennance, and consequently needed this dispensation. And vve hold also, that euen now at a mans first conuersion, there is required no other externall pennance, or satisfaction at all, but only to belieue & to be inwardly sory for his sinnes (if he be of yeares of discretion, and haue actuall sinnes) and then to be baptized, & to passe to heauē. But it shall not be amisse perhappes, to alleadge *S. Augustines* very wordes.

Circum-
stances of
the fact;

vpon

The disc-
course of
S. Augu-
stine vpon
the thie-
fes con-
uersion.
Serm. 120.
de Temp.

vpon this matter. For thus he vvriteth.

18. It is a remediles perill, vvhen a man gi-
ueth himself ouer so much to vice, as he for-
getteth that he must giue accompt therof
to God. And the reason vvhy I am of this
opinion, is, for that it is a great punishment
of sinne, to haue lost the feare and memory
of Gods iudgment to come &c. But (dearly
beloued) least perhaps, the new felicity of the
belieuing thiefe on the Crosse doe make any
of you too secure and remisse: least perad-
venture some of you say in his hart; My guil-
ty conscience shall not trouble nor torment
me; my naughty life shall not make me very
sadde, for that I see euen in a moment all sin-
nes forgien vnto the thiefe: vve must consi-
der first in that thiefe, not only the shortnes
of his beliefe and confession, but his deuo-
tion, & the occasion of that time, euen vvhen
the perfection of the iust did stagger. Second-
ly, shew me the faith of that thiefe in thy
self, and then promise to thy self his felicity.
The diuell doth put into thy head this secu-
rity, to the end he may bring thee to perdi-
tion. And it is vnpossible to number all them,
vvhich haue perished by the shadow of this
deceiptfull hope. He deceiueth himself, and
maketh but a iest of his owne damnation,
who perseuering in sinne, thinketh that Gods
mercy at the last day shall helpe or relieue
him. It is hatefull before God, vvhen a man,
vpon confidence of pennance in his old
age, doth sinne the more freely. The hap-
py thiefe vvherof vve haue spoken (happy,
I say, not for that he laid snares in the vvay,
but for that he tooke hould of the vvay it
self in Christ) laying hādes on the pray of life,
and

and after a strange manner, making a booty of his ovvne death; he (I say) neither did defer the time of his saluation wittingly, neither did deceitfully put the remedy of his estate, in the last moment of his life, neither did he desperately reserue the hope of his redemption vnto the houre of his death; neither had he any knowvledge either of religion, or of Christ before that time. For if he had had, perhappes he vvould not haue byn the last in number among the Apostles vvwhich vvvas first of all in the Kingdome of heauen. So he.

19. And by these vvordes of S. *Augustine* vve are admonished (as you see) that this particular fact of Christ, maketh no generall rule of remission to all men, not for that Christ is not alwaies ready to receaue the penitent, as he promiseth, and vvvas to receaue this thiefe; but for that euery man hath not the time or grace to repent, as he should, at the last houre, according as hath byn declared before. The generall vvay that God proposeth to all, is that vvwhich S. *Paul* saith: *Finis secundum opera ipsorum*: The end of euill men is according to their vvorkes. Looke hovv they liue and so they dy. To that effect saith the Prophet: *Once God spake, and I heard these two things from his mouth. Pouer belongeth to God and mercy vnto thee (o Lord) for that thou vvilt render to euery man, according to his vvorkes.* The *VViseman* maketh this plaine, saying: *The vvay of sinners to paved vvith stones, and their end is hel, darkenes, and punishments.* Finally S. *Paul* maketh this generall and markeable conclusion and admonition: *Be not deceived, God is not mocked;*

looke

Note this
attenti-
uely Rea-
der.

The gene-
rall vvay.
2. Cor. 11.

Psal. 61.

Ecccl. 21.

Gal. 6.

looke vvh^t a man sowveth, and that shall he reape. He that sowveth in flesh, shall reape corruption; he that sowveth in spirit, shall reape life euerlasting. In vvhich vvords he doth not only lay downe vnto vs the vniuersall rule, vvherunto vve must trust, to vvⁱt, that men must expect good for good, and euill for euill: but also saith further, that to persvvade our selues the contrary therof, vv^ere to mocke and abuse both God, and our selues.

That the conuersio made at the last day is doubtfull, and vvhy.

20. Notvvithstanding (as I haue said) this generall lavv barreth not the mercy of almighty God, from vsing a priuiledge to some particular man, euen at the very last cast. But yet miserable is that soule, which placeth the anchor of her eternall vveale or vv^oe, vpō so tycklesome a point, as this is. I call it tycklesome, for that all Deuines commonly, who haue vvritten of this matter, doe speake very doubtfully of the pennance or conuersion of a man, at the last end. And albeit they doe not absolutely euacuate the same, but doe leaue it as vncertaine vnto Gods secret iudgment: yet doe they incline to the negatiue part, alleaging sundry strong reasons and proofes for the same. And one very learned of our age, taking vpon him to discusse this question, beginneth his Treatise in these vvordes, saying: *Les est, que plus timoris quam dubitationis affert*: The matter bringeth with it more feare (in consideration of our ovne perilous state) then doubt, in deuinity: as vvho vvould say, that there is little or no doubt at all. Yet doth he set downe two Catholicke conclusions about the matter: The

Sotus in lib. 4. Sent. q. 19. art. 6.

Two conclusions of D. Sotus.

1. first, That at vvhat time soeuer a man turneth truly

truly to God by pennance, he shalbe receaued, and pardoned his sinnes; as is euident by the promise of Almighty God in *Ezechiel*: That what day soeuer a sinner shall turne from his vickednes, his sinne shall not hurt him &c. And further also that a sinner may at all times during his life, being in his right sense and hauing the vse of free-vvill assisted by Gods grace, turne, by repentance, vnto almighty God.

Eze. 33.

21. But yet he setteth dovvne the second proposition thus: *That the pennance, or turning to God, in him that differreth the same to the last end of his life, is not secure, nor ought to yeld much confidence of pardon; especially in such as haue lead very naughty lues, except a man should feele very great and extraordinary compunction at that instant.* The reasons are: for that such men hauing increased Gods vvraath against them, by their lōg abusing his patience, that expected them to pennance, as *S. Paul* saith; doe therby shevv themselues most vnnworthy of his grace, vvvhich is necessary to their true conuersion. Whervpon it follovveth, that this their shevv of repentance and conuersion at the last cast, may iustly be doubted, vvwhether it be true, or no: to vvvit, vvwhether it be sorrow for their sinnes, in respect of Gods offence, or in regard rather of their feare of punishment in the next life, or grieffe to leese this vvorld, or the like.

The second
conclusiō
of finall
conuerſiō.
2.

22. And another great Deuine that liued about 400. yeares before this other, hath these vvordes to the same effect: *It is very harde (saith he) that the pennance of him that commeth at the kōvver of death, should be*

Hugo. de S.
Vittore lib.
2 de Sacr.
part. 14.
cap. 5.

be true pennance, seing it commeth so late: for when the partes of our body are tormented vvith pains, and our senses oppressed thervvith, it is hard for a man to thinke vpon any other thing. VVherfore this kind of conuerſion ought to be suspected vnto vs as comming by coaction, not by free-vvill. And albeit a man may thinke at that houre, that he is desirous to leaue sinne: yet may he easily be deceaued therein, thinking that he vvill not that, vvwhich indeed he cannot. But on the other side possibility doth very vvell proue our vvill: for if vve doe not that vvwhich vve may doe, vve doe euidently therby shew that vve vvill not doe it. So he: putting it in doubt, as you see, that our pennance at the last day, is not voluntary, but rather forced, and so not meritorious.

Aug. ser.
48. a¹ fra-
tres in Ere-
mo.

S. Augu-
stines dis-
course of
the mi-
serable
death of
those that
differ
their con-
uerſion
vntill
the last
houre.

23. But yet S. Augustine doth more particu-
larly expresse this matter in a Sermon of his
in these vvordes. *Cum in extrema agitudine
fueritis. &c.* When you shalbe in your last
sicknes (my brethren) ô how hard, and dif-
ficult a thing vvill it be, how painfull, how
lamentable for you to repent, and to be sory,
as vvell for the euils vvwhich you haue com-
mitted, as for the good thinges you haue
omitted. And vvhy shall this be so hard vnto
you in that day; but for that all your inten-
tion of mind shalbe dravne thither, vvhere
is the greatest force of your griefe? Many
impediments also shal occure vnto your hart
in that houre, to let you from doing pen-
nance. For your body shalbe replenished
vvith griefe, and altogether afflicted vvith
paine, death shall dravv neare and terrifie;
and when word'y fathers shall see their chil-
dren enter, vvhome they haue especially
loured,

loued, and for vvhose cause (perhaps) they
shall thinke themselues to goe tovvardes
their damnation; vvith how lamentable an
eye vvill they behold them; their vvives sit
by weeping; the world giueth still hope that
they may escape; the diuell dissuadeth them
from pennance. &c. O man hast thou heard
vvhat I haue told thee? Belieue then that
shortly thou shalt proue all these thinges in
thine owne person. Wherefore I beseech thee
that thou fall to pennance, before thou be
sicke, dispose of thy house, make thy testa-
ment, doe that vvhich is to be done, vvhiles
thou art in health, vvhiles thou art vvise,
vvhiles thou art thine owne &c. So good
S. Augstine to those that vvill follovv his
counsell.

24. And in like sense *S. Isidorus* that liued
not long after him, after a large & effectuall
exhortation vnto all Christian men, not to
delay their conuersion, and reconciliation to
God by pennance, but to doe it out of hand,
vvhiles they are yong, stronge and in health
(vvhich he calleth the sure way of Saluation)
he setteth downe this terrible conclusion
for such as are delayers. *Qui autem prauè*
viuendo panitentiam in mortu agit periculo,
sicut eius damnatio incerta est, sic remissio du-
bia. &c. He that liuing vvickedly doth re-
pent only, vvhen he is in perill of death, as
his damnation is vncertaine, so is his pardon
doubtfull. Wherefore he that desireth to be
sure of pardon in his death, he must repent &
bewaile his sinnes in his health. There are
some men that doe quickly promise security
to them that repent, of vvhich people God
saith by *Jeremy* the Prophet: *They did cure the*

S. Isidor.
lib. de sum.
mo bono
cap. 13.

lere. 6.

con-

Two o-
ther rea-
sons of
Schole-
deuines.

1.

LUC. 1.

2.

contrition of my people with ignominie, saying,
peace peace, and there was no peace. They did
cure the contrition of Gods people with ig-
nominie, for that they did promise security
vnto sinners, without doing of sufficient
pennance. Hitherto S. *Isidorus*. Who in his
last wordes, as you see, doth insinuate, that
pennance done at the last day is not sure of
pardon: for that we cannot be sure, whether
it be true and sufficient, or no. Which if
you remember was one of the chiefe reasons
set downe by Schole-deuines before; wher-
vnto they doe adde two others of great con-
sideration: The first, that albeit we were
certaine, that God at the last cast, would al-
wayes giue vs pardon for our sinnes: yet
were it a great indignity to rest our selues
vpon that, for so much as God created vs,
not in this world, to offend him, and then
to aske forgiveness, but for another farre
higher end, to wit: (as the holy Ghost by
the mouth of *Zachary* uttered) *Vt Seruiamus*
illi in sanctitate & iustitia omnibus diebus no-
stris. That we should serue him in holines,
and iustice, all the dayes of our life: which
we cannot doe (hauing once offended him
after baptisme) except we returne vnto him
by pennance, and beginne a good life: and
consequently vntill we doe this, we per-
forme nothing of that, for which we were
created, but doe liue in his disgrace and of-
fence, increasing the same against vs daily.
25. The second reason followeth of that
first, and is, that for so much as we cannot
serue God in holinesse of life, nor loue or
honour him as we should, except first by
pennance we conuert our selues, and re-
turne

turne vnto him; herof it ensueth, that this conuersion is not only necessary, but obligatory also, in such sort, as by differing the same longe, vve doe incurre new sinnes, and therby multiply Gods vvrath vnto vs, conforme to the doctrine of *S. Paul* to the *Romans* before mentioned. And this point doe Schole-deuines demonstrate by many strong and euident argumentes, albeit, the time when precisely it bindeth, and how often, is not so easie to determine, but to be left to good mens iudgmentes, and consciences: but no vway may it be differred to the hower of death. Which they shew among other proofes by the example of the Theologicall vertues of *Faith, Hope* and *Charity*, vvhich, as it were most absurde to differ their actes in a Christian, vnto the end of his life, to vvit, that he should differre to belieue, hope and loue God vntill he dyed: So is it also to differre his conuersion by pennance; seing this vertue is no lesse necessary to Christian life, and to the operations therof, then the other. And by this may a sinner conceauc, vvhath he doth in differing his conuersion, from day to day; to vvit, he doth multiply and aggrauate his owne sinnes, he confirmeth himselfe in Gods displeasure, increaseth Gods vengeance tovvardes him, leaseth all occasion of merit and good vvorkes, performeth nothing of that for vvhich he vvas created, enioyeth no benefit of his being a Christian, and disposeth himselfe daylie to more certaine and greater damnation.

26. In respect of vvhich vnnvorthy proceeding, it is presumed, that the holy Father
and

Ponder
vvell this
reason.

Rom. 2.
See Suarez
p. 3. q. 90.
art. 4.

Cyp. Epist.
32 Edit.
Pamal.

S. Cyprian
receiveth
them
vvhich re-
turne not
to God,
but at the
houre of
death.

Leo. 1. E-
pist. 39. &
Calist. 1.
Epist. 2. ad
Episc. Gal-
lia.

Aug. serm. 27.
57. de
Temp.

and martyr of God S. Cyprian did pronounce that seuerer sentence vnto the B. Antonianus. *Idcirco frater charissime &c.* Therefore deare brother, such as doe no penance, nor doe testifie by their manifest profession of their teares, the hartie sorrow vvhich they haue of their sinnes, we doe iudge them to be debarred from all hope of communion and peace vvith vs, yea, although they should humbly desire the same in their sicknes and perill of death; for that it is to be presumed, that not so much they repent themselves for their sinnes, as for that, the feare they haue of imminent death, doth compell them to be suppliantes at that houre: *Sed nec dignus est in morte accipere solatium, qui se non cogitauit esse moriturum.* But he is not vvorthy to receaue comfort at his death, vvho in his health vvould not thinke that he must dy. Thus farre S. Cyprian: vvwhose censure and decree, though it may seeme somvvhat hard, and hath byn moderated since that time by some later Pastors of Gods Church, vvho haue appointed, that absolution and communion be not denied vnto them, that demaund the same, vvith humility, at the Churches hand, though it be at the houre of death, leauing the rest to Gods secret iudgements: yet may we see by this, and by much more vvwhich is to be found in holy Fathers vvritings of this matter; how doubtfull they vvvere of the succeſſe of such conuerſions, as are made only at the last day, vvhen death draweth neere.

S. Augustines vvordes are terrible in one of his Homiles, vvhere he saith: *Penitentia, qua ab infirmo petitur, infirma est: qua autem à moriente*

The deceit and danger of delay. 621 Cap. 7.

moriēte petitur, timeo, ne & ipsa moriatur.

The pennance vvhich is demaunded by a sicke man (to vvit to be confessed and absolved of his finnes) is sicke, and vveake also of it selfe: but that vvhich is demaunded by him who lieth a dying, I am afraid least it dy inlike manner vvith him: That is to say, least it profit him little by reason of his delay. And in another place the holy Father goeth yet further, saying: *Satis alienus est à fide, qui ad agendam penitentiam tempus senectutis expectat.* He is farre ynough from faith, that expecteth the time of his old age to doe pennance, and to turne to God. Behold he toucheth him in faith, that taketh this desperate course. And how deeply ought this to mooue any man, that hath a conscience, to looke to himselfe?

23. But heere perhaps some man astonished with the seuerity of these speeches of the ancient Fathers, may aske; vvhat is then to be done, vvhen a man findeth himselfe at the last cast, vnreconciled to God, & his Church? Whervnto I ansvvere, that in no case he ought to despaire, but remembring rather that vvhich hath byn laid downe by me, at large in the second Part of this booke, concerning the infinite mercies of God, aboue all his other vvorkes (which Chapter he may read, or cause to be read vnto him for his comfort) he must cry hartely vnto him for pardon, and to his Church for absolution, and so much the more, by how much the longer he hath by negligence deferred his conuersion: vvhich if it be hartly, true, and sincere at this time, no doubt but almighty God vvill most certainly accept therof. And

all

*Aug. ser.
71. ed. fide-
litas in ere-
mo.*

*Supra parte
2. cap. 1.*

all the doubt vvhich the holy Fathers doe make of this acceptance, is least the said conuersion be not sincere, and therefore they leaue it doubtfull. Of vvhich doubtfull case, you shall for a synall conclusion, heare the sentence, and resolution of *S. Augustine* at large, and therewith shall vve end this point.

*Hom. 41.
ex 50.*

The resolution of
S. Augustine about
the doubt-
fulness of
finall con-
uersion.

29. Thus then vvriteth that holy man after much deliberation vpon the matter. *Ergo qui egerit veraciter penitentiam*, &c. Therefore he that hath done pennance truly, & so shall dy (being absolued frō the bonds vvherwith he vvas tied and separated from the body of Christ) he goeth to rest. But if a man in the extreme necessity of his sickenesse, doe desire to receiue pennance, and doe receiue it, and doe passe hence reconciled: I confesse vnto you, that vve doe not deny him thar, vvhich he demandeth; but yet vve presume not, that he goeth hence in good case. I doe not presume (I tell you plainly) I do not presume. A faithfull man that hath liued vvell, goeth avway securely. He that dieth the same houre he was baptized, goeth hence securely. He that is reconciled in his health, and doth pennance, and aftervvard liueth vvell, goeth hence securely. But he that is reconciled, and doth pennance at the last end, I am not secure that he goeth hence securely. Where I am secure, I doe tell you, and doe giue security. And vvhere I am not secure, I may giue pennance, but I can giue no security. But heere perhappes some man vvill say to me: *Good Priest if you knowv not in vvhath state a man goeth hence, nor can giue security, that he is saved, to vvhome pennance vvas assigned at his death;*

The deceit and danger of delay. 622 Cap. 7.

death; teach vs (I beseech you) how we must
 liue after our conuersion and pennance? I say
 vnto you? Abstaine from dronkenness, from
 concupiscence of the flesh, from theft, from
 much babling, from immoderate laughter, Mat. 12.
 from idle vvordes, for vvich men are to
 giue accompt in the day of iudgement. Loe
 how small thinges I haue named in your
 sight. But yet, all these are great matters,
 and pestilent to those vvich commit them.
 Nay yet, I tell you further: a man must not
 only abstaine from these vices, and the like,
 after pennance done: but also before, vvhen
 he is in health. For if he driue it of to the
 last end of his life, he cannot tell, vvwhether
 he shalbe able to receiue pennance, and to
 confesse his sinnes to God, and to the Priest,
 or no. Behould the cause, vvhy I said vnto
 you, that a man should liue vvell before
 pennance, and after pennance better. Thus
 saith *S. Augustine*, vvho continueth yet fur-
 ther the same discourse in these vvordes
 ensuing.

30. Marke well (saith he) vvhat I speake, and
 perhappes it shall be needfull to expounde
 my meaning more plainly, least any man mi-
 stake me. What say I then? That this man
 which repenteth at the end shalbe damned? I
 doe not say so. What then? Doe I say he shall
 be saued? No. What then doe I say? I say, I
 knowv not: I say, I presume not: I promise
 not: I knowv not. Wilt thou deliuer thy self
 forth of this doubt? vvilt thou escape this
 dangerous and vncertaine point? Doe pen-
 nance then vvhiles thou art vvhole. For if
 thou doe pennance vvhile thou art in health,
 and the last day chaunce to come vpon
 thee;

The continuance of *S. Augustines* discourse of the danger of delay.

thee: runne presently to be reconciled, and so doing, thou art safe. And vvhy art thou safe? For that thou diddest pennance in that time, vvherin thou mightest haue sinned. But if thou vvilt doe pennance then, vvhen thou canst sinne no longer; thou leauest not
 „ sinne, but sinne leaueth thee. But you vvill
 „ say to me; hovv knowv you, vvwhether God
 „ vvill forgiue a mans sinnes at the last houre,
 „ or no? You say vvell; I knowv it not. For if
 „ I knevv that pennance vvould not profita
 „ man at the last houre, I vvould not giue it
 „ him. Againe, if I knevv that it vvould de-
 „ liuer him, I vvould not vvarne you, I vvould
 „ not terrifie you, as I doe. Two thinges there
 „ are in this matter, either God pardoneth a
 „ man, doing pennance at the houre of death,
 „ or he doth not pardon him. Which of these
 „ tvvo shalbe, I knowv not. Wherefore, if thou
 „ be vvise, take that vvwhich is certaine, and let
 „ goe the vncertaine. Hitherto are *S. Augustines*
 vvordes of the doubtfull case of those, which
 doe pennance at the last day.

A notable saying of *S. Augustine*.

Many per-
 ish euer-
 lastingly
 by delay.

31. And heere novv vvould I haue the care-
 full Christian to consider vvith me, but this
 one point. If they that repent, and doe such
 pennance as they may at the last day, doe
 passe hence notvvithstanding, in such dan-
 gerous doubtfulnes, as *S. Augustine* shewveth:
 vvhat shall vve thinke of all such vvho lacke
 either time or ability, or vvill, or place, or
 meanes, or grace to doe any pennance at all,
 at that houre? vvhat shall vve say of all those,
 vvho are cut of before? vvwhich dy suddenly?
 vvwhich are stricken dumme, or senseles, or
 franticke, as vve see many are? vvhat shall
 vve say of those that are abandoned by God,

and

The deceit and danger of delay. 625 Cap. 7.

and giuen ouer vnto vice, euen vnto the last breath in their body? I haue shewed before out *S. Paul*, that ordinarily sinners dy, according as they liue. So that, it is a singular priuiledge for a vicked man, to be permitted to doe pennance at his death. And then if his pennance (vhen it is done) be so doubtfull, as *S. Augustine* hath declared: vwhat a pitifull case are all other in? I meane the more part, vvhich repent not at all, but dy as they liued, and are forsaken of almighty God in that extremity, according as he promiset, vvhhen he saith: *For that I haue called you, and you haue refused to come; for that I haue held out my hand, and none of you would vouchsafe to looke towards me. I will laugh also at your destruction vvhhen anguish and calamity cometh on you. You shall call vpon me, and I will not heare; you shall rise betimes in the morning to see me, but you shall not finde me.*

*Prou. 1,
15:35.*

32. It is both dreadfull & lamentable which the Prophet saith, of such as deferre their conuersion, from time to time. *Conuertentur ad vesperam, & famem patientur ut canes; & circuibunt ciuitatem:* They will conuert themselues to God at the euening, and then shall they suffer hungar, as dogges; and shall runne about the Citty. The vvordes that goe immediatly before, and doe immediatly ensue after, do expresse more plainly the greatness of this threat. For before, the verse is: *Attend (& Lord) to visit all nations: take no mercy vpon all those that worke iniquity.* That is, which worke iniquity vnto the end without change, for otherwise the vvish were hard. And immediatly after ensueth: *These men shall speake vvith their mouth, and a*

*A dread-
ful saying.
Psal 58.*

ſword ſhall be in their lippes; for vho hath heard them? And thou (ô Lord) ſhalt ſkoffe at them. That is to ſay, theſe men in their laſt extremity ſhall cry for helpe, and their cry ſhall be as ſharp to pearce mens eares, as a ſword is; and yet notwithstanding no man ſhall heare them. And thou (ô Lord) vvhiçh only canſt help them, ſhalt be ſo farre off from hearing or pittying their caſe, as thou ſhalt alſo laugh at their miſery and deſtruction. By all vvhiçh, is ſignified the great calamity of ſuch as deferre their conuerſion vnto the laſt day, expreſſed by three circumſtances, in the former ſentence alleaged.

Turning
to God at
the eue-
ning.
Ioan. 9.

33. For firſt he ſaith: *They vvill turne at the euening;* that is, at the houre of death. For as the euening is the end of the day, and the beginning of night: euen ſo is this time the end of light, and the beginning of all darkenes vnto the vvicked. In vvhiçh ſenſe Chriſt ſaid: *I muſt vvorke the vvorkes of him that ſent me, vvhiles the day laſteth; for night vvill come on, vvhen no man can vvorke more.* At this time then, that is, at this euening, in this twy-light, betwene day and darkenes, vvhen the pleaſant brightnes and heate of all ſunne-beames is paſt; the brightnes (I meane) of vainglory, and of vvorldly pompe is conſumed; vvhen the heat of concupiſcence, of carnall loue, of delicate pleaſures is quenched; vvhen the beautiful ſommer day of this life is ended, and the boiſterous vvinter night of death draweth one; then (ſaith the Prophet) vvill the vvicked man beginne of force to turne vnto God; then vvill he (forſooth) repent; then vvill he reſolue himſelf, and make his conuerſion,

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34. But vvhat? Shall this be accepted? You haue heard the Prophets request to God: *Non miserearis eis*: doe not take mercy on them. Not, for that the Prophet vvisheth God to be vnmercifull; but for that he vvell knew Gods immutable iustice towards such kinde of men as turne vnto him only at the euening. Whose misery, in this extremity, he expresseth further, by saying: *They shall suffer hunger as dogges, and shall circuite, or runne about the Citty*: Signifying by the first, their great and inestimable distresse by the hunger and howling of those creatures: and by the second their pittifull sollicitude in seeking comfort from all that are vvithin the circuite of Gods Citty, or Church, but shall finde none. For that euen of the Saintes in glory it is vvritten, that in this case: *Tuuedged suuordes shalbe in their handes, to take reuenge vpon nations, and increpations vpon people: To binde Kings in fetters, and noble men in manacles of yron: To execute vpon them the prescript iudgement of God; and this is the glory of all his Saintes*. So as their honour at that day shalbe rather to punish then to protect.

Finall
turning to
God not
accepted.
Psal. 138.

Psa. 149.

THE THIRD PART

OF THIS CHAPTER,

Conteyning sundry Examples of the same matter worthy to be noted.

35. **W**HERFORE to drawe towards an end, about this matter of delay; vvhhat vvise-
 man is there in the world, vvho reading this, vvill not feare the deferring of his conuer-
 sion, though it vvhere but for one day? Who doeth know vvwhether this shalbe the last
 day, or no, that euer God vvill call him? God
 saith: *I called, and you refused to come; I held out my hand, and you vvould not looke tovvard-
 es me, and therefore vvill I forsake you in your
 extremity.* He doth not say, how many times, or how long he did call and hould out his hand. God saith: *I stand at the dore, & knocke,* but he saith not, how often he doth that, or how many knockes he giueth. Againe, he said of vvicked *Iezabel*, the feyned Prophe-
 tesse in the Apocalips: *I haue giuen her time to doe pennance, & she vvould not, and therefore shall she perish:* But he saith not, how long this time of repentance endured. We read of
 vvonderfull examples herin. *Herod* the Fa-
 ther, had a call giuen him, and that a lowd one, vvhen *S. Iohn* Baptift was sent vnto him, and vvhen his hart vvvas so farre touched, as he vvillingly heard him, and followed his counsaile in many thinges, as one Euangelist noteth. But yet, because he deferred the matter, and tooke not time,
 vvhen

vvhath da-
 ger is in
 delay.

Prou. 1.

Apoc. 2.

1.
 Herod the
 first.

Marc. 6.

vvhen it vvas offered; he vvas cast of againe,
 and his last doings made worse then his former. *Herod* Tetrarch the sonne, had a cal also, ^{2.} *Herod the*
 vvhen he felt that desire to see Christi, and second.
 some miracle done by him: but for that he *Luc. 11.*
 answered not vnto the call, it did him no *Luc. 23.*
 good, but rather much hurt. What a great *Mat. 14.*
 knocke had *Pilate* giuen him at his hart, if ^{3.}
 he had byn so fortunate, as to haue opened *Pilate.*
 the dore presently, vvhen he vvas made to
 vnderstand the innocency of Christi, as ap-
 peareth by vvashing his handes in testimony *Mat. 27.*
 therof, and his wife also sent vnto him an ad-
 monition about the same? No lesse knocke
 had King *Agrippa* at his dore, vvhen he cried
 out vpon the hearing of *S. Paul*: *O Paul, thou*
persuadest me a little to be a Christian. But be-
 cause he deferred the matter, this motion
 passed avway againe.

36. Twvise happy had *Pharao* byn, if he had ^{4.}
 resolved himself presently, vpon that motion *Agrippa.*
 that he felt, vvhen he cried to *Moyse*: *I have Act 26.*
sinned, and God is iust. But by delay, he be-
 came worse then euer he vvas before. *S. Luke*
 reporteth how *Felix* the Gouvernour of *Iury* ^{5.}
 for the *Romanes*, conferred secretly often- *Pharao.*
 times vvith *S. Paul*, that vvas his prisonner *Exod. 9.*
 and heard of him the faith in Christi, vvher- *Act. 24.*
 vvith he vvas greatly moued; especially at ^{6.}
 one time, vvhen *S. Paul* disputed of Gods iu- *Felix.*
 stice, of chastity, and of the day of iudgment
 before him, and *Drusilla* his vvife that vvas a
 Jew, vvherat *Felix* trembled. But yet, he de-
 ferred this resolution, willing *Paul* to deparr,
 and to come againe another time: and so the
 matter by dilation came to no effect. How
 many men doe perish daily, some cut of by
 death,

death, some left by God and giuen ouer to a reprobate sense; vvhich might haue saued themselues, if they had not deferred their conuersion from day to day, but had made their resolution presently, vvhen they felt God to call vvithin their hartes. And of this may beare lamentable vvittnesse many daily examples, vvwhich wee our selues haue scene or heard of in England, vvho hauing had or pretended good desires to make this resolutiō, & amend al past, haue differred the matter so long, as their deathes haue byn miserable, either by senseles or careles behauiour therin.

The danger of passing the day of our vocation.

Exod. 33.

Rom. 9.

Luc. 21.

37. Almighty God is ready and bountifull to knocke and call; but yet, he bindeth himself to no time or space, but commeth and goeth at his pleasure. And they vvho take not their times when they are offered, are excuseles before his iustice, and doe not know vvwhether euer it shalbe offered to the againe, or no: for that, this thing is only in the will & knowledge of God alone; who taketh mercy vvhere it pleaseth him best, and is bound to none. And vvhen the prefixed time of calling is once past, vvoe be vnto that patty; for a thousand worldes will not purchase it againe. Chritt shevveth vvonderfully the importance of this matter; vvhen entring into *Ierusalem* vpon Palme-sonday, amidst all the mirth and glory of his receauing, he could not chuse but vveepe vpon that City, considering (as most men thinke) that this vvvas the last day of mercy and vocation, that euer should be vsed to the same. And therefore he said vvith teares: *O Ierusalem, if thou knewest also, those things which appertaine to thy peace, euen in this thy day! But now these things are hidden*

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hidden from thee. As if he had said; if thou knevest (Ierusalem) as well as I doe, what mercy is offered vnto thee, euen this day, which is the last day, that euer such offer shalbe made, thou wouldest presently accept therof. But now this secret iudgement of my Father is hidden from thee; and therefore thou makest little accompt therof, vntill thy destruction shall come suddainly vpon thee, as soone after it did. For that not full 40. yeares after our Sauours passion, the said Citty of *Ierusalem* was besieged, taken, ransacked, burned, and ouerthrowne by the Roman Emperours, *Vespasian* and his Sonne *Titus*, according to the prophesie of our Sauiour in the Ghospell, and aboue eleuen hundred thousand slaine therein, if we beleue *Iosephus* the learned Iewish Historiographer that was present in that siege, and wrote the Story, and aboue fourescore and seauenteene thousand taken aliue, and put to slavery. And during the siege it selfe, they were driuen to such extreme misery, as Mothers did eate their owne children, and all this for delaying their repentance; and not answering to Gods call, nor accepting the time by him offered: an exāple of Gods iustice the most famous and admirable (perhaps) that euer happened in the world vpon one nation and Citty: And for such is recorded in the writings not only of the *Hebrew*, & Christian people, but heathen vriters in like manner, *Tacitus*, *Suetonius*, *Dio*, *Phlegon*, and others, that haue left written the liues of the Emperours *Vespasian*, & *Titus*. In which exāple notwithstanding diuers doe cōsider this, that so dreadful a punishment in this life vpon the Iewes, that had

Luc. 19.
& 21.

*Ioseph. l. 6.
de bello Iu-
dæico. cap. 1.
24. 23. 3.
lib. 7. cap.
18.*

*Tacit. lib. 3.
Hist. Sueton.
Plutarc.
Dio. in
chron. in
vita Vespas.*

byn Gods people so many ages before, vvas a fauour for the deliuering of many thousands from euerlasting death in the next life, they not having byn guylty of that great sinne of Christes death (for vvhich principally this punishment was inflicted;) nor yet all of them (perhaps) had sufficient instruction for believing the Christian faith : so as this temporall affliction might be rather a priuiledge vnto many of them, for auoyding eternall punishment, then otherwise, as it happeneth to many in like case. And nothing is more dangerous ordinarily, then for men that liue in sinne, and delay their conuerſion, to dy quietly vwithout affliction, either bodily or ghostly, but yet carelesly, and therby miserably; as appeareth to them that consider vwell their said ending, wherof we might alleage many examples of our ovvne experience, and knowvledge. And the death of the rich glutton in the ghospell, may be some kind of patterne, vvho dyed so securely and Saint-like, as it seemeth, that neither he, nor his brethren, nor other people that attended about him, euer suspected that he dyed in Gods displeasure; vntill he savv himsele in hel, as may appeare by the message he would haue sent from thence to yvarne his said brethren, if he might haue had leaue. Which being considered, togeather vvith that which *S. Augustine* and other Fathers before alleaged, doe teach vs, that not only the paines of hell, and euerlasting damnation prepared for heynous sinnes, but all the temporall punishments of the purging fire, that must cleanse lesser faultes, euen in Gods seruantes, that dy in his grace; are greater and more

Luc. 16.

*Sup part. 1.
cap. 9.*

Intollerable then any paines or punishments, tortures, or afflictions that can be layd vpon man, or deuised in this life. This (I say) considered, euery man vwill see, that it is a fauour and priuiledge, to be punished for our sinnes in this vworld, rather then to be remitted to Gods Iustice in the next; and consequently that on the contrary side, it is extreame folly to fly or delay this our conuersion or pennance, as most doe, to the end of our life, or thinke them happy, that doe passe hence vvithout any punishment or satisfaction heere at all.

33. Wherof, as I might alleage many proofes and examples; so one notorious I cannot let passe, being the most rare (perhaps) that in our Christian histories may be read, and this is of the Emperour of Constantinople *Mauritius*, vvho raigned in the same time, vvhile *S. Gregory* vvvas Bishop of *Rome*, and entred into his raigne vvith the greatest humane felicity that could be deuised. For that being a souldiar, and rising by degrees in vvarre, vnder the good Emperour *Tyberius* the second, he vvvas so generally beloued for his vertues, and rare partes, as the said *Tyberius* gaue him his daughter and heire to wife, and the vvhole Empire for her dowry, which he possessed for 17. yeares togeather, and being a very Catholicke Prince, he was much praised by *S. Gregory* in the first yeares of his raigne, as prospered also by almighty God, by notable victories against the *Persians* and other enemyes, vvherby he vvvas thought most happy. For he restored to the said Empire of the *Persians*, King *Cosdrons*, and made him his Tributary, and created Emperour in

A fauour to be punished by God in this life, rather then in the next.

The strange history of the life, & death of *Mauritius* the Emperour.

Mauritius his praises

Nicoph. & Codren in vita Mauritiij.

Cap. 7. 634 Christian Directory lib. 1. part. 2.

his ovvne daies , his ovvne eldest Sonne *Theodosius* , hauing many other children both sonnes and daughters of rare expectation.

Mauritius
his decli-
nation.

39. And being in this ioylity about the eight yeare of his raigne, he began to forget himselfe, through this prosperity, & to beare himselfe Tyrannically tovvardes the Church of God, and Pastors therof, especially tovvards the Chiefe of all , vvvhich vvvas good *S. Gregory* Bishop of *Rome*, vvwho both by authority of his office, and liberty of a Saint, did svvweetly vvarne him of his errors. One of the first and chiefeest vvherof, vvvas the little respect he bare to the honour and liberty of the said Church, decreeing in the said 8. yeare of his raigne, for not diminishing of his army, that no souldiar could make himselfe a Monke vvwithout his licence, or before the vvvarres vvvere ended. *Quam constitutionem* (saith *S. Gregory* in a letter to himselfe) *ego vehementer expaui, quia per eam calorum via multis clauditur, &c.* At the sight of vvvhich constitution I confesse, that I had great hor- rour, because by it, the vvway of heauen is shut vp from many. And then further doth the said holy Father with great humility, but yet vvwith much liberty of spirit, prosecute the same, vrging the Emperour vvwhat he will ansvvere at the day of Iudgement, in these vvwordes.

Greg. lib. 2.
Ep. Ep. 62.

S. Gregorius
admoni-
tion to
Mauritius.

40. Behold vnto this your vniust law, Christ our Saujour vvwill ansvvere by me his vvvorst seruant & yours, saying vnto you: I of a pub- licke notary haue made thee an Earle and
" Captaine of the Emperour thy predecessors guard;

guard, and of an Earle I made thee *Cesar*, or
 King of the Romans, and of a *Cesar*, I haue
 made thee Emperour, & not only Emperour,
 but a Father of Emperours; yea I haue com-
 mitted to thy handes my Priests also, and
 dost thou draw thy souldiars from my ser-
 uice? Answer, I pray you, most pious Lord,
 vnto your seruāt, what wil you haue to say to
 Christ, when he shall come to iudgment, and
 speake thus vnto you? Perhaps you belieue
 not that such souldiars, as goe from your
 Campe to Monasteries, are truly conuerted:
 but I your vnworthy seruant doe know of
 my owne knowledge, that many souldiars in
 my dayes, retiring themselues to Monasticall
 life, haue arriued to such sanctity, as they
 haue done many miracles, vvrought great
 signes and vertues &c.

41. Thus farre *S. Gregory*, adding this hum-
 ble request vnto the Emperour in the same
 letter, vvith testimony of the Emperours
 piety and deuotion otherwise. I doe beseech,
 you, by the dreadfull Iudge that hath to giue
 sentence of vs at the last day, that so many
 teares of yours, so many prayers, so many
 fasts, so great and large almes-deedes as you
 my Lord are knowne to haue done, be not
 defaced before the eyes of Almighty God,
 vvith this your vniust decree, or ordination.
 Thus that blessed man.

42. But the Emperour deceaued by euill
 counsaile, and Politickes that vv ere about
 him, and inueigled by ambition and desire
 of absolute cōmaundry, as Princes are easely
 induced, went forward in his manner of pro-
 ceeding, & added sinne to sinne in this kind,
 though otherwise he was a wel-meaning mā,

Offences
of *Mauri-*
tius the
Emperour

Greg. lib. 4.
Ep. 31. 33.
29. 35.

Greg. lib. 4.
Ep. 35. 39.
indic. 13.

Greg. lib. 7.
Ep. 9. indic.
2.

Great
cruelty of
Mauritius.

as before hath byn said; And one of his greatest sinnes seemeth to be the little credit and respect, which for diuers years after this, he seemed to beare vnto the holy mā *S. Gregory*, suffering him to be afflicted euery vway, not only as himself testifieth, by the sword of the *Lombardes*, enemyes at that time to the state of *Rome*; but also by the tyranny of the Emperours ovvne Officers, his Exarches, or Generall Gouvernours of *Italy*, huiug in *Rauenna* at that time, and others, who euery where oppressed the people most intollerably in such sort, as in diuers places men vvere forced to sell their owne children: wherof when *S. Gregory* complayned, he receaued certaine contumelious answeres, as himselfe testifieth and complayneth in his Epistles; yea the said Emperour, at the instigation of others, vvas content to fauour for a time *Iohn* Archbishop of *Constantinople*, that tooke vpon him the title of vniuersall Bishop, against *S. Gregory*, and the Sea of *Rome*. And further the said Emperour vvrote a letter exhorting *S. Gregory* to haue peace vvith the said *Iohn*, and to suffer him in his pretension, vvwhich vvas, as the same good Father saith, to incense the Emperour more against him, if he refused to yeeld therin, as he did.

And many other such pointes are recorded; as that he commanded by Proclamation, that Schismatickes should not be forced to vnion againe, vvherby he incurred highly Gods displeasure, but principally and lastly not long before his chastisement by God, he offended him highly in refusing to redeeme many thousand Christians taken in vvarre by the barbarous people, called the

The deceit and danger of delay. 637 *Cap. 7.*

the *Aluerans*, whose King named *Chaianus* Niceph. lib. 18. b. 1st. cap. 28. & 29. moued with compassion, offered their redemption for the most basest price, that could be thought of, to vvit, a penny or halfe-penny for euery head; vvhich the vncharitable Emperour refusing to pay, he slew them all, and their blood crying for vengeance at the hand of almighty God, he vvas vvarned by diuers holy men to doe pennance out of hand for the same, and namely by a holy Monke and Bishop named *Theodorus Siciota*, vvhoe in those dayes vvrought many miracles, and among others had censed from leprosie one of the Emperours owne children by prayers, blessing vvater, and casting it vpon him, as *Eleusius* that liued with him, hath left written in his history.

See the life of *S. Theodorus Siciota* in *Sur. dis* 22. *April.*

44. This man therfore warning him to doe pennance, and he differing from day to day, denounced at last that God vvas soone after to punish him with a horrible kind of death, shewing also in secret to some that vv ere vvith him, vvhat manner of death it should be, vvvhich othervvise also vvas foretold by many other predictions, as both *Nicephorus* Niceph. lib. 18. b. 1st. cap. 38. Cedren. in vita Mauritiij. and *Cedrenus* Greeke authors doe declare. And these predictions vv ere so many, and terrible, as *Mauritius* himselfe feeling the guilt of his conscience, began to feare, and tréble before the blow came, & vvrot diuers letters to many Bishhps, Monkes, and other holy men to haue their prayers for pardon of his sinnes, and that rather he might be punished in this vvorld, then in the next for the same: vvho answered him, as *Nicephorus* relateth, that God had accepted his choice, and had turned his eternall paines in the life

Mauritius his punishment foretold.

to come, into temporall punishment and disgrace in this world. The same author in like manner recordeth, that the said Emperour at this time, had a vision by night, vvhen it was reuealed vnto him, that he should be slaine, togeather vvith his children & kinsfolke by one, vvwhose name began vvith the letters *Ph*. vvhervpon he suspected his brother in law *Philippicus* that was generall of his army, and had married his sister, and meant to haue slaine him for the same: but Christ appearing vnto him at another night, put him out of that errour, and told him plainly, that for so much as he had desired to haue his sinnes rather punished in this life, then in the next, he had accepted his prayer therein, and had deliuered him ouer to be punished by one of his owne souldiers named *Phocas*, vvwho should deprive him of his Empire and life, as also murder his vvife, sonnes, and daughters, and all his family. Whervpon awaking out of his sleepe or vision he sent presently for his said brother *Philippicus*, & fell downe at his feete, saith *Nicephorus*, asking him forgiveness for the euill suspicion he had of him, telling him how Christ himselfe had cleered him, and that not *Philippicus*, but one *Phocas* must doe Gods iustice vpon him: and then demaunded of him, vvwhether he knew any such *Phocas* in his army? Whervnto the other answered, yea, and that it vvvas the same Captaine of an hundred men, who not long before vvvas sent from the army to his Maiesty, to complaine, cōcerning aggrievances; and had vsed such intemperate wordes, as his Maiesty had cleecked him for it, & one of the Senators then present had stroken him vvith his fist,

and

Phocas appointed
by Christ
to punish
Mauritius.

and pluckt off a piece of his beard, whervpō being a furious fellow, endeauored at his returne to set the souldiars in sedition: adding further, that he was but a base and cowardly souldiar, but therefore the more cruell, quoth the Emperour. And soone after newes vvas brought to him indeed, that the said army had rebelled, & chosen *Phocas* for their Emperour, and that they vvere approaching in battaile-array to take *Constantinople*.

45. The poore Emperour with his Emperesse, & their children in hast put theselues to the sea, but the vynde vvas against them; for that Christ vwould haue them punished there, & so they retired to a Monastery, where being all taken, they were brought forth before the whole multitude of people, & commanded by *Phocas* to be put to death one by one, six Sonnes of *Mauritius*, siue present, & one absent (to wit *Theodosius* that was Emperour beheaded soone after) were there slaine in their fathers sight, who kneeling vpon his knees to behold that tragical spectacle & preparing himself to the same, vsed no other wordes but those of the Psal. *Iustus es Domine* Psal. 118. *Thou art iust o Lord, & thy iudgment is right. And one circūstāce fell out of singular compassiō aboue the rest, which was, that the nurse of his yongest child being commanded to bring it forth to be killed, she brought in stead thereof her own, which *Mauritius* beholding, would not suffer it to dy, but called for his owne, saying, that this iustice vvas to be done vpon his bloud, and vpon none els, and so both he and they ended their liues together in that place. His Emperesse *Constantia* with three daughters virgins tooke Sanctuary*

The death of *Mauritius* and his wife and children.

in a

in a Church, and there vvere permitted for a time, but aftervvard dravne out by *Phocas*, and beheaded also in publicke.

*Greg. lib. 9.
Ep. 39. in-
dictione 4.*

Ubi supra.

46. And this is the iustice which Christ our Sauour, vpon great and speciall fauour or-dayned to be done vpon *Mauritius* and his familie, rather in this life, then in the next, vvell shewing therby what difference there is betweene them, espécially if vve consider the many other good partes and vertues, pious vvorkes, and deuotion that vvas in *Mauritius* and his Empreffe, and in all his children and kinsfolke, as *S. Gregory* himself doth testifie: yea, and that diuers holy men had reuelation that they vvere elected by God for his euerlasting glory, as testifieth *Nicephorus*. Wherevpon vve may inferre, that if such people were so punished in this world for auoiding of eternall paines in the next, vvhat shall vvee thinke of them, that commit daily more greiuous sinnes, and yet passe out of this vvorld vvith farre lesse or no punishment at all, nor can they resolue themselves to do any pennance voluntary vvhatsoeuer, or take vpon them any chasticement, affliction, or mortification that is displeasing vnto the flesh.

47. What shall vve thinke of these men (I say?) Doe they take a right course thinke you? Doe they tread the path of perdition or saluation? Haue they a true concept of Gods iustice shewed in the former example? Are they friendes or enemies to their ovvne soules that delay their conuersion from day to day, from weeke to weeke, from moneth to moneth, from yeare to yeare, from youth to age, from age to their death-bed, imagi-
ning

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ning therby to enioy more ease and liberty,
and to escape Scot-free, both in this life, & in
the next? Though indeed if the truth vvere
knowne, their least cogitation is of the next,
but all of the present.

48. Wee haue recounted * before out of **Supr. c. 8.*
our Countrey-man *S. Bede*, vvho liued in the
next age after this of *Mauritius*, of a very *Beda lib 5.*
dreadfull example, that fell out in England, *last. cap. 14.*
euen vvholes he liued, to vvit, about the yeare
of Christ 707. vnder the King of the *Mer-*
cians, called *Kenredus* or *Coenredus*, that rai-
gned next after *Ethelred*; and the History is
this: that a certaine principall man, a soul-
diar, being in great credit vvith the said good
King *Kenredus*, shewing himselfe somewhat
negligent in the care of his soule, and of a
true Christian life, vvvas often and seriously
admonished by the said King to be more ca-
refull in that behalfe, and (as the vvordes of
S. Bede are) *that he should confesse himselfe,*
and attend to the amendment of his life, vvhi-
les there vvvas time of pennance: But the other
making smal account of these admonitions,
differred that matter from day to day, vntill
at length he fell grieuouusly sicke, at vvhat
time the said good King left him not, but ex-
horted him more earnestly, that at least now
in his sicknesse, he vvould conuert himselfe
to God, and doe pennance for his sinnes; but
the other answered, that he vvould do it
vvhen his sicknes should be ouer-passed. But
vvhen the King came againe, and found his
sicknes encreased, and the man in great perill
of death, he exhorted him more earnestly
then euer before. Whereat the other cried
out vvith a lamentable voice (saith *S. Bede*)

E e that

that now there vvas no more hope of saluation for him, for that a little before, certaine spirites had appeared vnto him, assuring him that he vvas damned, & that God had vtterly cast him of for his delay, & so he dyed soone after in despaire, as in *S. Bedes* story may be read more at large; vvhich nameth the Bishop of vvhome he had the vvhole narration from the Kinges owne mouth as it seemeth: and that the King was so much moued therewith, as soone after he gaue ouer his Kingdome, left the vvhorld, & vvent to *Rome* for deuotion vvhether as the vvordes of *Stow* are: *He became a Monke in the Church of S. Peter, and continued in fasting, prayer and almes-giuing, untill his dying-day.*

*Stow in
Annal. an.
706.*

49. Another like example writeth the same *S. Bede* in the same booke, & sequent Chapter, of a certaine Monke of his knowledge, vvhome he wished he had neuer knowne, for that leading a negligent life, and differring from day to day his conuersion, vvhether vnto he vvas admonished by others, he at length came to dy, & in his death-bed had a vision, vvherin the gates of hell vv ere opened vnto him, & his place of tormentes shewed, which vvas prouided for him: *Euen as the heauens (saith S. Bede) vv ere opened to S. Stephen, and Christ shewved vnto him standing for his comfort, and so vvas hell for this mans despaire.* Wherupō no man durst to pray, or say masse for him, but moaned him, as a reprobate, that had incurred damnation by his vv ilfull delay of pennance. And many other such examples might be alleadged of much feare and terrour, but to vvhome these suffice not, nothing vv ill be sufficient.

THE FOURTH PART
OF THIS CHAPTER,

Conteyning diuers excellent exhortations of
holy Fathers not to delay our conuer-
sion, and penance.

50. AND yet notwithstanding for that
this subiect is of great, and singular impor-
tance, and handled often, and more earnestly
by the ancient holy Fathers of Gods Church
to the Christian people of their time, I shall
not thinke it vnprofitable, nor vngratefull
to the Reader, to entertaine him yet a little
further with the recitall of some more sayin-
ges, argumentes, reasons, and exhortations
vsed by the said Fathers, for vvarning men
of this dangerous deceit of delay in their
conuersion. S. Basil vseth this speech in one *Basil. hom.*
of his Homilies: *Hæc maxima diaboli cura de baptis.*
est &c. This is the greatest care of our ad-
uersary the diuell, to persuade vs, that vve
offer the present day to his seruice, and to
morrow to Gods, and vwhen to morrow
commeth, to do the same (for that it is also
present) and so by delay death comming in
steed of *to morrow*, vve are sent to hell for
ouer late repentance.

51. And the same Father in another place,
after an earnest exhortation not to deferre
our conuersion vntill our old age, but pre-
sently in our youth to turne to God, and
begin a new life, falleth at length vpon
this conclusion: *Semper ante oculos tuos ver-*

Basil. in ad-
monitione
ad filium
spiritualium;
Tom. 2.

Anadimon-
tion
worth the
singing.

setur ultimus dies &c. Let the last day be al-
waies before thine eyes, & vvhhen thou doest
rise in the morning, be doubtfull vvhether
thou shalt arriue to the euening: and vvhhen
22 thou liest downe vpon thy bedd at night,
22 presume not to be sure that thou shalt liue to
22 see the sunne returne to shine vpon thee a-
22 gaine. So he, against delay, & procrastination
22 in our conuersion.

52. But deuout *S. Augustine*, vvho had pro-
ued the danger of this deceit in himsele bes-
fore his conuersion, as already we haue tou-
ched, doth handle this point in many places
vvith much more seruour and feeling, and at
much more length: for that hauing in his
bookes of *Confessions* accused himsele to al-
mighty God for these delaies, reporteth
himsele to haue said among other thinges:

*Aug. lib. 3.
Conf. c. 5.*

*Modò & modò non habebant modum, & sine me
paululum, in longum ibat.* My answeringes to

Gods knocks, that now, euen now I will
conuert me, had no measure or end, and let
me alone a little, grew out in great length.
But in the end, he brake of all these delaies,
and turned *Cras Cras*, into *Nunc Nunc*, & re-
ceiued such infinite consolation therby, as he
could neuer haue imagined before, nor yet
remember afterwarde in his life, vvithout
infinite gratitude and thanks to almighty

*Li. 9. Conf.
cap. 1.*

God for the same. How sweete (ô Lord)
vvvas it made vnto me presently (saith he)

*S. Augu-
stines com-
fort after
his con-
uersion.*

22 to lacke those pleasures of the vvorld, vvch
before I vvvas afraid that I should lacke;
thou didest cast them out from me, ô true
and highest sweetnes; thou (I say) didest cast
them out, and didest enter in their place,
22 vvchich art more sweete then all pleasures,
and

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and sweetnes it selfe &c. Thus he of the com-
 fort of his ovne resolution, that turned to
 God, and began a vertuous life in his youth.
 53. But to others, vwhen he fell into men-
 tion of this matter, I meane of delayes, he
 was ordinarily very earnest, as wel knowing
 the importance therof, and some examples
 vve shall set downe in this place. *Quid tam* Aug. explic.
longanimum (saith he) *quid tam multum in in psalms.*
miserordia, &c. What is so full of Longani- 102.
 mity, vwhat is so full of mercy, as the pro-
 ceeding of almighty God vvith sinners? Men
 doe sinne, and yet are suffered to liue, they
 increase their sinnes, and their liues are en- Mat. 5.
 larged, they blaspheme God daily, and he
 maketh his sunne to rise vpon them, as vvell
 the bad as the good; he calleth them euery
 vway to amendment; he calleth, by giuing
 them time of longer life; he calleth by rea-
 ding of good bookes; he calleth by hearing
 of sermons; he calleth by inward cogitations
 and inspirations; he calleth by the vvhippes
 of correction; he calleth by the mercy and
 sweetnes of spirituall consolation: how great
 is the longanimity, and mercy of this God!
 But take thou heed, that thou abuse not this
 longanimity, least, as the Apostle saith, thou
 doe heape vnto thy selfe his yrefull vvrath in
 the day of reuenge and iust iudgment. He
 vvould by this Longanimity bring thee to Rom. 2.
 repentance, and to change thy life, but thou
 saiest euery day: *Let this day passe, and to mor-
 row vve shall thinke of it,* and vwhen to mor-
 row cometh, thou saiest, *that shall not be the
 last,* and so dost passe to the third day: *Et sis- Eccles. 5.
 bitò venit ira Dei* (as the Wise-man vvar-
 neth:) and suddenly commeth vpon thee the

Cap. 7. 646 *Christian Directory lib. 1. part. 2.*

A mar-
kable say-
ing of S.
Augustine.

vvrath of God, and so saith he: *Cum differendo conuersionem thesaurizaueris tibi iram in die ira, experieris iustum, quem contempsisti benignum.* When by differing thy conuersion, thou hast heaped vnto thy selfe his vvrath in the day of vengeāce, thou shalt feele him iust vvhome thou contemnedst in his benignity.

Aug. serm.
39. de verbis
Dom. apud
Ioan.

54. Another discourse hath this same Father and Doctor in a sermon of his, vpon the Parable of the *husband-mā*, that called Labours into his vineyard, at the first, third, sixth, ninth, and eleuenth houre, and euery one of them had their penny at the end of the day, as Christ our Sauour in S. *Mattheu*es Ghospell doth declare: vvhich S. *Augustine* doth apply to the different vocations of men vnto Gods seruice; some in their infancy, some in their youth, some in their middle age, and some in their later yeares, & some at the very last catt, vvhich is the litterall meaning indeed of that most excellent Parable. But let vs heare S. *Augustines* notable discourse, and exhortation therevpon. Stand at-

Mat. 20.

Ibid.

tent my brethren (saith he) and let not any man linger or delay to come presently and labour in this vineyard, for that he is sure, that vvhensoeuer he commeth he shall haue his penny, as vvell as the rest: for though it be true, that he is sure to haue his penny, vvhē he hath laboured, yet is he not willed to differ his comming, nor did any of those, that vvere called at the first, or third houre, say vnto the husband-man, expect vve vwill come at the sixth or ninth, or eleuēth houre.

He that is
called
must
come pre-
sently and
not delay.

Thou vvhē thou art called, come presently, for the reuward is equally promised to all. Art thou called at the sixt houre? Come quickly.

quickly, for thou knowest not whether thou shalt liue to the seauenth houre; and vwherefore then doest thou delay him that calleth thee, seing that thou art sure of his reuward, but not sure of the day or houre, vvhich he vwill allovv thee to come in. Take heed least thou depriue thy selfe of that, by differring, vvhich he hath promised thee by his calling. So he.

55. And in the same discourse a little after, he ansvvereth the obiection of negligent people, out of the speech of God by Ezechiel the Prophet in these vvordes: *Si quacunq; die conuersus fuero &c.* If vvhensoeuer I shall be conuerted (saith the negligent vworldlinge) almighty God that is mercifull, vwill forget all my iniquities, vwhy then should I conuert my selfe rather to day, than to morrov? Whervnto *S. Augustine* answere-
 reth in these vvordes. Thou sayest (my brother) that to morrow thou wilt be cōuerted, and that to morrov shall be the end of all thy iniquities, but how knowest thou, vwhether the end of thy lifeshal be before to morrow? Thou dost wel in reioycing, that whensoeuer thou shalt be conuerted, God wil forgive the thine iniquities; but thou hast no promise of God, that thou shalt liue vntill to morrow. For which cause, the holy Scripture counselleth thee another thing, saying: *Do not stouue to conuert thy selfe to God, nor deferre the same from day to day, for that Gods wrath commeth vpon the suddaine, and in time of reuenge he will destroy thee.* Wherefore doe not deferre (my brother) doe not shut that against thee, vvhich God hath opened: behold the giuer of pardon openeth the dore vnto thee,

Ezec. 18.

Ibid.

An obiection of the negligent answered by S. Augustine.

Ecclef. 5.

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„ why dost thou stay to enter? thou shouldest
 „ reioyce vvith all thy hart, if he had opened
 „ the same at thy knock, but thou didst not
 „ knocke, and yet he hath opened, and vvilt
 „ thou remaine vvithout? It is vvritten in the
 „ Scripture of the vvorkes of mercy: *Doe not*
 „ *say to thy friend that hath need of thee, goe and*
 „ *returne to morrow, and then I vvill giue vnto*
 „ *you, whereas thou maiest giue it presently.* Thou
 „ hast heard the precept of not deferring to be
 „ mercifull to others, and vvilt thou by differ-
 „ ring, be cruell to thy selfe? thou must not de-
 „ ferre the giuing of bread, and vvilt thou de-
 „ ferre the receiuing of pardon for thy sinnes?
 „ be mercifull to thine owne soule; bestovv
 „ this almes vpon her? I doe not say, that thou
 „ shalt giue any thing vnto her of thine owne,
 „ but doe not repell the hand of him, that offe-
 „ reth to giue her so great an almes, as is the
 „ remission of all her sinnes by speedy repen-
 „ tance, vvhich thou goest about to euacuate
 „ by delay. And thus farre *S. Augustine*, vvhose
 vvordes ought to vveigh much vvith any
 discret reader.

Orig. hom.
2. in Ierem.
Ierc. 51.

56. The great and ancient Doctor *Origen*
 that vvvas father and maister of so many mar-
 tyrs, handleth this argument othervvise, but
 yet very largely vpon those vvordes of *Ie-*
 „ *remy* the Prophet: *Curauimus Babylonem, &*
 „ *non est sanata; derelinquamus eam, & eamus*
 „ *vnusquisq; in terram suam, quoniam peruenerit*
 „ *vsque ad calos iudicium eius.* We haue endea-
 uored to cure Babilon, but she is not healed;
 let vs leaue her, & be gone euery one to his
 ovvne countrey or habitation, for that her
 iudgment is arriued euen to the heauens.
 Which speech *Origen* doth apply, as meant
 spiri-

spiritually of holy Angels vvhhen they are
villed by almighty God to procure the con-
uersion of a sinfull soule (*vnderstood heere*
(saith he) *by Babilon in regard of the confusion,*
and disorder of her unlawfull appetites, con-
trary oftentimes the one to the other) vvhich
soule the said Angels taking vpon them to
cure, and procuring many motiues, as vvell
externall as internal to stirre her vp to repen-
tance, and change of life, if in the end she
stand obstinate, or leese the time by tryfling

from day to day: *VVhat can the good Angels* The cur-
(saith Origen) *doe, or say more, but as heere is* ring of
set downe by the Prophet: We haue gone a- Babilon
bout to cure this Babilon, this miserable vvhath it
soule, replenished vwith confusion of sinne, ,,
and vworldly vanities; vve haue applied what ,,
medicamentes and helpes vve could; vve haue ,,
expected long, & effected little; at length her ,,
iudgment is past from vs vnto the heauens, ,,
and from thence vwill come the sentence; let ,,
vs be gone each one to his ovvne home. ,,

Which wordes being once vttered saith Ori-
gen: discessio eorum condemnatio tua est, vt ir- Ibid.
remediabilis, nolentisque curari: their depar-
ture is thy damnation, as remediles, for that
thou v wilt not be cured. And then he maketh
this conclusion, and exhortation: *Cave homo*
ne medicus &c. Beware thou man, least the ,,
phisition sent thee by God (vwhether he be ,,
angel or what mā soeuer that laboureth with ,,
thee for thy saluation, and for curing of thy ,,
soule) doe not abandon and leaue thee: for if ,,
he doe, thou art in a desperate case. So Origen
in those old daies of the primitiue Church,
and his vvarning ought much to be vveighed
by those that vveary out so many spirituall

Phisitions sent to them by God (as they with reason may imagine, for that they seeke nothing but the curing of their soules) and doe send them avway afflicted, and discontented, for that their *Babylon* vvill not be cured, and so their iudgment passeth vp to heauen and God auoketh the cause of their condemnation to his owne Tribunall, in respect of the obstinate lingering and delaying, from day to day, their conuersion.

*Hier. lib.
gust. in
Gen.*

57. And conforme to this *S. Hierome* in his Questions vpon *Genesis*, noteth, that almighty God seemeth sometimes (as it vvere) to leese his patience vvith such people. And so vvhere he had said that he vvould geue them an hundred & tventy yeares for repentance

A strange
example
of those
vvho per-
ished in
the flood
of *Noc*.

before the flood of *Noë*, as also premonish them, vvhen the said flood drevv neere, by the building of the said ark, God seing that in a hundred yeares, vvherin the ark vvvas builded, none vvould repent, he cut of the last tventy yeares, and brought in the deluge at the end of the said hundred yeares, and did so take his grace from them all, that of so huge a multitude of mankind, as then must be presumed to haue byn vpon the face of the earth, only eight soules vvvere saued in that arke, as the Scripture recounteth, for that so many only repented; a matter of extreme admiration and horroure, that they hearing *Noë* and his children to preach vniuersall destruction for an hundred yeares together, and to build their arke for auoiding therof, yet to belieue nothing, and at the last seing and beholding the continuall raine, and vvaues of vvater to grovv vpon them, yet vvould they not repent, nor belieue, nor
seeke

*Gen. 6.
& 14.
Luc. 17.
Heb. 11.
1. Pet. 3.*

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seeke to helpe themselues, nor come to Noë,
nor offer to enter into the arke, nor any way
seeke to helpe themselues therby, but to de-
lay from day to day, vntil all the remedy was
past. A strange exāple of Gods iustice against
such as neglect his vocation, or differre the
execution therof, from day to day, vwithout
necessity. For in the end they come to be sen-
seles and to feele or care for nothing, accor-
ding to the saying of *Seneca* the Philosopher,
who putteth this difference betweene sicknes
of the body, and sicknes of the minde: That
sicknes of the body, the greater it is, the
more painfull and sensible it is, and the more
cōplayned of by the patient: but the diseases
of our mindes, the greater they be, the lesse
they are felt, and least complayned of by vs.
As for example, the more proud, or pre-
sumptuous a man is, the lesse he feeleth, or
misliketh the same. And so in other mala-
dies of the mind, and generally the more
full of sinnes and infirmities any soule is,
the lesse the same are felt by her; for that
the malady it selfe taketh avway or dimini-
sheth the sense and feeling therof, vvhetherby
commeth to passe, that of the Scripture: *Pec-
cator cum in profundum venerit, contemnit.*
When a sinner falleth once into the depth
of sinnes, he contemneth all: that is to say,
hath no scruple or feeling, or conscience
at all, vvhich is an ordinary effect of ouer
much negligent delay in our amendment.
58. Which deepe and dreadfull point, the di-
uine Father *S. Gregory* doth excellently dis-
cuss, shewing how one sinne by delay of
repentance, dravveth on another, so as it be-
cometh at length, not only a sinne in it selfe,
but

*Seneca. in
Sentent.*

The differ-
ence be-
tweene
the sick-
nes of the
body, and
of the
mind.

Prou. 18.

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Greg. lib.
25. moral.
cap. 9.

A notable
discourse
of S. Gre-
gory, how
finnes are
multi-
plied and
made
more grie-
uous by
delay.

but both the cause and punishment of other
finnes also, and thereby draweth to the depth,
wherof we haue haue spoken. You shal heare
S. Gregories discourse, and contemplation in
his owne vvordes. *Omne peccatum quod citius
panitendo non tergitur*, &c. Euery sinne that
is not quickly purged by pennance, either is
a sinne, and cause of another sinne, or is a
sinne and punishment of another sinne. The
reason vvherof is, that euery sinne vvch
pennance doth not vvipe avvay, doth by his
vvweight, dravve vs presently to commit an-
other sinne, and thereby it commeth to passe,
that this former sinne is not only a sinne in
it selfe, but the cause also of another sinne;
and the other subsequent sinne so caused by
the first, is not only a sinne, but the punish-
ment also of the said former sinne. For that
almighty God by his iust iudgment doth so
darken the hart of a sinner, that by the de-
merit of the former sinne, he falleth into o-
ther finnes, adding still finnes vnto finnes.
And vvheras the former sinne commonly is
of malice, for that the sinner knowveth
what he doth, the second sinne oftentimes
is of ignorance for punishment of the said
former.
59. And for so much as in the first sinne
vvch is both a sinne and cause of sinne, the
sinner sinned against his owne knowvledge
and vnderstanding, God permitteth that in
the sequent finnes, vvch are both finnes,
and punishments of sinne, the sinner loo-
seth his light of knowvledge and vnderstan-
ding, against vvch he sinned before in such
sort, as by the demerit of the said former
sinne, the pit of ensuing finnes is couered
and

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and hidden from his eyes: so as he that sinned „
 before vittingly against his owne knowv- „
 ledge, as hath byn said, doth novv by Gods „
 iust iudgment, fall v unwittingly into the said „
 pit of subsequnt finnes, his diuine Maieſty. „
 ſo ordaying: *Vt culpa culpis feriantur*: that „
 finnes be puniſhed by finnes: *Et ſupplicia ſiant* „
peccantium, ipſa peccatorum incrementa: and „
 that the increaſe or multiplication of finnes „
 be made the very ſcourge and chaſtiſement „
 of the ſinners. In vvhich ſenſe it is ſaid by the „
 Apoſtle of vicked men, for a great ſeuery „
 of almighty God tovvards them: *Vt impleant* 1. Theſ. 2.
peccata ſua ſemper: that they may yet further „
 be permitted to fill vp the meaſure of their „
 finnes. And in the Reuelation: *Qui nocet,* Apoc 22.
noceat adhuc: he that hurteth, let him yet hurt „
 more. And the Kingly Prophet ſaith of the „
 ſame men: *Adde iniquity vpon their iniquity,* Pſal. 68.
that they enter not into thy iuſtice, O Lord, &c. „
 60. And finally S. Gregory concludeth thus: „
Habent iam quidem vnde feriri mereantur, &c. Ibid.
 Theſe men (that diſferre their pennance and „
 conuerſion) haue already ſufficient cauſe for „
 vvhich they deſerue to be damned, but yet „
 their ſinne is ſuffered to grove, to the end „
 that a more greiuous and horrible puniſh- „
 mēt may be laid vpon them. Their firſt ſinne „
 and cauſe of ſinne deſerueth damnation, but „
 God expecteth that the increaſe of torments „
 may iuſtly be alſo inflicted for their ſubſe- „
 quent finnes, that are puniſhmentes of the „
 former. So S. Gregory. And let all delayers „
 and procaſtinators attentiuely conſider the „
 rigour of his diſcourſe.
 61. But to drawe to an end of that vvhich „
 would haue no end, if I ſhould rūne through „
 all

all the ancient Fathers sayings, vvritings, and ponderations of this matter, *S. Augustine* shalbe the last, to shut vp all; vvho taking vpon him, in one of his bookes, to refute this pernicious errour of delaying our con-

*Aug. lib. de
benef. mu-
lier.* uersion, hath these vvordes: *Dicunt aliqui,*

iuuenis homo sum, &c. Some are vvont to say,
I am yonge yet, & vvill follovv my delightes
” for a time, and then vvill I doe pennance:
” vvhich is as if a man should say, I vvill strike
” my selfe though vvith a svvord novv, and af-
” ter vvill I goe to the phisition or surgeon to
” cure me. Alas poore miserable man, knowest
” thou not, that in the instant of one houre a
” vvound is taken, vvhich in long and painfull
” time is not healed, nor restored to his old
” strength againe? So he that committeth any
” sinne (as fornication or the like) vvith this
” hope that after he vvill doe pennance, vvhy
” rather doth he not feare, least some little a-
” gue, or other vniexpected chaunce doe bring
Ibid. death suddainly vpon him: *Et sic pereat tem-
” poralis dilatio, & succedat aeterna damnatio:*
” and that by this meanes his temporall delay
” failing him, there succeed in place therof
euerlasting damnation.

62. And the same Father in another place, shewving the danger of tvvo extremes in a sinner, the one of despaire, the other of too much hope, vvherof ensueth delay of our conuersion; refuteth the one, and the other, and exalteth the mercy, and iustice of God in them both, saying thus: *Ne desperatione ho-
mines peius viuerent, &c.* Least men by despe-
” ration should giue themselues to vvicked
” life, God hath laid before vs the secure hauen
of indulgence and pardon, vvhensoever vve
repent,

*Aug conc.
1. in psal.
101.*

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repent, & on the other side, least men should
 delay their pennance, & liue wickedly vpon
 hope of this pardon, he hath made the day of
 our death vncertaine, preuenting herby most
 prouidently both inconueniences: so as such
 as turne vnto him, may be receaued, and such
 as deferre their conuersion may be terrified
&c. Wherefore (my brother) doe not des-
 paire, for that Indulgence is promised vnto
 thee, but feare also, if thou deferre thy con-
 uersion, for that God hath not promised that
 thou shalt liue vntill to morrow. Some men
 doe sinne by despayring, others doe sinne by
 hoping, both of them are perilous, both are
 dreadfull: vvoe to them that despaire, vvoe to
 them that haue a peruerse hope, and thervpō
 deferre their pennance, *&c.* God hath distri-
 buted his times, novv he calleth thee, novv
 he exhorteth thee, novv he expecteth thee,
 and thy conuersion, but if thou delay, and
 fore-slow the present time, and according to
 the hardnes of thy impenitent hart, dost ho-
 ard vnto thy selfe his vvrath, in the day of
 vengeance and of Gods iust iudgment; then
 vwill he pay thee acording to thy workes and
 not othervvise. So good *S. Augustine.* And
 vvith his vvordes and graue exhortation doe
 vve end this vvhole Chapter, hoping that
 both the credit of so great a Doctor, and the
 important vveight of the matter it selfe, vwill
 make some good impression in the carefull
 readers mind, for his speedy repentance, and
 returning to God, and not vvith his offence,
 and so euident hazard of his ovvne saluation,
 to differre any longer the same,

The two
 dangerous
 extremes
 of des-
 paire and
 to much
 hope.

Rom. 2.



OF
T H R E E
O T H E R L E T T E S
A N D
I M P E D I M E N T S,

That hinder men from Resolution,
to wit,

*Slothfulnes, carelesse negligence, and hardnes
of hart, viterly contemning all motions
and callings of almighty God:
'with the cōclusion of this
vvhole Booke.*

C H A P. VIII.



ESIDES all other impediments, lettes and hinderances, vvvhich hitherto haue byn named and recounted; there remaine yet diuers other to be found, if a man could examine the particular consciences of all such as doe not resolute. But these three heere mentioned, and to be handled in this Chapter, are so publicke and knowen; as I may not passe them ouer,
vvith-

vwithout discovering the same: for that many times men are sicke and euill affected vwith-in, and yet know not their owne diseases; the only declaration vvherof (to such as are desirous of their owne health) is sufficient to diuert the danger of the sickenes.

T H E F I R S T P A R T
O F T H I S C H A P T E R,

Of Slouth, and lazy people.

2. **F I R S T** then, the impediment of slouth, is a great and ordinary let of Resolution to many men, but especially in idle and delicate people, vvwhose life hath byn in all ease and rest; and therfore doe persuaue themselves, that they can take no paines, nor abide any hardnes, though neuer so faine they vvould, if you belieue themselves. These folkes doe proceede in this order. They vvill confesse to be true, so much, and a great deale more then is said before; and that they vvould also gladly for their partes, put the same in execution, but that they can not. Their bodies may not beare it, they can not fast; they can not vvatch, they can not pray, they can not leaue their disportes, recreations, and mery cōpanions, they shoul'd dy presently (as they say) vvith melancholy, if they did it: yet in their hartes they desire (forsooth) that they could do the same; vvwhich seing they can not no doubt (say they) but God vvill accept our good desires, and pardon vs in the rest. Excuses of nice & slouthfull But let them hearken a little, what the Scripture saith herof: *Desires do kill the slouthfull people.*

Pro. 22. *man* (saith Salomon) *his hands will not fall to any worke; all the day long he coueteth and desireth; but he that is iust, will doe, and will not cease. Take the slouthfull and unprofitable*

Math. 25. *seruant* (saith Christ) *and sling him into utter darkenes, where shalbe weeping and gnashing of teeth. And when he passed by the way*

Math. 21. *and found a fig-tree with leaues without fruit (which signified desires without wor-kes) he gaue it presently an euerlasting curse. Finally, the Prophet Dauid detesteth those men, and saith also, they are detested of God:*

Psal. 72. *Qui in labore hominum non sunt; which are not in the labours of men.*

3. Of this fountaine of slouth doe proceed many effectes, that hinder the slouthful from all good resolution. And the first is, a certaine heauines, and sleepe drowlines towardes all goodnes, according as the Scripture saith: *Pigredo immittit soporem;* slouth doth

bring drowlines. For which cause S. Paul Ephes. 5. saith: *Surge qui dormis;* arise thou which art a sleepe. And Christ cryth out so often: *Vide-*

Mat. 24. *te, vigilate,* looke about you, and watch. & 25. You shall see many men in the world, with

whome if you talke of a cow or a calfe, of a fat ox, of a peece of ground, or the like, they can both heare and talke willingly and freshly: But if you reason with them of their saluation, and of their inheritance in the Kingdome of heauen; they answered not at al, but will heare, as if they were in a dreame.

Prou. 6. Of these persons then saith the *Wise-man:* & 24. *How long wilt thou sleepe, o slouthfull fellow? When wilt thou arise out of thy dreame? A little yet wilt thou sleepe; a little longer wilt thou slumber; a little wilt thou close thy handes*

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handes togeather and take rest; and so pouerty shall hasten vpon thee, as a running post, and beggary as an armed man shall take and possesse thee.

4. The second effect of slouth, is a certaine found feare of paines and labour, and of casting doubtles vvhether none be, according as the Scripture saith: *Pigrum deiecit timor*, feare discourageth the slouthfull man. And the Prophet saith of the like: *They shake for feare vvhether there is no feare*. These men doe frame vnto themselues strange imaginations of the seruice of almighty God, and of very dangerous euentes, if they should imbrace and follow the same. One saith if I should fast much; it vvhould vvvithout doubt corrupt my bloud. Another saith if I should pray, & stand bare-headed long; I should dy most certainly vvvith rhewme. A third saith, if I should keepe account of all my sinnes, to confesse them; it vvhould quickly kill me vvvith sadness. And yet all this is nothing els but slouth, as the Scripture testifieth in these vvordes: *Dicit piger, Leo est foris, in medio platearum occidendus sum*. The slouthfull man saith (sitting still in his house) there is a Lion vvvithout; if I should goe out of doores to labour, I should certainly be slaine in the middest of the streetes.

5. A third effect of slouth is pusillanimity and faintnesse of hart, vvhetherby the slouthfull man is ouerthrowen, and discouraged by euery little contrariety or difficulty vvhich he findeth in vertue, or vvhich he imagineth to finde therein. Which the Scripture signifieth, vvhether it saith: *In lapide luteo lapidatus est piger*; the slouthfull man is stoned to death vvvith a stone of dyrt; that is, he is

2.
Feare.

Prou. 19.
Psal 52.

3.
pusillanimity.

Eccl. 22,

ouerthrowne vvith a difficulty of no importance. Againe : *De stercore boum lapidatus est piger* ; the slouthfull man is stoned dead vvith the dung of oxen, vvhich commonly is such a substance, as hardly can doe any hurt.

4.
Lazines.

6. A fourth effect of slouth is idle laziness: which we see in many men that will talke & consult of this and that, about their amendment, but vvill execute nothing. Which is most fitly expressed by the holy Ghost in

Prou. 26.

these vvordes: *sicut ostium vertitur in cardine suo, ita piger in lectulo suo*. As a dore is tossed in and out vpon his hinges, so is a slouthfull man lying lazely vpon his bedde. And a-

Prou. 13.

gaine : *Vult & non vult piger* : A slouthfull man vvill, and vvill not ; that is, he turneth himself to and fro in his bedde, & betweene vvilling & nilling he doth nothing. And yet further, in another place the Scripture describeth this lazinesse, saing : *The slouthfull*

Prou. 19.

man putteth his handes vnder his girdle, and vvill not vouchsafe to lift them vp to his mouth, for that it is painfull.

7. All these and many more are the effectes of slouth ; but these foure especially haue I thought good to touch in this place, for that they let and hinder greatly this resolution vvhich vve talke of. For he that liueth in a slumber, and vvill not heare, or attend to any thing that is said of the life to come; and besides this, imagineth fearefull matters in the same; and thirdly, is throwen downe by euery little blocke that he findeth in the vvay; and lastly, is so lazy, as he can beare no labour at all: this man (I say) is past hope to be gained to any such purpose as vve speake of.

8. To remoue therefore this impediment; this sort of men ought to lay before their eyes, the labours of our Sauour Christ, and of his Saintes; the exhortations they vsed to other men, to take like paines; the threatens made in Scripture against them vvhich labour not; the condition of our present vvarfare, that requireth trauaile; the crowne prepared for it; and the misery ensuing vpon idle and lazy people. And finally, if they can not beare the labour of vertuous life, vvhich indeed is accompanied vvith so many consolations, as it may not rightfully be called a labour: how vvill they abide the labour and tormentes of the damned life to come, which must be both intollerable and euerlasting vnto them.

Meanes
to remoue
Slouth.

9. S. Paul saith of himself and others, to the *Thessalonians: VVe did not eate our bread of free cost when vve were vvith you; but did worke in labour and vwearin'sse, both day and night, therby to giue you an example of imitation; denouncing further vnto you, that if any man vvould not worke, he should not eate.* Christ in his Parable, vvvent forth into the streetes & vvvice in one day, and still reprehended greuously those that stood idle, saying: *Quid hic stas tota die otiosi?* Why doe ye stand heere all the day idle, and doing nothing? I am a vine (saith Christ) and my Father is a husband-man; euery branch that beareth not fruit in me, my Father vvill cut of, and cast into the fire. And in another place: *Cut downe the vnprofitable tree, vvhy doth it stand heere, and occupy the ground for nothing?* And againe: *The Kingdome of heauen is subiect to force; and men doe gaine it by violence and la-*

Thess. 3.
The labours
of Saintes.

Mat. 20.

Ioan. 15.

Luc. 13.

Mat. 11.

tour.

Eccl. 9. *bour.* For which cause the *VViseman* also saith: *vwhatsoever thy hand can doe in this life, doe it instantly: for after this, there is neither time, nor reason, nor wvisdome, nor knowvledge, that vve can employ to any profite.* And againe the

Prou. 10. *same VViseman* saith: *The lazy hand vvorketh beggary to it self, but the industrious and va-*

Prou. 20. *liant hand heapeth vp great riches.* And yet further to the same effect: *The slouthfull man vvill not sowe in the winter, for that it is cold, and therefore shall beg in the sommer, and no man shall take pittie of him.*

The con- 10. All this pertaineth to shevv, howv that
clusion. this life is a time of labour, and not of idlenes; and is appointed vnto vs for the gaining of heauen. It is the market, wherein we must buy: the bataile, vvherin vve must fight and gaine our crowne; the vvinter, vvherin vve must sovv; the day of labour, vvherin vve must svveate and gaine our penny. And he that passeth ouer lazily this day (as the most part of men doe) must suffer eternal pouerty and need, in the long night to come; as in the first part of this booke, more at large hath byn declared. Wherefore, the *VViseman* (or rather the Holy Ghost by his mouth) giueth ech one of vs, a most vehement ad-

Prou. 9. monition and exhortation, in these wordes: *Runne about, make haste, stirre vp thy friend, giue no sleepe vnto thy eyes, let not thine eyeliddes slumber, skippe out as a doe frō the hands of him that holdeth her, and as a bird out of the hand of the fowler: Goe vnto the emmet (thou slouthfull man) and consider her doinges, and learne to be vvise: She hauing no guide, teacher, or captaine, prouideth meate for her self in the sommer, and gathereth together in the haruest,*
that

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that which may serue her to feed vpon in the
vvinter. By vvwhich vvordes vve are ad-
monished, in vvhat order vve ought to be-
haue our selues in this life; and hovv diligent
and carefull vve should be in doing of all
good vvorkes (as *S. Paul* also teacheth) con- Coloss.1.
sidering, that as the emment laboureth most Rom.12.
earnestly in haruest time, to lay vp for the Gala.6.
vvinter to come: so should vve doe for the
next vvorld; and that slouthfulnes to this ef-
fect, is the greatest and most dangerous let
that may be. For, as the emment should dy
in the vvinter most certainly for hunger, if
she should liue idely in the sommer: so vvith-
out all doubt they are to suffer extreme need
and misery in the vvorld to come, vvho now
for slouth doe omit to labour.

THE SECOND PART

OF THIS CHAPTER

Of Negligence and carelesse people.

II. The second impediment is called by me,
in the Title of this Chapter, *Negligence*: But
I doe vnderstād therby a further matter then
commonly this vvorld importeth. For I doe
comprehend vnder the name of *negligent*, all
carelesse and dissolute people, vvwhich take to
hart nothing that pertaineth vnto God or
godlines, but only attend to worldly affai-
res, making their saluation the least part of
their cogitations. And vnder this kinde of
negligence is contained, both *Epicurisme* (as
S. Paul noted in some Christians of his daies,

*Epicu-
risme or
life of
Epicures.*

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vvho beganne only to attend to eate and
 Rom. 16. drinke, and to make their bellies their God,
 also a secret kinde of *Atheisme*, or denying
 Tit. 1. God; which is, to deny him, not in wordes,
 but in life and behauiour, as *S. Paul* expoundeth it. For albeit these men of vvhome I
 speake, doe in vvordes confesse God, and
 professe themselues to be as good Christians
 as the rest: yet secretly indeed they doe not
 belieue there is a God in such manner as they
 ought, especially vvith his attributes, that
 are inseparable from him, as namely, of his
 infinite knowledge, prouidence, care and dis-
 position of humaine affaires, iustice, iudgmēt,
 punishmēt, & the like? These (I say) they doe
 not in effect belieue, as their life & doings do
 declare. Which secret, holy Scripture discouereth
 Eccl. 2. plainly, vvhen it saith: *Va dissolutis corde,*
qui non credunt Deo; vvoe be vnto the dissol-
 ute and careles in hart, vvho doe not belieue
 God. That is, albeit they protest that they
 belieue and trust in him: yet by their dissolute
 and careles doings, they testifie, that in their
 hartes they belieue him not; for that they
 haue neither care, nor cogitation of matters
 pertaining vnto him.

12. This kinde of men, are those vvwhich the
 Scripture noteth, and detesteth for plovvving
 vvith an oxe & an Asse together: for sowing
 Of careles
 Atheistes.
 Decu. 22. their ground vvith mingled seed; for wearing
 apparell of linsy-wollie, that is, made of flax
 & vvool together. These are they of vvhome
 Christ saith in the Reuelations: *I vvould thou*
vvere either could or hoat: But for that thou
 art luke-vvarme, and neither could nor hoat,
 Apoc. 3. therefore vvill I beginne to vomite thee out of
 my

my mouth. These are they vvho can accord all religions together, and take vp all contro-
uerſies, by only ſaying: That either they are differences of ſinall importance, or els that they appertaine only to learned men to thinke vpon, and not vnto them; and that both partes doe erre in ſomewhat, or may be agreed, and goe both to heauen. Theſe vvho can apply themſelues to any cōpany, to any time, to any Princes pleaſure, for matters of the ſoule vvhich is their leaſt care. Theſe men forbid all talke of ſpirit, religion, or deuotion in their preſence; only they vvill haue men eate, drinke, & be merie vvith them; tell nevvies of the Court and affaires abroad; ſing daunce, laugh, & play at cardes; and ſo paſſe ouer this life in leſſe conſideration of God or godlineſſe, then doe the very Heathens. And hath not holy Writ great reaſon then (deare brother) in ſaying, that theſe men in their hartes and vvorkes are indeed very Atheiſtes? Yes ſurely. And it may be proued by many rules of our Sauour himſelf. As for example; this is one rule ſet downe by him: *By their fruites yee ſhall know them.* For ſuch as the tree is vvithin, ſuch is the fruit, vvhich that tree ſendeth forth. Againe: *The mouth ſpeaketh from the aboundance of the hart;* & conſequently, ſeing theſe mens talke is nothing but of vvordly vanity; it is an euident ſigne, there is nothing in their hart, but that. And then it ſolloweth alſo by a third rule; *VVhere the treaſure is, there is the hart:* and ſo conſequently, ſeing their hartes are only ſet vpon the vvorld and vvordly delightes, the vvorld is their only treaſure, and not God; and therfore may iuſty in this ſenſe

Luc. 6.

Mat. 12.

Mat. 6.

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be tearmed Atheistes, or to vse the Apostles
Ephes. 2. phrase : *Promissionis spem non habentes, & sine*
Deo in hoc Mundo : Having no hope of Gods
promises, and vvithout a God in this vvorld.
13. This impediment (deare Christian bro-
ther) reacheth both farre and vvide at this
day, and infinite are the people vvho are in-
tangled thervvith ; and the causes thereof are
two especially. The first is diuision , schisme
and heresie, in matters of our faith ; vvhich
by raising many doubtles and questions, and
by contentious quarreling vvhich it main-
taineth , vvearieth out a mans vvit, and in
the end bringeth him to care for no part,
but rather to contemne all. The second is,
inordinate loue of the vvorld , vvhich bring-
geth men to hate God , and to conceiue em-
mitie againtt him , as the Apostle saith ; and
therefore no maruaile though indeed they
neither belieue , nor delight in him. And of
all other men these are the hardest to be re-
claymed , and brought to any resolution of
amendment , for that they are insensible :
and besides that , doe also fly all meanes,
vvherby they may be cured. For as there
vvere small hope to be conceiued of that pa-
tient, vvhich being grievously sicke, should
neither feele his disease , nor belieue that he
vvere distempered, nor abide to heare of phi-
sicke, or phisitions, nor accept of any coun-
saile that should be offered , nor admit any
talke or cōsultation about his curing: so these
men are in more daungerous estate then any
other, for that they know not their ovvne
daunger , but persvvading themselues to be
more vvise than their neighbours , doe re-
mooue from their cogitations all thinges ,
vvherby

Two
causes of
Atheisme
at this
day.

A compa-
rison.

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vvherby their health might be procured.

14. The only vvay to doe these men good (if there be any vvay at all) is to make them knowv that they are sicke, and in great daunger ; vvhich in our case may be done best (as it seemeth to me) by giuing them to vnderstand, hovv far they are of, from any one peece of true Christianity; and consequently from all hope of saluation that may be had therby. God requireth at our hands, that vve should loue him and serue him, *vvith all our hart, vvith all our soule, and vvith all our strength.* These are the prescript vvordes of almighty God, set downe both in the old and nevv lavv. And hovv far (I pray you) are these careles men short of this, vvho employ not the halfe of their hart, nor the halfe of their soule, nor the halfe of their strength in Gods seruice; nay, not the least part thereof? God requireth at our hands, that vve should make his lavves and preceptes our study and cogitations; that vve should thinke of them continually, and meditate vpon them both day and night, at home and abroad, early and late, vvhen vve goe to bedde, and vvhen vve rise in the morning: this is the commaundement, and there is no dispensation therin. But hovv far are these men from this, vvhich bestovv not the third part of their thoughtes vpon this matter, no not the hūdrcth part, nor scarce once a yeare doe talke therof? Can these men say, they are Christians, or that indeed they belieue in *Iesus* our Sauour?

The vvay
to cure
Careles
men.

Deut. 6.
Mat. 22.
Luc. 10.

Deut. 6.
& 11.
Ioan. 1.

15. Christ making the estimate of things in this life, pronounced this sentence: *Vnū est necessarium*; one only thing is necessary, or of necessity

Luc. 10.

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An Anti-
thelis be-
tweene
true Chri-
stians and
careles
vworld-
lings.
1. Ioan. 2.

Luc. 19.
Ephe. 5.
Luc. 21.
Mat. 24.
Mich. 6.
Rom. 11.
Rom. 12.
Mat. 10.

cessity in this vworld; meaning therby, the diligent and carefull seruice of God. These men find many things necessary besides this one thing, and this nothing necessary at all. Hovv far doe they differ then in iudgment from their Sauour Christ? Christes Apostle saith: *That a Christian must neither loue the vworld, nor any thing in the vworld.* These men loue nothing els, but that vvvhich is of the vworld. He saith; *That vvvhosoever is a friend to the vworld, is an enemy to Christ.* These men are enemies to vvvhosoever is not a friend to the vworld. Hovv then can these men hould of Christ? Christ saith; *VVe should pray still.* These men pray neuer. Christs Apostle saith: *That countousnes, vuncleanesse, or scurrility, should not be so much as once named among Christians.* These men haue no other but such talke. Finally, the vvhole course and Canon of Scripture runneth, that Christians should be, *attenti, vigilantes, solliciti, instantes, feruentes, perseuerantes sine intermissione.* That is, attent, vigilant, carefull, feruent, and perseuerant vvithout intermission, in the seruice of their God. But these men haue no one of these pointes, nor any one degree therof, but in euery one the cleane contrary. For they are neither attent to those things vvvhich appertaine vnto God, nor vigilant, nor sollicitous, nor carefull; and much lesse, instant and feruent, and least of all perseuerant vvithout intermission, for that they neuer beginne. But on the contrary side, they are careles, negligent, lumpish, remisse, key-cold, peruerse, contemning and despising, yea loathing and abhorring all matters that appertaine to the mortifying of themselves, and to the true seruice

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seruice of God. What part haue these men then in the lot and portion of Christians, besides only the bare name, vvhich profiteth nothing.

16. And this is sufficient to shew, howv The danger of a careles man. great and dangerous an impediment this careles, senseles, & supine negligence is, against the resolution vvherof we treat. For if Christ require to the perfection of this resolution, that vvhofoeuer once espieth out the treasure hidden in the field (vvvhich is the Kingdome of heauen, and the right vvay to gaine it) he should presently goe and sell all that he hath, & buy that field: that is to say, that he should preferre the pursuite of this Kingdome of heauen, before all the commodities of this life vvhatsoeuer; and rather venture them, then to omit this treasure. If Christ (I say) require this, as he doth; vvhen vvill these men euer be brought to this point, vvho vvill not giue the least part of their goodes to purchase that field; nor goe forth of the dores to treat the buying therof, nor will so much as thinke or talke of the same, nor allowv of him vvvhich shall offer the meanes and vvay to compasse it.

17. Wherefore, vvhofoeuer findeth himself The conclusion. in this perilous disease, I vvould counsaile him to reade some Chapters of the first part of this booke; especially the second, fourth and fift, treating of the causes for vvvhich we vvvere sent into this vvorld; as also of the account vvvhich vve must yeeld to God, of our time heere spent; and he shall there vnderstand (I doubt not) the errorr and danger he standeth in, by this damnable negligence vvherin he sleepeth; attending only to those things

things vvhich are meere vanities , and for vvhich he came not into this vvorld ; and passing ouer other matters , vvithout care or cogitation, vvhich not vvithstanding are only of importance , and most necessary for all men to employ their vvhole care and study therein.

THE THIRD PART OF THIS CHAPTER

Of hardnes of hart , and perill thereof.

18. The third and last impediment , that I purpose to handle in this booke, is a certaine affection , or euill disposition in some men, called by the Scriptures *Hardnes of hart*, or in other vvordes , obstination and obstinacy of mind , vvherby a man is settled in resolution, neuer to yeeld from the state of sinne vvherin he liueth, vvhatsoever shall, or may be said against the same. And I haue reserued this impediment , for the last place in this Booke, for that it is the last , and vvorst of all other impedimentes discovered before , conteyning all the euill in it self that any of the other before rehearsed haue ; and adding to the same besides, a most vvilfull and malicious resolution of sinne , quite contrary to that resolution , vvhich vve so much endeavour to induce men vnto.

Two degrees of hardnes of hart.

19. This hardnes of hart hath diuers degrees in diuers men, and in some much more grievous and perilous then in other. For some are arriued to that high and chiefe obduration,

Of hardnes of hart and perill therof. 671 Cap 8.

tion, vvhich I named before, in such sort, as
albeit they well know that they are amisse;
yet for some vvorlly respect or other, they
vwill not yeeld, nor change their course, doe
you say, or proue vvhath you vwill or can.
Such vvas the obduration of *Pilate*; vvhich al- Mat. 2.
beit he vuell knevv, that he condemned our
Sauiour Christ vvrongfully: yet not to leese
the fauour of the Iewes, or incurre displea-
sure vwith his Prince, he proceeded and gaue
that most vvicked sentence against him. This
also vvas the obduration of *Pharao*, vvhich, Exod.
though he sawv the miracles of *Moyse* and 6.7.8.
Aaron, and felt the strong hand of God vpon
his Kingdome: yet, not to seeme to be ouer-
come by such simple people as they vv ere,
nor that men should thinke he vvould be en-
forced by any meanes to relent; he perseue-
red still in his vvilfull vvickednes, vntill his
last and vtter destruction came vpon him.
This hardnes of hart was also in King *Agrip- Act 26.*
pa, and in *Felix*, Gouvernour of *Ievvry*; 27.
vvhich, though in their owne consciences they
thought that *S. Paul* spake truth vnto them;
yet, not to hazard their credit in the vvorld,
they continued still, and perished in their
ovvne vanities. And commonly this obdu- Persecu-
ration is in all persecutors of vertue, and of tors.
vertuous men, vvhich albeit they see eu-
dently to be innocent, and to haue equity
on their side: yet, to maintaine their estate,
credit and fauour in the vvorld; they per-
sist, vvithout either mercy or release, vntill
God cut them of in the midst of their ma-
lice and furious cogitations.
20. Others there are who haue not this obdu-
ration in so high a degree, as to persist in wic-
kednes

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A second degree of obduration.

kednes directly against their ovvne knowvledge; but yet they haue it in another sort: for that, they are settled in firme purpose to follovv the trade, vvvhich already they haue begonne, & vvill not vnderstand the dangers therof, but doe seeke rather meanes to persvade themselues, and quiet their consciences therein: and nothing is so offensive vnto them, as to heare any thing against the same. Of these men holy *Iob* saith: *Dixerunt Deo, recede à nobis, & scientiam viarum tuarum nolumus*: They said to almighty God, depart from vs, vve vvill not haue the knowvledge of thy vvaies. And the Prophet *Dauid* yet more expressely: *Their fury is like the fury of serpentes, like vnto cocatrices that stop their eares, and vvill not heare the voice of the inchaunter*. By this inchaunter, he meaneth the Holy Ghost, vvvhich seeketh by all meanes possible, to charme them frō the bevvitching vvherin they stand, called by the vvise-man, *fascination nugacitatis*; the bevvitching of vanity. But (as the Prophet saith) *they vvill not heare, they turne their backs, they stoppe their eares, to the end they may not vnderstand: they put their hartes as an adamant stone, least perhappes they should heare Gods lawv, and be conuersted*.

The hard harted Ievves.
Act. 7. 21. The nation of Ievves is peculiarly noted to haue byn alwaies giuen to this great sinne as *S. Stephen* vvitnesseth, vvhen he said vnto their ovvne faces: *You stiffe necked Ievves, you haue alwaies resisted the Holy Ghost*: meaning therby (as Christ declareth more at large) that they resisted the Prophetes and Saintes of God, in vvhome the Holy Ghost spake vnto them from time to time, for amendment of their

Mat. 5.
Luc. 11.
13.

Of hardnes of hart and perill therof. 673 Cap. 8.

of their liues. And for that, through the light of knowlledge which they had by hearing of Gods law, they could not in truth, or vvith shew of reason condemne the things vvich vv ere said, or auoide the iust reprehensions vsed tovvardes them; yet resolu ed vvith themselves not to obey, or change the custome of their proceedings: therfore fell they in fine to persecute sharplie their reprehenders, vvherof the only cause vv as, hardnes of hart: *Indurauerunt facies suas supra patram & noluerunt reuerti*, saith God by the mouth of Ieremy: They haue hardened their faces aboute the hardnes of a rocke, and they vvill not turne vnto me. And in another place of the same Prophet, he complaineth grievously of this peruersenesse: *Quare ergo auersus est populus iste in Ierusalem, auersione orientiosa?* And vvhy then is this people in Ierusalem reuolted from me, by so contentious and peruerse alienation, as they vvill not heare me any more, &c. And yet againe in another place: *Quare moriemini domus Israel?* vvhy vvill you dy, you house of Israel? vvhy vvill you damne your selues? vvhy are you so obstinate, as not to heare? so peruerse, as not to learne? so cruell to your selues, as you vvill not knowv the dangers vvherin you liue? nor vnderstand the misery that hangeth ouer you?

Iere. 5.

Iere. 3.

Eze. 18.

22. Doe st thou not imagine (deare brother) that God vs eth this kind of speech, not only to the Ievves, but also to many thousand Christians, and (perhappes) also vnto thy self many times euery day, for that thou refusest his good motions, and other meanes sent from him, to dravv thee to his seruice,

G g

thou

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Godes cry thou being resolued not to yeeld therunto,
vnto vs
daily.

Iob 21.

Esa. 28.

The de-
scription
of a hard
hart.

Esa. 48.

but to follow thy persuite, vvhatsoeuer per-
suasions shall come to the contrary? Alas,
how many Christians be heere, vvho say to
God daily (as they did, vvhome I haue na-
med before) *Departe from vs, vve vvill not
haue the knowledg of thy vvai:s?* How ma-
ny be there, vvwhich abhorre to heare good
bookes, fly and detest the frequentation of
godly company, least (perhappes) by such
occasions they might be touched in con-
science, and so conuerted and saued? How
many be there, vvwhich say vvith those most
vnfortunate hard-harted men, vvherof the
Prophet speaketh: *Percussimus scdus cum
morte, & cum inferno fecimus pactum:* We
haue stricken a league vvith death, and
haue made a bargain vvith hell it self. Which
is in effect as much, as if they had said trou-
ble vs not, molest vs not vvith thy persua-
tions, spend not thy vvords and labour in
vaine, talke vnto others vvho are not yet
setled, let them take heauen that vvill, vve
for our partes are resolued, we are at a point,
vve haue made a league that must be kept,
vve haue made a bargaine that must be per-
fourmed, yea though it be vvith hell, and
death euerlasting.

23. It is a vvonderfull fury, the obdura-
tion of a hard hart; and not vvithout cause com-
pared by the Prophet (as I haue shewed be-
fore) to the vvillfull fury and rage of Serpen-
tes. And in another place the holy Scripture
describeth it thus: *Durus es, & neruus fer-
reus ceruix tua, & frons tua area:* Thou art
hard harted, and thy fore-head is of brasle.
What can be more vehemently spoken to
expresse

Of hardnes of hart and perill therof. 675 Cap.8.

expresse the hardnesse of this mettell: But yet S. Bernard expresseth it more at large in these vvordes: *Quid ergo cor durum?* And vvhat is then a hard hart, saith he? And he answereth immediatly. A hard hart is that, vvhich is neither cut by compunction, nor softened by godlines, nor moued vvith prayers, nor yeeldeth to threatning, nor is any thing holpen, but rather hardened by chastising. A hard hart is that, vvhich is ingrattfull to Gods benefites, disobedient to his counsailes, made cruell by his iudgementes, dissolute by his allurementes, vnshame-fast to filthines, feareles to perils, vncourteous in humane affaires, rechelesse in matters pertaining to God, forgetful of things past, negligent in things present, improuident for things to come.

Lib. 1. de
confid. ad
Eugen. c. 2.

24. By this description of S. Bernard it appeareth, that a hard hart is almost a desperate and remediles disease, vvhere it falleth. For vvhat vvill you doe (saith this good Father) to amend it? If you lay the grieuousnes of his sinnes before him; he is not touched vvith compunction. If you alleage him all the reasons in the vvorld, vvhy vve ought to serue God, and vvhy vve ought not to offend and dishonour him; he is not mollified by this consideration of piety. If you vvould request him and beseech him vvith teares, euen on your knees; he is not moued. If you threaten Gods vvrrath against him; he yeeldeth nothing therunto. If God scourge him in deed; he vvaxeth furious, and becometh much more hard then before. If God bestow benefites on him; he is vngratefull. If he counsaile him for his saluation, he obeyeth not, If you tell him of Gods secret and

The explication
of S. Bernard's vvordes.

seuere iudgmentes; it driueth him to desperation, and to more cruelty. If you allure him vvith Gods mercy; it maketh him dissolute. If you tell him of his ovvne filthines; he blusheth not. If you admonish him of his perils; he feareth not. If he deale in matters tovvardes men; he is proude, & vncourteous. If he deale in matters tovvardes God; he is rash, light, and contemptuous. Finally, he forgetteth vvhatsoever hath passed before him, tovvardes other men, either in revvard of godlines, or in punishmēt of sinners. For, the time present, he neglecteth it, and maketh no accompt of vsing it to his benefite. And of things to come, either of blisse or misery, he is vtterly vnprovident; nor vvill esteeme therof, lay them neuer so often, or vehemently before his face. And vvhat vvay is there then, to doe this man good?

The danger of a hard hart.
Eccl. 23.

Eccl. 3.

Note.

Li. 1. de
confid. c. 2.
Ezec. 36.

25. Not vvithout great cause surely, did the *VVise-man* pray so hartely to God: *Animo irreuerenti & infrunito ne tradas me*: deliuer me not ouer (ō Lord) vnto a shamelesse and vn-ruly soule: that is, vnto a hard and obstinate hart. Wherof he giueth the reason in another place, of the same booke: *Cor enim durum habebit male in nouissimo*; for that a hard hart shalbe in an euill cate at the last daie. Oh that all hard-harted people vvould note this reason of the Scripture. But *S. Bernard* goeth on, and openeth the terrour herof more fully, vvhen he saith. *Nemo duri cordis salutem unquam adp us est, nisi quem for. è miserans Deus abstulit ab eo (iuxta prophetam) cor lapideum, & dedit cor carneum*. There vvvas neuer yet hard harted man saued, except perchance God, by his mercy, did take avvay his stony

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stony hart, and giue him a hart of flesh, according to the Prophet. By vvhich vvordes *S. Bernard* signifieth and proueth out of the Prophet, that there are tvvo kindes of hartes in men; the one a fleshy hart, vvhich bleedeth if you but prick it; that is, it falleth to contrition, repentance and teares vpon neuer so small a checke for sinne. The other is a stony hart, vvhich if you beate and buffet neuer so much vvith hammers, you may as soone breake it in peeces, as either bend it, or make it bleed. And of these tvvo hartes in this life, dependeth all our misery, or felicity for the life to come. For as God, vvhen he vvould take vengeance of *Pharao*, had no more grieuous a vvay to doe it, then to say: *Indurabo cor Pharaonis*: I vvill harden the hart of *Pharao*; that is (as *S. Augustine* expoundeth) I vvill take avvay my grace, and so permit him to harden his owne hart: so vvhen he vvould shew mercy to *Israel*, he had no more forcible a meane to expresse the same, then to say: *I vvill take avvay your stony hart, and giue you a hart of flesh instead therof*. Which is to say, I vvill take avvay your hard hart and giue you a soft hart, that vvilbe moued vvhen it is spoken vnto. And of all other blessings & benefites which God doth bestovv vpon mortall men heere in this life, this soft and tender hart is one of the greatest; I meane such a hart, as is soone checked and controlled, soone pearced, soone made to bleed, soone stirred to amendement. And on the contrary part, there can be no greater curse or malediction laied vpon a Christian, then to haue a hard and obstinate hart, vvhich heapeth euery day vengeance

Two kindes of hartes in men, vvith their properties.

Exo. 4. 7.

Aug. 9. 18.
Super Exod.
C. 33.
de Temp.

Ezec. 6.

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- vnto it self, and his maister also, as *S. Paul* saith: and is compared by the same Apostle vnto the ground which no store of raine can make fruitful, albeit it fall neuer so often vpon the same: and therefore he pronounceth therof: *Reprobata est & maledicto proxima; cuius consummatio in combustionem*: That is: it is reprobate, and the next dore vnto malediction; vvhose end or consummation must be fire and burning.
- Heb. 6. 26. Which thing being so, no maruile though the holy Scripture doe dehorte vs so carefully from this obduration and hardnes of hart, as from the most dangerous and desperate disease, that possibly may fall vpon a Christian, being indeed (as *S. Paul* signifieth) the next dore to reprobation it self. The same Apostle therefore crieth: *Nolite contristare; nolite extinguere spiritum Dei*: doe you not contristate or make sadde; doe you not extinguish the spirit of God, by obduration, by resisting and impugning the same. Againe: *Non obduretur quis ex vobis fallacia peccati*: Let no man be hard-harted among you, through the deceit of sinne. The Prophet *Dauid* also crieth: *Hodie si vocem eius audieritis, nolite obdurare corda vestra*; Euen this day, if you heare the voice of God, calling you to repentance; see you harden not your hartes against him. All vvhich earnest speeches vsed by Gods holy spirit, doe giue vs to vnderstand how carefully we haue to fly this most pestilēt infection of a hard hart; which almighty God, of his mercy, giue vs grace to do, & endue vs with a tender hart towards the full obedience of his diuine Maiesty. Such a soft hart (I say) as the *Wise man* desired, vvhens he said to God: *Da seruo*
- The conclusion.
- Heb. 6.
- Eph. 4.
1. The. 5.
- Heb. 3.
- Psal. 94.

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seruo tuo cor docile; Giue vnto me thy seruant 3. Reg. 3.

(ô Lord) a hart that is docible, and tractable to be instructed. Such a hart as God himself discribeth to be in al them whome he loueth, saying: *Ad quem respiciam, nisi ad pauperculum & contritum corde, & timentem sermones meos*? To whome will I haue regard or shew my fauour, but vnto the poore and humble of hart, vnto the contrite spirit, and to such as tremble at my speeches?

Esa. 66.

27. Behold (deare brother) vvhath a hart God requireth at thy handes? A little poore and humble hart (for so much importeth the diminutiue *Pauperculus*.) Also a contrite hart, for thy offences past; and a hart that trembleth at euery vvord that commeth to thee from God, by his ministers. How then vvilt thou not feare at so many wordes, and vvhole discourses as haue byn vsed before, for awaking thee, for denouncing thy perill, for stirring thee to amendement? How wilt thou not feare the threatens and iudgements of this great Lord, for thy sinnes? How vvilt thou dare to proceed any further in his displeasure? How vvilt thou deferre this resolution any longer? Surely the least part of that vvhich hath byn said, might suffice to moue a tender hart, an humble and contrite spirit, to make a present resolution for the amendement of life. But if all together cannot moue thee to doe the same: I can say no more, but that thou hast a very hard hart in deed, vvhich I beseech our heavenly father to soften for thy saluation, vvith the precious blood of his only Sonne, our Sauour, vvho vvvas content to shed it for that effect, vpon the Crosse.

vvhath hart God requireth in vs.

THE FOURTH PART
OF THIS CHAPTER,

*Conteyning the Conclusion of the vyhole
Booke, vvith an exhortation.*

Phil. 2.

28. AND thus novv hauing said so much
as time permitted me, concerning the first
generall point required at our handes for our
saluation; that is, concerning resolution,
appointed by my diuision in the beginning, to
be the subiect or matter of this first booke:
I wil heere make anend, deferring for a time
the performance of my purpose for the other
two Bookes, vpon the causes and reasons
set downe in the beginning, nothing doub-
ting, but if almighty God shall vouchsafe to
vvorke in any mans hart by means of this
Booke or other vvise, this first point of re-
solution (the most hard of all other) then
that he vvill also giue meane to perfect the
same vvorke begonne of himself, and vvill
supply by other vvaies the two pointes fol-
lowing: that is to say, both a right begin-
ning, and a constant perseuerance, vvhervnto
my other two Bookes promised, are appoin-
ted. Neither vvould it be hard for any man
that vv ere once indeed resolved, to find hel-
pers and instructers inough (besides the
Holy Ghost, vv which in this case vvill alvvayes
be at hand) to assist him in this holy enter-
prise, albeit these two other Bookes of mine
should neuer come forth. There vvant not
at this day (our mercifull Lord be glorified
for

for it) neither store of godly Bookes, nor yet of skilfull men, in our ovvne countrey, that are vvell able to guide a zealous spirit, in the right vvay to vertue. And yet, as I haue promised before, so meane I (by Gods most holy helpe and assistance) to send thee (gentle Reader) as my time and hability vvill permit, the other tvvo Bookes also; especially, if it shall please his diuine Maiesty to comfort me thervnto, vvith the gaine or good of any one soule, by this vvhich is already done : that is to say, if I shall vnderstand, conceiue, or hope, that any one soule so dearly purchased by the precious blood of the Sonne of God, shalbe moued to resolution by any thing that is heere said; or shalbe reclaimed from the bondage of sinne, and restored to the seruice of our maker and redeemer; vvhich is the only end of my vvriting, as his deuine Maiesty best knoweth.

29. And truly (deare Christian brother) albeit I must confesse, that much more might be said for this point of *Resolution*, then is heere touched by me, or then any man can vvell vtter in any competent kind of Booke or volume : yet am I of opinion that either these reasons heere alleaged are sufficient, or els nothing vvill suffice, for the conquering of our obstinacy, and beating dovvne of our rebellious disobedience in this point. Heere thou maiest see and read the principal argumentes, inducing thee to the seruice of God, and detestation of vice. Heere thou maiest behold (especially in this second Edition vvhich is much larger the former) first that of necessity thou must cōfesse there is a God that made thee, and all the rest; the end and

The effect
of that
vvhich
hath byn
said in this
booke.

In the
first part.

In the
second
part.

cause vvhy he created thee, vvch vvvas to
serue him; the only true vvay of vvch ser-
uice, to be by fulfilling of Christs holy com-
mandementes; then vvhat thinges are requi-
red at thy handes in particular; the accompt
that vvill be demanded of thee; the iustice
and seuerity of God therin; his goodnes to-
vvardes thee; his vvatchfulnes ouer thee;
his desire to vvinne thee; his revvard, if thou
doe vvell; his infinite punishment, if thou
doe euill, his calles, his baites, his allure-
mentes to saue thee. And on the contrary
part, heere are discovered vnto thee, the va-
nities, and deceiptes of those impediments,
hinderāces or excuses, which any way might
let, stay or discourage thy resolution, the
feigned difficulties of vertuous life are re-
moued; the conceiued feares of Gods seruice
are taken avvay; the alluring flatteries of
vvorldly vanities are opened; the foolish pre-
sumption vpon Gods mercy; the danger of
delay; the dissimulation of Sloth; the despe-
rate perill of carelesse and stony hartes are
declared. What then vvilt thou desire more
to moue thee? What other arguments vvilt
thou expect, to dravv thee from vice and
vvickednes, more then these?

30. If all this stirre thee not, what wil moue
thee (gentle Reader?) If vvhen thou hast read
this, thou lay dovvne the Booke againe, and
walke on in thy careles life, as quietly as be-
fore; vvhat hope (I beseech thee) may there
be conceiued of thy saluation? Wilt thou goe
to heauen liuing as thou doest? It is impos-
sible. As soone thou maiest driue God out of
heauen, as get thither thy self, by this kind
of life. What then, wilt thou forgoe heauen,
and

Conclusion of the vvhole Booke. 683 Cap. 8.

and yet escape hell also? This is lesse possible, vvhathoeuer the Atheistes of this vvhorld doe persvade thee. Wilt thou perhappes deferre the matter, and thinke of it hereafter? I haue tould thee my opinion herof before. Thou shalt neuer haue more ability to doe it then novv, and perhappes neuer halfe so much. If thou refuse it novv, I may greatly feare, that thou vvilt be refused hereafter thy self. There is no vvay then so good (deare brother) as to doe it presently vvholes it is offered. Breake from that tyrant, vvwhich detaineth thee in seruitude; shake or his chaines; cut in sunder his bādes, runne violently to Christ vvwhich standeth ready to embrace thee, vvith his armes open on the Crosse. Make ioyfull all the Angels, and court of heauen vvith thy conuersion; strike once the stroke vvith God againe; make a manly resolution; say vvith that old couragious souldier of Iesus Christ, *S. Hierome: If my father stood vweeping on his knees before me, and my mother hanging on my neck behind me; and all my brethren, sisters, children, and kinsfolkes howling on euery side to detain me in sinfull life vvith them: I would fling of my mother to the ground, despise all my kinred, runne ouer my Father and tread him under my feete, therby to runne to Christ vvhen he callth me. And this is the greatest kind of piety aboue allothers in this point, to shew our selues cruell.* So he.

Luc 15.

A notable saying of S. Hierome. Ad Heliod. ram.

31. Oh that vve had such hartes (deare Christian brother) as this seruant of God had, such courage, such manhood, such seruent loue to our Maister. Who vvould ly one day drovvned in sinne? Who vvould liue one day in such slavery as vve doe? vvho vvould
cate

An exhortatiō.

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Luc. 15.

cate huskes vvith the prodigall Sonne among swine, seing he may returne home, and be so honourably receiued, and entertained by his ovvne father, have so good cheere, and banqueting, and heare so great melody, ioy, and triumph for his returne? I say no more herin (deare brother) then thou art assured of, by the vvord, and promise of Godes ovvne mouth, from which can proceed neither falshood, nor deceit. Returne then I beseech thee; lay hand-fast on his promise, vvho vvill not faile thee; runne to him, novv he calleth, vvhiles thou hast time; and esteeme not all this vvorld vvorth a stravy, in respect of this one act. For so shalt thou be a most happy, and thrice happy man; and shalt blesse hereafter the houre and moment, that euer thou madest this fortunate resolution. And I for my part (I trust) shall not be voide of some portion of thy good happe and felicity. At least wile I doubt not, but thy holy conversion shall treat for me vvith our common Father, who is the God of mercies, for remission of my manifold sinnes, and that I may serue and honour him together with thee, al the daies of my life; vvich ought to be both our petitions. And therefore, in both our names, I beseech his diuine Maiesty to graunt it vnto vs, for his deare Sonne, our Lorde and Saviours sake, I e s v s Christ, Amen.

*The end of the second Part of this first Booke,
treating of Resolution.*



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of death. *part. 1. cap. 8.*
num. 27.

VV

VVay to knowv God in
this life. *part. 1. c. 1. nu.*
33. & 34.

VVay of Cōuerſion easy
by Christes comming
into the vvorld. *part.*
2. cap. 2. num. 7.

VVisdome Christian whe-
rin it consisteth *part 1.*
c. 4. nu. 29.

VVisdome of the vvorld,
and vanity therof. *part.*
2. cap. 4. num. 15. &
44. 45. 46. 47. & 48.

VVooing of *Ierusalem* by
God. *part. 2. cap. 1. num.*
19. 20. 21. & 22.

VVorldlinges their com-
plaint

THE TABLE.

plaint in the end of
their life. *part. 1. cap.*

2. num. 11.

*V*orm: of Conscience.
part. 1. cap. 9. num. 48.

Y

Yoke of Christ carried
vvithout labour. *part.*
2. cap. 2. num. 52. S. Bernar-
des discourse the-
ron. Ibid.

Z

Zeale of suffering for
Christ. *part. 2. cap. 5.*
num. 10.

Zeale against schisme &
heresy. *part. 2. cap. 5.*
num. 21. & deinceps.

Zeno the Emperour de-
fended by Almel's
deeds. *part. 1. cap. 8.*
num. 22.

FINIS.

Errata sic corrige.

Pag. 19. lin. 16. for rich-men read sick-men.

Pag. 446. in margine adde before he.

Registrum.

§ *** ABCDEFGHIKLMNOP
Q RSTVXYZ Aa Bb Cc Dd Ee Ff Gg Hh.

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